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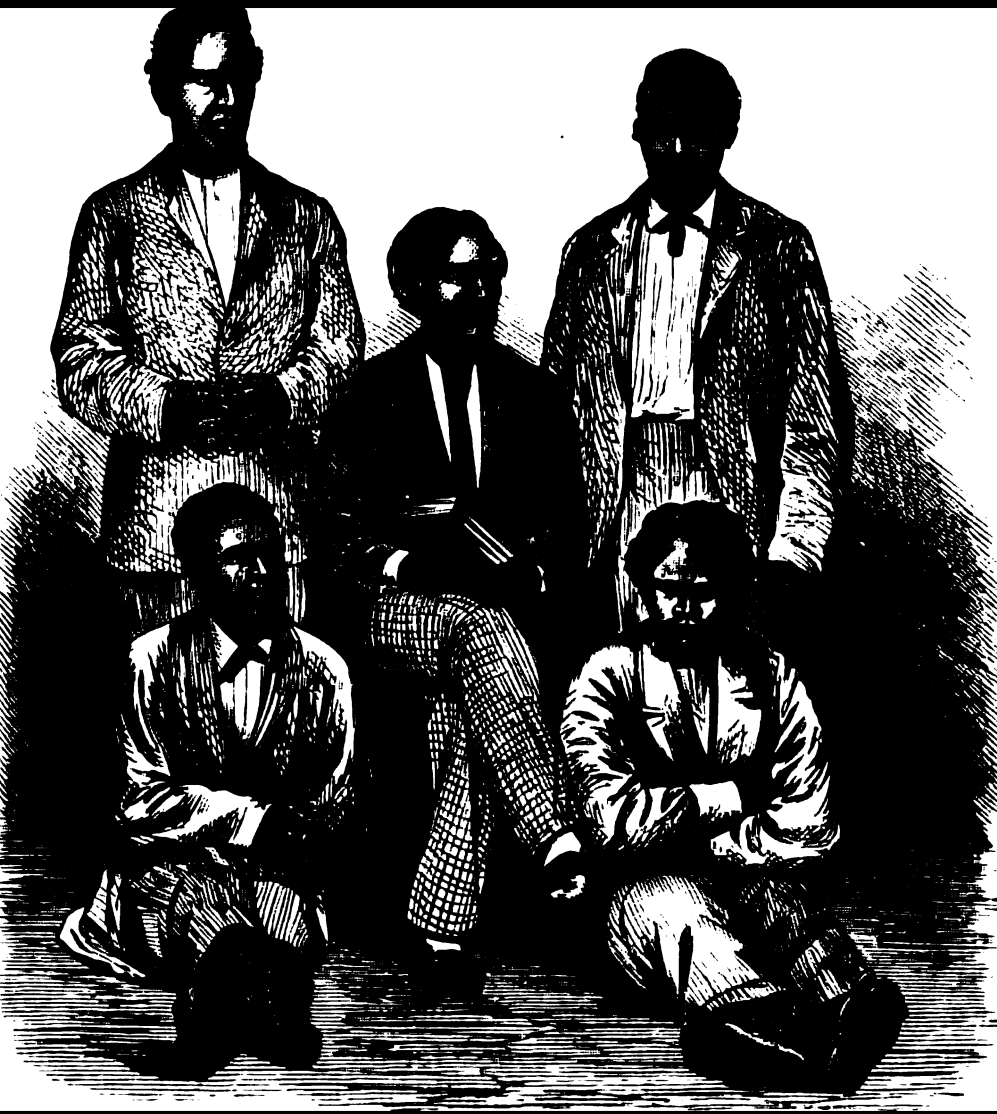

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American Board of Commissioners
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THE

MISSIONARY HERALD,

CONTAINING

THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS,

FOR THE YEAR 1879.

VOL. LXXV.

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THE MISSIONARY HERALD

JANUARY, 1879

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Rev. E. E. STRONG, Editor of Missionary Herald,
CHARLES HUTCHINS, Publishing and Purchasing Agent,

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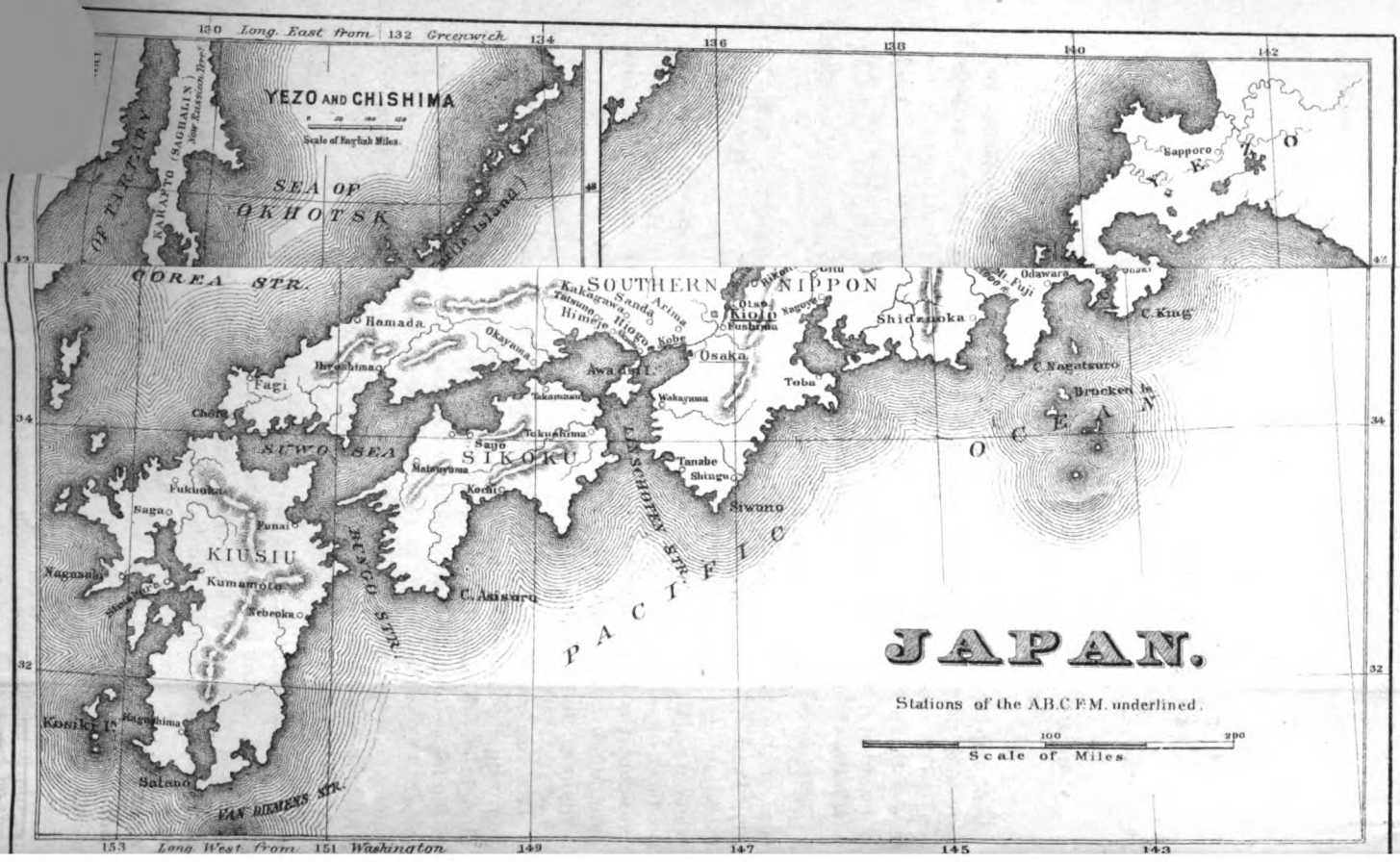

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THE MISSIONARY HERALD.

VOL. LXXV. — JANUARY, 1879. — No. I.

THE map of Japan, presented in this number, has been engraved from a large and elegant map of the empire recently prepared by English engineers. The missions of our Board are confined to southern Japan, and a map of that section only was given in the "Herald" some years ago. Such is the interest in the extraordinary developments throughout the whole empire that a complete map will doubtless be welcomed.

AN item of special interest has just come to hand from the city of Sapporo, in the northern island, Yezo. It will be remembered that in this city, President Clark, of the Massachusetts Agricultural College, established an agricultural institute under the direction of the Japanese government. His account at the time, of the moral and religious impressions produced upon the students, was of striking interest. At the request of President Clark, a Methodist missionary from Hakodate has visited Sapporo, and baptized twenty-two of the students, and expects soon to organize a vigorous church there.

THE readers of the "Herald" will notice the change in type and the improved typographical appearance, for which thanks are due to H. O. Houghton & Co., of the Riverside Press. In place of the annual survey of the missions of the Board, which the January number has heretofore contained, will be found a list of the missionaries, and also a table giving the names of the stations, with their pronunciation, and the situation of each with reference to some well known locality. Pastors, and others, will find this table useful for reference.

GRATUITOUS CIRCULATION OF THE "HERALD." The "Herald" will be sent free to all ministers of churches which contribute annually to the treasury of the Board; to honorary members; to donors of not less than ten dollars, to collectors of not less than fifteen dollars, and to treasurers of churches contributing not less than twenty dollars for the year: *Provided those who are thus entitled to receive the "Herald" free, will so inform the Publishing Agent by annually sending their names and post-office address.* For obvious reasons, to prevent great waste, it is important that this last condition should be punctually regarded by those who desire to receive the magazine regularly and promptly. Notification by postal card is all that is necessary.

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WHAT DOES IT MEAN? One quarter of our financial year ended December 1. Receipts from donations for three months were $44,073.12; nearly $5,000 less than the amount received for the same period last year. Receipts from legacies for three months were $12,501; over $12,000 less than the amount received for the same period last year. This deficiency of over $17,000, so early in the financial year, is ominous. Does it mean unusually large contributions for the coming months? If not, the problem before us will be grave enough, at home as well as abroad, before the year closes. May a spirit of renewed missionary consecration be poured upon us all at the dawn of this New Year!

A MISSIONARY BOARD, acting for one of the largest religious denominations of the United States, has recently appropriated, in advance of receipts, the large sum of $670,000, for all its missionary operations, home and foreign. Of this action, a newspaper organ of the denomination referred to says: "There is something approaching to sublimity in the calm earnestness with which the Missionary Board, ministers and laymen, representative men from all portions of the Church, set down an apportionment, an outlay of over a half million of dollars, depending entirely upon the loyalty and piety of the church for its provision, and with an impending debt of over an hundred thousand dollars." This is well said, provided it is remembered that it applies to the Missionary Board and not to its constituency. All official boards, in which the few must act for the many, do approach the sublime in faith and hope, when they thus move in advance of those they represent. But what shall be said of those to whom they look for support? What of the action of the thousands of professed disciples of Christ who do, *or do not*, contribute to the Lord's treasury? The sum above named seems large, and the Board appropriating it was unquestionably courageous, but it will be found that it amounts to an average donation, for the year, of *forty* cents for each enrolled church member of the denomination concerned. This, be it noticed, is for all missionary purposes, home and foreign. The portion set apart for foreign missions amounts to nearly sixteen cents per member. In view of the mighty interests at stake, does not such giving, from those who profess to seek first the kingdom of God, seem to be close upon, not the sublime, but that which is said to be only a step from it, the ridiculous? When shall it be written of any branch of Christ's Church, that, in the giving of its members, it approaches sublimity?

GOLD IN INDIA! Such is the cry coming across the seas. How much, and whether in quantities that will pay, is still uncertain. But it will not be long uncertain. Explorers will go, and if they find the precious metal abundant, men from all parts of the world will flock thither, leaving home and enduring hardness. Few will blame them. The answer to all remonstrances will be — "There is gold there." There are *souls* in India. No doubt about that now — one hundred and sixty millions of them. They will exist when gold is as dross. They may be won now and saved. Who will go for them? Alas, no crowds hasten to seek these treasures. The few who do go are barely sustained, and many are wondering why they go at all!

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MISSION PREMISES, OUA, PONAPE.

Several new photographs of persons and scenes connected with missions in Micronesia have been received, and some engravings from them will be found in the portion of this number devoted to young people. The picture above shows the home of the missionaries at Oua, Ponape. The house in the distance is the dwelling, that in the middle is the stone church, that at the left is the school-house, or "Academy." In the hay-stack-like cupola hangs the sweet-toned bell, the gift of some personal friends of the missionaries in America. The dormitory for the boys, and the one for the girls, though near by, are not shown in the engraving. Amid the luxuriant vegetation will be seen the cocoa-nut tree, the bread-fruit, the sago-palm, as well as the banana and the pine-apple. These premises are about one eighth of a mile from the landing, and are one hundred feet above low water mark. These beautiful islands are waiting for God's law. The statement in the letter of Mr. Logan on another page is remarkable, that after one more station is occupied by white missionaries, the work of evangelizing Micronesia ought to be left to native converts.

THE London Missionary Society has intelligence that its missionaries reached Lake Tanganyika, Central Africa, on the 23d of August, having been on the way several months, detained by a series of misfortunes and unlooked-for obstacles. The journey from Upwapwa occupied seventy-eight days, but the letter announcing the arrival was carried to the coast in forty-five days, and thence to London in thirty-three days, — seventy-eight in all. On their way the missionaries met, in Mirambo's town, certain members of the tribe in which this chieftain was brought up, the Waugoni or Watuta, who speak the Zulu language. This fact should be considered, in view of the recent suggestions that South Africa may be made a base of operations for the interior.

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"THE MISSIONARY HERALD." VOLUME LXXV.

WITH this volume this magazine completes three quarters of a century of its life. It antedates the organization of the American Board by five years. Its first issue was in May, 1803, under the name of "The Massachusetts Missionary Magazine." Printed at Salem, it was under the care of thirteen editors, appointed by the Massachusetts Missionary Society, chief among whom were Rev. Drs. Emmons, Spring, and Austin. The Massachusetts Missionary Society, organized in 1799, had for its object "to diffuse the knowledge of the Gospel among the Heathens, as well as other people in the remote parts of our country, where Christ is seldom or never preached." In 1801 it employed four missionaries, who seem to have been itinerants: two in New York, one in Maine, and one in Vermont.

The first number of the "Missionary Magazine" contained but one missionary communication, entitled, "Brief Account of a Religious Attention in the North Parish in Weymouth, Massachusetts." The subsequent numbers, during the five years of its separate existence, contained each from one to three pages of intelligence from missions, at home and abroad. In 1808 this "Massachusetts Missionary Magazine" was united with "The Panoplist" (a theological and doctrinal monthly, established in 1805), and the double title was used until 1818, when it was changed to "The Panoplist and Missionary Herald," and so it continued until 1820. During these years the missionary intelligence occupied about one half of the magazine, the other half being devoted to theological, historical, and miscellaneous articles. It was issued by private enterprise, though under the auspices of the Board, a portion of its profits being devoted to missions.

In 1820 the Board decided to make the "Herald" a strictly official publication, issuing it at its own expense and excluding from it all subjects but the transactions of the Board and its missions, and those of kindred societies. From this purpose there has been no departure during all these subsequent years.

The "Herald" has, therefore, during its long life, been permitted to chronicle the vast and varied missionary operations of the last three quarters of a century. It has had, we believe, no small share in quickening and guiding the missionary zeal of the churches of America. It was early seen to be essential to the birth and growth of a true interest in the kingdom of Christ upon earth, that the people keep themselves informed as to the progress of that kingdom. How shall men feel for that of which they do not know, and how shall they know except they are told, and how shall they be told save as they read the records? For, though many missionaries return to speak of their labors in foreign lands, such occasional and fragmentary reports would utterly fail to give any intelligent survey of the vast operations now going forward for the evangelization of the world. President Edwards used to pray with the map of the world before him. Every Christian who would pray intelligently, and who would be stirred up to pray, "Thy kingdom come," must keep himself informed as to the progress of that kingdom. The "Missionary Herald" has sought to present, and has, it is believed, succeeded in

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presenting, such intelligence both of our own missions and of those of other societies, that no one could carefully read its monthly issues and fail to know what Christ's church in this century is doing toward fulfilling his last command.

During the last twenty-two years, this magazine has, with the exception of a few numbers, been under the editorial care of the Rev. Isaac R. Worcester. That he has conducted it with ability and excellent judgment, all will bear witness who have kept themselves familiar with missionary operations, or who have compared it with the publications of other missionary boards. After this long and faithful service, he has asked for release from his charge, and the difficult task of editing the magazine now falls into new hands. Amid the profusion of attractive publications issuing weekly and monthly from the press, the "Herald" must not lose its place. While it needs to be made interesting, it must be remembered that nothing of the kind can permanently interest those who are not truly interested in missions. Let it be remembered, too, that different persons are interested in different matters, and that the "Herald" must serve as a chronicler of facts, some of which are not specially entertaining to any one.

In the preface to the volume of 1808, when it was the "Massachusetts Missionary Magazine," the editors wrote: "Illy prepared should we have been for an undertaking of this kind, had we calculated on giving universal satisfaction and answering fully the wishes of our readers. Among six or seven thousand readers, living in all parts of the States, an immense variety of particular humors, tastes, and views must exist, and an attempt to accommodate ourselves to them would be as chimerical as the issue would be mortifying." These words may now be repeated with added force, in view of the 25,000 copies which are circulated monthly. But no labor shall be spared in seeking to present such principles and facts respecting missions as will be calculated to give an intelligent and inspiring view of the work intrusted by Christ to his church. Some changes, it will be noticed, have been introduced in the present number. Maps and illustrations will be sought for coming numbers, and a young people's department has been added, in view, not so much of those for whom the "Missionary Echoes" in the "Wellspring" are designed, as of a somewhat older class who do not take the children's papers. Every effort will be made to make the "Herald" an efficient agency in the missionary work.

It is animating to think what records this magazine may have to give in this last quarter of its first century. The progress it has recorded, though wonderful, is as nothing to what might be, and what faith permits us to hope shall be. What revivals of the spirit of benevolence and consecration; what offerings of men and of money; what conquests of our King on continents and islands may be witnessed within the next twenty-five years! Among the missionary forces of the coming era, the "Missionary Herald" hopes to find its place. While it rejoices over the past, it hails with yet greater joy the future.

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THE NEW YEAR'S PLEDGE.

LET it be as generous as possible to the good cause of foreign missions. Remember that this cause includes direct evangelistic work through missionaries and native helpers; the educational work of schools and seminaries, for the moral and religious training of several thousand children and youth; Sabbath-school instruction; the preparation, publication, and circulation in various languages of books and tracts; assistance in the erection of church buildings; grants in aid to native home missionary societies; the noble, humane service of missionary physicians, and charitable ministry under many forms to the sick, the poor, and oppressed in times of pestilence, famine, and war. All these departments are economically managed under the one efficient instrumentality of the American Board.

Remember, also, that your contribution, unless designated for some specific work, as it may be if you desire, is judiciously distributed, according to immediate necessity, among the missions under the care of the Board. You have thus the pleasure of knowing that your gift, in its measure, is helpful on every field, and that you do something for the comfort of every missionary.

It may interest the donors whose contributions went into the treasury of the Board during the last financial year, ending September 1, 1878, to know the proportion in which these gifts were distributed among the several mission fields. It will do them no harm, perhaps, to know how far their "little candle throws its beams." Every hundred dollars contributed during the year, for general missionary work, went forth upon its several errands of mercy to the following localities, in nearly the following proportion, for the spread of the gospel: —

In Mexico	$1.25
In Spain	1.50
Among the North American Indians	2.50
In Ceylon	3.00
In the Hawaiian Islands	3.50
In Austria	3.75
Among the Zulus, Southern Africa	4.00
In the Foochow Mission, China	4.00
In the Micronesian Islands	4.50
In Northern China	5.00
In European Turkey	5.50
In Central Turkey	5.50
In Western India	7.75
In Eastern Turkey	8.00
In the Madura District, Southern India	8.25
In Japan	8.50
In Western Turkey	17.00

Making an aggregate of $93.50 thus widely distributed. The remaining $6.50 constituted the total cost of the economical home administration, a part of which was employed in the service of the missionaries abroad, and a part in the communication of missionary intelligence at home.[1]

[1] The total cost of administration last year, relatively to the entire receipts, including the payment of the debt, was only five and three quarters per cent.

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Does any donor regret his last year's gift? Does he not wish that he could have multiplied it four-fold? Can you think of any investment for the year to come which can be more widely and wisely distributed, and which will bring in ampler dividends? The call for enlargement in every missionary field is at the present time most urgent.

We earnestly request pastors and church officers to make it sure that the churches they represent set apart some time and some method for the public presentation of the broad foreign missionary work from the pulpit; for its regular remembrance in the monthly concert of prayer; for the communication of missionary intelligence through the enlarged circulation of the "Missionary Herald," and of "Life and Light" of the Woman's Boards; and that opportunity be given for every individual, old and young, to present his personal offering for the spread of the gospel throughout the world.

Do not forget that it is the Lord Jesus Christ who solicits the gift, and that your annual missionary pledge may be one of your most joyous expressions of grateful devotion to Him whom we delight to honor as our risen and reigning Lord.

LONDON MISSIONARY CONFERENCE.

BY REV. A. C. THOMPSON, D. D.

It is an evidence of increasing unity among the disciples of our Lord, and of widening interest in missions, that a call should come for such a Conference as was held in London during the last week of October. The first gathering of the kind took place in the spring of 1854, upon the occasion of the late Dr. Duff's visit to this country. It was held in the Lecture Room of Dr. Alexander's church, New York, one hundred and fifty members being present, and the session lasting a day and a half. In the autumn of the same year there was a similar convention in London, continuing for two days. After an interval of six years occurred the Conference on Missions at Liverpool, with its four days' sessions, a representation from twenty-five societies, and a much wider range of topics. The recent Conference made approach more nearly to a general gathering, and yet in that respect came short of what could be desired. The circular issued last March by a committee, of which the Earl of Shaftsbury was president, and Sir William Muir chairman, was rather an announcement than an invitation. In spite of this informality, representatives from about forty different societies, English, Scottish, French, German, and American, assembled at Conference Hall, Mildmay Park, holding sessions, thirteen in number, from Monday evening to Saturday noon. Six hundred delegates were said to be present. Owing to inadequate announcement from London pulpits and papers, the commodious hall, with twenty-five hundred sittings, was in no instance filled. The body was composed of the officials, directors, and other prominent friends of various societies devoted chiefly to the work of foreign missions, and of foreign missionaries off duty for the time. Among them were names eminent in social position, authorship, and administrative talent.

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Some of the numerous papers read, and of the addresses delivered, were of marked value; and the forth-coming volume which is to embody the proceedings, will form an important addition to the stock of missionary literature, more valuable indeed than that which gives the results of the Liverpool Conference in 1860.

Among the more enjoyable features of the occasion were the devotional exercises, and the reigning spirit of Christian unity, which was all the more evident because no time was found for eulogizing brotherly concord, or for making professions of mutual affection and admiration.

It was a useful lesson, impressed upon all in attendance, that no one evangelistic society and no one religious denomination enjoy a monopoly of zeal, wisdom, or success; that each in its own way is doing a work for the Master, and is entitled to the confidence and good wishes of all. Such a convocation makes it evident that among the officials, agents, and friends of such societies, there is a needless amount of ignorance, not to say of narrow and harmful indifference. The more frequent and more truly œcumenical these missionary conferences become, the more of reciprocal respect will be felt, the more of Christian comity will be maintained in all cases where good neighborhood is liable to infringement, and a wiser economy will be observed in the distribution and working of the great field which is now seen, more clearly than ever before, to extend "from the river to the ends of the earth."

The thanks of the missionary world are due to the London committee for having called the late Conference, for the hospitality and manifold courtesies shown to foreign delegates; while universal and most earnest praise should be rendered to the God of missions for the broadening scale on which he is inspiring his people to engage in this work, and for the increasing success which attends their labors.

BRITISH CHRISTIANS AND ASIA MINOR.

In view of the new relations into which Asia Minor has been brought to Great Britain, it has seemed both wise and proper to make an appeal to British Christians to supplement the work in progress under the direction of the American Board. This was one object of the delegation in visiting London to attend the General Missionary Conference. Though the financial condition was by no means favorable, and the public mind was distracted by the impending war with Afghanistan, yet the hearty indorsement of the effort by some of the most eminent names in the country, as the Earl of Shaftesbury, Lord Stratford de Redcliffe, Lord Lawrence, the Bishop of Durham, Dr. Allon, Dr. Fraser, Sir William Muir, and others, led to the issue of the appeal near the close of November. Messrs. Baring Bros. & Co., for many years the honored bankers of the Board, kindly consented to receive and put to the credit of the Board, without charge, any funds that might be contributed. Whatever else may come of the effort, which the exigency of the case seemed to call for, in justice to all interests involved,

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something will have been done to acquaint leading English minds more fully with the work of American Christians, in introducing those moral forces necessary to the success of any political reforms, to say nothing of the moral renovation of the Empire.

The Board will continue its purely evangelical efforts as heretofore, and enlarge them, if possible, to meet the urgent calls from many quarters; but the evangelical communities suffering from the exactions of the government and general prostration of business, and from other miseries attendant upon the recent war, while making most commendable efforts to help themselves, are quite unable to provide suitable places of worship, or such institutions as they need for the proper education of their youth. Many communities have become so impoverished as to be quite unable at present to provide adequately for their teachers and preachers. Pecuniary assistance is needed in the directions thus indicated, to help them tide over the present distress. In no way can British Christians more fitly express their interest in these struggling evangelical communities, scattered throughout the entire field from the Bosphorus to the Tigris, than by thus helping them in their time of need. As the various agencies for carrying forward the work of a Christian civilization in that portion of the Empire are complete, and never in better working order than now, there is no occasion for any other missionary society to enter the field, but only to supplement wisely the work begun, and carried forward thus far so successfully, by American Christians.

CENTRAL AFRICA.

At the recent meeting of the American Board at Milwaukee, the Committee to whom was referred that portion of the Annual Report relating to the Zulu mission, presented a report in which they referred to the recent providential movements in the exploration, and, to some extent, the opening of Central Africa; to the new missions undertaken by several English Societies in the interior of that continent; to the suggestions, and even requests, which have come to the Board in several forms from England, to coöperate in such efforts for Africa's redemption, by establishing a mission or missions in some portion of its interior; especially to the generous offer of Mr. Arthington, of Leeds, to give £1,000 towards such an enterprise, and recommending the adoption of the following resolution, which was passed by the Board: —

"That they (the Prudential Committee) consider the expediency of issuing an appeal to the American public, to create a special fund to enable the Committee to respond to the proposal of Mr. Arthington, and to the coördinate invitation of Missionary Societies of Great Britain; to the end that the American people may bear their part with their British brethren in the spiritual redemption of Africa." Preceding the report on the Zulu mission, Dr. M. McG. Dana, of St. Paul, Minnesota, made an able and earnest address, arguing that, for many reasons, and specially in view of the fearful wrongs heretofore inflicted upon the people of Africa, American societies and

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American Christians should unite with those of Great Britain in prompt and vigorous efforts to plant the institutions of the gospel in the heart of the continent.

The Prudential Committee at its meeting, October 15, appointed a sub-committee to take this matter into careful consideration, and report. The substance of that report is herewith presented for the thoughtful perusal of all interested in our missionary work. It presents some of the difficulties of attempting a bold advance into new fields when the whitening harvest upon the fields already occupied, is perishing for lack both of laborers and of the funds necessary for their support.

THE APPEAL OF MAJOR MALAN.

On the 29th of January last, Major Malan, formerly of the English Army, but who has acted for some years past with much efficiency and success, as an evangelist in Southern Africa, came before the Prudential Committee (having, as he stated, come from England with that special purpose in view), and read carefully prepared statements, urging the Committee to take steps for the establishment of a mission in Central Africa. His paper was referred to a sub-committee, who, at the next regular meeting of the Prudential Committee (February 5), presented a report on the subject, containing a review of what had been done by the Board in Africa, showing that for many years the Board had looked with great interest upon that continent and the claims of its people upon the Christian Church; that a mission was commenced in Western Africa in 1833, with a view to the interior, upon which mission more than $165,000 had been expended before it was transferred to the Presbyterian Board in 1870; that upon the Zulu mission, in Southern Africa, more than $600,000 have been expended; and that, several years ago, the attention of that mission was specially called by the Prudential Committee to the importance of organizing for a movement inland, with a band of native helpers, — a proposal which had not been lost sight of, either by the Prudential Committee or the mission.

That sub-committee recommended that further information be sought in relation to this whole subject, and that the paper of Major Malan be printed, for use by the Secretaries of the Board, with such other statements as the Secretaries might deem desirable. "Beyond that," their report states, "it seems to us we must await further indications of Divine Providence. The undertaking is one that will involve great hardship and great pecuniary cost. With our present average annual income, we should not feel authorized to enter upon such an expensive and untried field." But their report goes on to suggest the possibility, and perhaps to intimate the hope, that some liberal Christians may soon appear in the United States who will follow the example of Mr. Arthington in England, and provide means, outside the regular income of the Board, which would warrant such an undertaking.

The "Appeal" by Major Malan, with a map of Equatorial and Southern Africa, and this report of the sub-committee, were published in the "Missionary Herald" for April last, and were also printed as a pamphlet, for special use. In the May "Herald," additional statements by Major Malan were also published; in July the "Herald" contained an article on "The

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Proposed Mission to Central Africa," and a special place was given to the acknowledgment of donations for this object. In September the letter of Mr. Arthington, offering to give the Board £1,000 ($5,000) for such work in Africa, if the Board would undertake to occupy a specified section of the interior, was also published, with some words of appeal for responsive contributions from "large-hearted men of wealth in America."

RESULTS THUS FAR.

The place for acknowledging such donations has been kept ready in the "Herald." Up to this time, however, the whole amount received for this object has been only $308.72!! One individual in Massachusetts, connected not with our own denomination but with the Episcopal Church, has also offered to give $500 toward such a mission if the Board will enter upon the work. But the whole amount thus far given or offered in this country for this proposed mission in Central Africa, is less than $1,000. Yet to enter upon the work with any suitable efficiency, would probably involve an expense within the first year of not less than 20,000 or 25,000 dollars, and the continued expense for many years, of a sum not much smaller annually.

The Prudential Committee have just been called to consider the estimates of needed appropriations for the year 1879 from their existing missions. They have also considered carefully the probabilities as to the income of the Board, and how much they may properly venture to appropriate, and the very painful result has been that they will feel constrained to strike off in some way — they do not yet see how — from the estimates forwarded by the missions, about $50,000, — not far from one fourth of the whole amount aside from the salaries of their missionaries!

IMPORTANCE OF THE WORK.

Respecting the importance of Central Africa as a field for Christian missions, and the special call of Providence to the Christian church to occupy that field, there can be no doubt or difference of opinion, while the peculiar relations of that continent to our own, and the position of the Zulu mission of the American Board, at a point so especially favorable for an advance toward the center of the continent, seem to emphasize that call as addressed to our own churches. Nothing but men and money would seem to be wanting to justify the Prudential Committee in taking immediate steps to improve the long delayed opportunity of carrying the gospel through the length and breadth of that benighted land. But men, and especially money, are precisely what the Committee have not at their command. Whether the impoverishment of the churches, or the lack of interest in the missionary work, or both combined, have caused the falling off in the receipts of the Board, it is certain not only that no such increase of these receipts has taken place, as the progress of the work and the needs of our missions imperatively require, but there is actually a deficiency of contributions as compared with those available for our less extended operations in previous years. At the same time it has been imperatively enjoined upon us by our constituents that we should on no account incur the responsibility, or, so far as practicable, even the risk of a debt. Under these circumstances we have had

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no alternative but to enforce the most painful economy and curtailment on all our missions during the past year, and so far as we can now judge, there is no encouragement whatever to hope for any abatement in this course of proceeding during the coming year. Should we be agreeably disappointed in this respect, it would be only too easy to appropriate large additional sums for those missions already in successful progress but hampered, burdened, and distressed by the want of adequate means for following up the openings of Divine Providence, and whose usefulness could be incalculably increased by a full supply of men and money which we are now so reluctantly compelled to withhold. As was stated, and not overstated at the annual meeting, an increase of $100,000 in our annual contributions would not do more than enable us to occupy the enlarged field which has been opened before us in missions already established.

Every dollar, and far more, than every dollar which we can hope to receive during the coming year from the American churches, will be needed to save existing missions from actual distress, and to carry on the work already in progress, not, indeed, as it should be carried on, but at least so as not to shut up doors now open before us, or to discourage workers now in the field, by failing to meet their most necessary requirements.

Your Committee would therefore recommend that every effort be made to place the Zulu mission on the most efficient footing, so that it may serve as a point of departure and support for those missions to Central Africa which we hope to see undertaken so soon as the pecuniary prospects of the Board, and the prior claims of its existing missions, may permit.

REV. ANDREW ABRAHAM.

THIS faithful missionary, who entered the service of the Board in 1849, died at his station, Mapumulo, Natal Colony, on the 13th of September last. His death was wholly unexpected, having been caused by disease of the heart. One of the first missionaries among the Zulus, Mr. Abraham had experienced all the trials of a pioneer, patiently and hopefully waiting many years for the fruits which, at last, he was permitted to see. One of his associates from the beginning, Mr. Tyler, writes thus of him: —

"I cannot adequately express what our departed brother was to his family, our mission, the native church he had gathered from heathenism, and a multitude of ignorant heathen who saw in him an example of the Christianity he taught. I am quite sure he never had an enemy, among whites or blacks. As we were entering the native chapel last Sabbath, a Zulu chief, by whose urgent invitation he was induced to go originally to that outpost of heathenism, remarked, 'Our father never spoke to us an unkind word.' This was saying a great deal for one whose patience and faith had been tried twenty-nine years by Zulu heathen. For unvarying kindness of heart, conscientiousness in the discharge of duty, evenness of temper, patience, and faith unshaken amid many trials, he was a man of whom no missionary society need be ashamed. He was a most valuable helper to the mission cause, on account of his patient, methodical, and diligent way of working.

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As a translator of the Scriptures into the Zulu tongue, he had no superior in our mission. The present version of the Zulu New Testament, as revised by him, is a monument of his unwearied labor. To him had been committed the task of preparing the Old Testament for the press, and his desire to accomplish it satisfactorily to himself may have overtasked his brain and hastened his death."

To this tribute of his associate may appropriately be added an editorial notice taken from the "Natal Mercury," of September 19: —

"By Mr. Abraham's death the colony has lost a true type of missionary. If a kindly heart, a simple mind, an earnest faith, a zealous purpose, and a consistent life, are credentials for a minister of religion, then was the deceased divine a minister of the best type. It is sad to think how the old standards of the American mission are dropping off. For their consistent pursuit of their proper calling, and their persistent abstinence from political intermeddling, they deserve all credit and hearty esteem. It will not be easy to replace Mr. Abraham, but we doubt not that there are many eager aspirants in the great country to which this mission owes its origin and its existence, who will be ready to fill up the vacant places left by the vanished veterans. If the recruits follow in the footsteps of their predecessors they will not do badly."

The veterans are falling, but Africa still remains to be conquered in the name of Christ. Who will take up the work?

STATIONS OF THE A. B. C. F. M.

INQUIRIES are often made concerning the location of the stations of the Board and the pronunciation of names. In view of such inquiries the following list has been prepared, including a few of the more prominent outstations. After the name of each mission, the date of its commencement is given: —

ZULU MISSION. (1835.)

Stations.	*Pronunciation.*	*Distance in Miles.*
Amanzimtote (Adams) .	ah-mahn-zeem-to′-ty . . .	22 S. W. of Port Natal.
Inanda (Lindley) . . .	ee-nahn′-dah	20 N. W. of Port Natal.
Indunduma	een-doon-doo′-ma	120 W. of Port Natal.
Mapumulo	mah-poo-moo′-lo	55 N. of Port Natal.
Umtwalumi	oom-twah-loo′-my	70 S. W. of Port Natal.
Umvoti (Groutville) . .	oom-vo′-ty	40 N. N. E. of Port Natal.
Umzumbi	oom-zoom′-by	80 S. W. of Port Natal.
Umzunduzi	oom-soon-doo′-zy	30 W. of N. of Port Natal.

EUROPEAN TURKEY MISSION. (1858.)

Eski Zagra	es-kee-zah′-rah	200 N. W. of Constantinople.
Monastir	mon-as-teer′	400 W. of Constantinople.
Philipoppolis	phil-ip-op′-o-lis	225 W. N. W. of Constantinople.
Samokov	sam-o-kove′	300 W. N. W. of Constantinople.

WESTERN TURKEY MISSION. (1836.)

Aiden	i-deen′	260 S. S. W. of Constantinople.
Baghchijik, *or* Bardezag .	bahg-che-jĭk′, *or* bar-de-zag′	50 E. S. E. of Constantinople.

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Stations.	*Pronunciations.*	*Distance in Miles.*
Broo'sa	broo'sa	57 S. S. E. of Constantinople.
Cesare'a	ses-a-ree'a	370 E. S. E. of Constantinople.
Constantinople	kon-stan-te-nō'pl.	
Manisa	man-e-sah'	200 S. W. of Constantinople.
Marsovan	mar-so-vahn'	350 E. of Constantinople.
Nicomedia	nick'-o-me-dia	55 E. S. E. of Constantinople.
Sivas	se-vahs'	400 S. of E. of Constantinople.
Smyrna	smyr'na	200 S. W. of Constantinople.
	CENTRAL TURKEY MISSION. (1847.)	
Adana	ah'-da-nah	70 N. W. of Scanderoon.
Aintab	īn'-tab	90 E. N. E. of Scanderoon.
Aleppo	a-lep'-po	90 S. E. of Scanderoon.
Antioch	an'te-ok	30 S. of Scanderoon.
Marash	mah-rahsh'	100 N. E. of Scanderoon.
Oo'rfa	oor'fah	180 E. N. E. of Scanderoon.
	EASTERN TURKEY MISSION. (1836 at Trebizond.)	
Arabkir	ar-ab-keer'	135 S. S. W. of Trebizond.
Bitlis	bit-lees', *or* bit-lis'	250 S. E. of Trebizond.
Diarbekir	dee-ar-bee-keer', *or* dee-ar-bĕkr'	175 S. of Trebizond.
Erzroom	erz-room'	150 S. E. of Trebizond.
Harpoot	har-poot'	175 S. of Trebizond.
Mardin	mar-deen'	270 E. of S. of Trebizond.
Mosul	mo-sool'	450 S. S. E. of Trebizond.
Trebizond	treb-e-zond'	640 E. of Constantinople.
Van	vahn	300 S. E. of Trebizond.
	MAHRATTA MISSION. (1813.)	
Ahmednuggur	ah-med-nug'-ur	140 E. of Bombay.
Bombay	bom-bay'.	
Rahuri	rah-hoo'-re	25 N. W. of Ahmednuggur.
Satara	sat-tah'-rah	120 S. E. of Bombay.
Sholapur	sho-lah-poor'	200 S. E. of Bombay.
	MADURA MISSION. (1834.)	
Battalagundu	bat'-ta-la-goon'-doo	32 N. W. of Madura.
Dindigul	din'-de-gul	38 N. N. W. of Madura.
Madura	mad'-u-ra	270 S. W. of Madras.
Mana Madura	mah'-nah mad'-u-ra	30 S. E. of Madura.
Mandapasalai	mun'-da-pa-sah'-le	40 S. S. E. of Madura.
Melur	mail'-oor	18 N. E. of Madura.
Pasumalai	pus'-u-mah-le	3 S. W. of Madura.
Periakulam	per-i-a-koo'-lum	45 W. N. W. of Madura.
Pulney	pul'-ney	70 N. W. of Madura.
Tirumangalam	tir-oo-mun'-ga-lum	12 S. W. of Madura.
Tirupuvanam	tir-oo-poo'-va-num	12 S. E. of Madura.
	CEYLON MISSION. (Jaffna.) (1816.)	
Batticotta	bat-ty-kot'ta.	
Chavagacherry	chav'a-ga-cher-ray.	
Manepy	man'-e-pai	
Oodoopitty	oo'-doo-pit-ty.	
Oodooville	oo'-doo-vill.	
Panditeripo	pan'-de-ter-i-po.	
Tillipally	til'-le-pal-ly.	

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FOOCHOW MISSION. (1847.)

Stations.	*Pronunciations.*	*Distance in Miles.*
Foochow	foo-chow′.	
Nantai	nan-tī ′	Suburb of Foochow.
Shau-wu	shou-woo′	150 N. W. of Foochow.

NORTH CHINA MISSION. (At Shanghai, 1854; Tientsin, 1860.)

Kalgan	kal′-gan	125 N. W. of Peking.
Pao-ting-fu	pow-ting-foo′	120 S. W. of Peking.
Peking	pe-king′.	
Tientsin	tyen-tsin′	80 S. E. of Peking.
Tung-cho	toong-chow′	12 E. of Peking.
Yu-cho	yu-chow′	125 W. of Peking.

JAPAN MISSION. (1869.)

Akashi	a-kah′-shi	12 W. of Kobe.
Annaka	an-nah′-ka	80 N. W. of Yedo.
Hiogo	he-o′-go	Adjoining Kobe.
Kioto	ke-o′-to.	225 W. S. W. of Yedo.
Kobe	ko′-bay	40 S. W. of Kioto.
Osaka	o′-sa-ka	20 E. of Kobe.
Tokio, *or* Yedo	to-ke′-o	10 N. N. E. of Yokohama.
Yokohama	yo-ko-hah′ma.	

MICRONESIA MISSION. (1852.)

Apaiang	ap-py-ahng′	5,000 S. W. of San Francisco.
Ebon	ay-bone′	350 N. W. of Apaiang.
Kusaie	koo-sy′-ay	700 W. N. W. of Apaiang.
Ponape	po′-nah-pay	1,000 W. N. W. of Apaiang.
Mortlock Islands		300 W. S. W. of Ponape.

DAKOTA MISSION. (1835.)

Bogue (Dakota)	bōg	350 W. of St. Paul.
Fort Berthold (Dakota)		450 W. N. W. of St. Paul.
Santee Agency (Nebraska)		275 S. W. of St. Paul.
Sissiton Agency (Dakota)		180 W. of St. Paul.

WESTERN MEXICO MISSION. (1872.)

Guadalajara	gwah-da-la-hah′-ra	275 N. N. W. of Mexico.

SPANISH MISSION. (1872.)

Santander	sahn-tahn-dair′	207 N. of Madrid.
Zaragoza	sah-ra-gos′-sa	176 N. E. of Madrid.

AUSTRIAN MISSION. (1872.)

Brünn	broon	70 N. N. E. of Vienna.
Gratz	grahts	130 S. W. of Vienna.
Prague	prahg, *or* prāg	160 N. N. W. of Vienna.

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STATISTICS OF THE MISSIONS — 1877-78.

Missions.	When commenced.	Stations.	Out-stations.	American Laborers.				Native Laborers.					Number of Churches.	Added last year by profession.	Whole Number of Members.	Male Pupils in Seminaries and Station Classes.	Pupils in Girls' Boarding-Schools and Seminaries.	Pupils in Common Schools.	Whole Number under Instruction.
				Ordained Missionaries.	Men not ordained.	Women.	Total from the U. S.	Pastors.	Preachers & Catechists.	Teachers.	Other native helpers.	Total of Natives.							
Zulu Mission .	1835	8	11	8	–	15	23	1	8	23	20	52	15	20	626	60	55	780[1]	895
European Turkey Mission.	1858	3	11	9	–	10	19	3	8	13	3	27	3	131	138[1]	18	27	–	45
Western Turkey Mission.	1836	6	88	24	1	37	62	17	30	118	54	219	30	81	1,509	77	250	3,647	4,430[2]
Central Turkey Mission . .	1847	2	30	7	–	13	20	16	5	56	10	87	26	159	2,606	23	33	2,314	2,497[2]
East'rn Turkey Mission . .	1836	4	102	11	1	21	33	22	32	99	33	186	33	94	1,804	108	97	3,582	4,261[2]
Mahratta Mission . . .	1813	5	55	10	1	12	23	14	4	52	43	113	23	92	1,014	9	88	801	898
Madura Mission . . .	1834	11	171	11	–	16	27	18	101	156	11	286	32	112	1,978	39	96	2,955	3,090
Ceylon Mission . . .	1816	7	17	5	–	9	14	8	16	17	25	66	12	69	827	56	86	7,921	8,063[3]
Foochow Mission . . .	1847	3	16	5	2	8	15	2	22	9	5	38	11	21	182	13[1]	29	71	113
North China Mission . .	1854	6	–	12	1	16	29	–	9	–	5	14	7	55	293	23	20	11	54
Japan Mission.	1869	3	5	12	3	24	39	2	12	8	–	22	10	77	319	109	57	–	166
Micronesia Mission . .	1852	11	9	6	1	6	13	17[4]	7[4]	3	8	35	34	353	1,600[1]	40[1]	–	1,500[1]	1,540[2]
North Pacific Institute .	1872	–	–	1	–	1	2	–	–	–	–	–	–	–	–	–	–	–	–
Western Mexico	1872	1	1	3	–	2	5	–	1	–	–	1	2	50[1]	225[1]	–	–	–	–
Spain . . .	1872	2	–	2	–	2	4	–	2	3	3	8	2	–	150	–	–	–	–
Austria . . .	1872	3	4	3	–	3	6	–	6	–	6	12	–	–	–	–	–	–	–
Dakotas . . .	1835	4	9	4	1	8	13	6	–	3	3	12	8	29	583	30	39	400	469
Total . .		79	529	135[5]	11	203[5]	347	126	263	560	229	1,178	248	1,225	13,854	605	877	23,982	26,521

[1] Some numbers, in a few of the mission fields, have been partly estimated, owing to defective returns.

[2] Including some adults not in any of the schools.

[3] The common schools of Ceylon, connected with the mission, are under the direction of a Board of Education, and the teachers are not reckoned as mission helpers.

[4] Including Hawaiians.

[5] Not including those still supported at the Sandwich Islands.

MISSIONARIES OF THE BOARD.

The following List presents the Names of Missionaries now in connection with the Board, in the field or expecting to return, giving the Mission and Station with which each is connected. The names, under each mission, are inserted in the order of missionary service.

Zulu Mission.

Rev. David Rood, Umvoti.
Mrs. Alzina V. Rood, "
Rev. William Ireland, Amanzimtote.
Mrs. R. O. Ireland, "
Rev. Josiah Tyler, Umsumduzi.
Mrs. Susan W. Tyler, "
Mrs. Sarah L. Abraham, Mapumulo.
Rev. Stephen C. Pixley, Inanda.
Mrs. Louisa Pixley, "
Rev. Elijah Robbins, Amanzimtote.
Mrs. Addie B. Robbins, "
Rev. Henry M. Bridgman, Umzumbi.
Mrs. Laura B. Bridgman, "
Mrs. Mary K. Edwards, Inanda.
Miss Gertrude R. Hance, Umvoti.

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Miss Laura A. Day, Amanzimtote.
Rev. Myron W. Pinkerton, Indunduma.
Mrs. Laura M. Pinkerton, "
Rev. Charles W. Kilbon, Umtwalumi.
Mrs. Mary B. Kilbon, "
Miss Mary E. Pinkerton, Umzumbi.
Miss Fannie M. Morris, Inanda.
Miss Martha E. Price, "

European Turkey Mission.

Rev. Elias Riggs, D. D., LL. D., Constantinople.
Mrs. Martha J. Riggs, Constantinople.
Rev. James F. Clarke, Samokov.
Mrs. Isabella G. Clarke, "
Rev. Lewis Bond, Jr., Philippopolis.
Mrs. Fannie G. Bond, "
Rev. William E. Locke, Samokov.
Mrs. Zoe A. M. Locke, "
Miss Esther T. Maltbie, "
Rev. George D. Marsh, Philippopolis.
Mrs. Ursula C. Marsh, "
Rev. J. W. Baird, Monastir.
Mrs. Ellen Baird, "
Rev. J. Henry House, Samokov.
Mrs. Addie S. House, "
Rev. Edward W. Jenney, Monastir.
Mrs. Kate M. Jenney, "
Rev. Theodore L. Byington, Constantinople.
Mrs. Margaret E. Byington, "
Miss Ellen M. Stone, Samokov.

Mission to Western Turkey.

Rev. George W. Wood, D. D., Constantinople.
Mrs. Sarah A. H. Wood, "
Rev. Edwin E. Bliss, D. D., "
Mrs. Isabella H. Bliss, "
Rev. Justin W. Parsons, Nicomedia.
Mrs. Catharine Parsons, "
Rev. Wilson A. Farnsworth, D. D., Cesarea.
Mrs. Caroline E. Farnsworth, Cesarea.
Miss Maria A. West, Smyrna.
Rev. Sanford Richardson, Broosa.
Mrs. Rhoda A. Richardson, "
Rev. Ira F. Pettibone, Constantinople.
Rev. Julius Y. Leonard, Marsovan.
Mrs. Amelia A. Leonard, "
Rev. Joseph K. Greene, Constantinople.
Mrs. Elizabeth A. Greene, "
Rev. George F. Herrick, "
Mrs. Helen M. Herrick, "
Rev. John F. Smith, Marsovan.
Mrs. Laura E. Smith, "
Miss Eliza Fritcher, "
Rev. Henry T. Perry, Sivas.
Mrs. Jennie H. Perry, "
Rev. Theodore A. Baldwin, Constantinople.
Mrs. Matilda J. Baldwin, "
Rev. Charles C. Tracy, Marsovan.
Mrs. Myra P. Tracy, "
Rev. Lyman Bartlett, Cesarea.
Mrs. Cornelia C. Bartlett, "
Miss Sarah A. Closson, Cesarea.
Mr. H. O. Dwight, Constantinople.
Mrs. Ardelle M. Dwight, "
Miss Flavia S. Bliss, Sivas.
Rev. John Edwin Pierce, Nicomedia.
Mrs. Lizzie A. Pierce, "
Rev. Milan H. Hitchcock, Constantinople.
Mrs. Lucy A. Hitchcock, "
Rev. Edward Riggs, Marsovan.
Mrs. Sarah H. Riggs, "
Rev. J. O. Barrows, Constantinople.
Mrs. Clara S. Barrows, "
Miss Julia A. Rappleye, Broosa.
Miss Laura Farnham, Nicomedia.
Miss Phœbe L. Cull, Manisa.
Miss Mary M. Patrick, Constantinople.
Miss Fannie E. Washburn, Marsovan.
Rev. A. W. Hubbard, Sivas.
Mrs. Emma R. Hubbard, "
Miss Electa C. Parsons, Nicomedia.
Mrs. Cora W. Tomson, Constantinople.
Rev. Marcellus Bowen, Manisa.
Mrs. Flora P. Bowen, "
Rev. Charles H. Brooks, Constantinople.
Mrs. Fanny W. Brooks, "
Mrs. C. P. Williams, "
Rev. Daniel Staver, Cesarea.
Mrs. Abbie S. Staver, "
Miss Hattie G. Powers, Manisa.
Miss Ellen C. Parsons, Constantinople.

Mission to Central Turkey.

Rev. T. C. Trowbridge, Aintab.
Mrs. Margaret R. Trowbridge, "
Mrs. J. L. Coffing, Marash.
Miss Myra A. Proctor, Aintab.
Rev. Giles F. Montgomery, Marash.
Mrs. Emily R. Montgomery, "
Rev. L. H. Adams, Aintab.
Mrs. Nancy D. Adams, "
Miss Mary G. Hollister, Aintab.

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Rev. Henry Marden, Marash.
Mrs. A. M. Marden, "
Miss Corinna Shattuck, Aintab.
Rev. Americus Fuller, "
Mrs. Amelia D. Fuller, "
Miss Ellen M. Pierce, "
Miss Charlotte D. Spencer, Marash.
Rev. Thomas D. Christie, "
Mrs. Sarah C. Christie, "
Rev. James L. Fowle.
Mrs. Carrie P. Fowle.

Mission to Eastern Turkey.

Rev. George C. Knapp, Bitlis.
Mrs. Alzina M. Knapp, "
Rev. O. P. Allen, Harpoot.
Mrs. Caroline R. Allen, "
Rev. Crosby H. Wheeler, "
Mrs. Susan A. Wheeler, "
Rev. Herman N. Barnum, D. D., "
Mrs. Mary E. Barnum, "
Rev. Moses P. Parmelee, M. D., Erzroom.
Mrs. Julia F. Parmelee, Erzroom.
Miss Hattie Seymour, Harpoot.
Rev. Henry S. Barnum, Van.
Mrs. Helen P. Barnum, "
Rev. A. N. Andrus, Mardin.
Mrs. Olive L. Andrus, "
Miss Charlotte E. Ely, Bitlis.
Miss M. A. C. Ely, "
Miss Cyrene O. Van Duzee, Erzroom.
Rev. R. M. Cole, "
Mrs. Lizzie Cole, "
Rev. George C. Raynolds, M. D., Van.
Mrs. Martha W. Raynolds, "
Miss Caroline E. Bush, Harpoot.
Rev. J. E. Scott, Van.
Mrs. Annie E. Scott, "
Daniel M. B. Thom, M. D., Mardin.
Mrs. L. H. Thom, "
Miss Sarah E. Sears, "
Miss Clarissa H. Pratt, "
Rev. John K. Browne, Harpoot.
Mrs. Leila Browne, "
Rev. Willis C. Dewey, Mardin.
Mrs. Seraphina S. Dewey, "
Miss Mary F. Bliss, Erzroom.

Mahratta Mission.

Rev. Samuel B. Fairbank, D. D., Ahmednuggur.
Rev. Lemuel Bissell, D. D., Ahmednuggur.
Mrs. Mary E. Bissell, Ahmednuggur.
Rev. Charles Harding, Sholapur.
Mrs. Elizabeth D. Harding, Sholapur.
Rev. Henry J. Bruce, Satara.
Mrs. Hepzibeth P. Bruce, Satara.
Rev. S. R. Wells, Panchgani.
Mrs. Mary L. Wells, "
Rev. Charles W. Park, Bombay.
Mrs. Anna M. Park, "
Rev. Richard Winsor, Satara.
Mrs. Mary C. Winsor, "
Miss Sarah F. Norris, M. D., Bombay.
Rev. Robert A. Hume, Ahmednuggur.
Mrs. Abbie S. Hume, "
William O. Ballantine, M. D., Rahuri.
Rev. Edward S. Hume, Bombay.
Mrs. Charlotte E. Hume, "
Rev. Lorin S. Gates, Sholapur.
Mrs. Frances A. Gates, "
Miss Emma K. Ogden, M. D., "

Madura Mission.

Mrs. Emily F. Tracy, Tirupuvanam.
Rev. John Rendall, Madura.
Rev. James Herrick, Tirumangalam.
Mrs. Elizabeth H. Herrick, "
Rev. John E. Chandler, Pulney.
Mrs. Charlotte H. Chandler, "
Rev. Thomas S. Burnell, Melûr.
Mrs. Martha Burnell, "
Rev. Joseph T. Noyes, Periakulam.
Mrs. Elizabeth A. Noyes, "
Mrs. Sarah B. Capron, Madura.
Rev. Edward Chester, M. D., Dindigul.
Mrs. Sophia Chester, "
Rev. George T. Washburn, Pasumalai.
Mrs. Eliza E. Washburn, "
Miss Martha S. Taylor, Mandapasalai.
Rev. William S. Howland, "
Mrs. Mary L. Howland, "
Rev. John S. Chandler, Battalagundu.
Mrs. Jennie E. Chandler, "
Mrs. Judith M. Minor, "
Miss Henrietta S. Chandler, Pulney.
Rev. James E. Tracy, Tirupuvanam.
Mrs. Fannie S. Tracy, "
Miss Henrietta S. Rendall, Madura.
Rev. John P. Jones, "
Mrs. Sarah A. Jones, "

Ceylon Mission.

Miss Eliza Agnew, Oodooville.
Rev. William W. Howland, "
Mrs. Susan R. Howland, "

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Rev. Eurotas P. Hastings, Batticotta.
Mrs. Anna Hastings, "
Miss Harriet E. Townshend, Oodoopitty.
Miss Hester A. Hillis, Panditeripo.
Rev. Thomas S. Smith, Tillipally.
Mrs. Emily M. Smith, "
Rev. Samuel W. Howland, Oodoopitty.
Mrs. Mary E. K. Howland, "
Miss Susan R. Howland, Oodooville.

Foochow Mission.

Rev. C. C. Baldwin, D. D., Foochow.
Mrs. Harriet F. Baldwin, "
Rev. Charles Hartwell, Nantai.
Mrs. Lucy E. Hartwell. "
Rev. Simeon F. Woodin, "
Mrs. Sarah L. Woodin, "
Miss Adelia M. Payson, "
D. W. Osgood, M. D., "
Mrs. Helen W. Osgood, "
Rev. J. E. Walker, Shau-wu.
Mrs. E. A. Walker, "
Rev. J. B. Blakely, "
Mrs. Issabella V. Blakely, "
Henry T. Whitney, M. D., "
Mrs. Lurie Ann Whitney, "
Miss Ella J. Newton, Nantai.

Mission to North China.

Rev. Henry Blodget, D. D., Peking.
Mrs. Sarah F. R. Blodget, "
Rev. C. A. Stanley, Tientsin.
Mrs. Ursula Stanley, "
Rev. Lyman D. Chapin, Tung-cho.
Mrs. Clara L. Chapin, "
Rev. Chauncey Goodrich, "
Rev. Mark Williams, Kalgan.
Mrs. Isabella B. Wiliiams, "
Miss M. E. Andrews, Tung-cho.
Miss Mary H. Porter, Peking.
Rev. Devello Z. Sheffield, Tung-cho.
Mrs. Eleanor W. Sheffield, "
Miss Naomi Diament, Peking.
Rev. Isaac Pierson, Paot-ing-fu.
Mrs. Sarah E. Pierson, "
Miss Jane E. Chapin, Peking.
Rev. Henry D. Porter, M. D., Tientsin.
Rev. Arthur H. Smith, "
Mrs. Emma J. Smith, "
Miss Jane G. Evans, Tung-cho.
Rev. William P. Sprague, Kalgan.
Mrs. Margaret S. Sprague, "
Rev. William S. Ament, Paot-ing-fu.
Mrs. Mary Alice Ament, "
Rev. James H. Roberts, Peking.
Mrs. Grace L. Roberts, "
Mr. Willis C. Noble, "
Mrs. Willa J. Noble, "

Japan Mission.

Rev. D. C. Greene, Yokohama.
Mrs. Mary J. Greene, "
Rev. O. H. Gulick, Kobe.
Mrs. Ann E. Gulick, "
Rev. J. D. Davis, Kioto.
Mrs. Sophia D. Davis, Kioto.
John C. Berry, M. D., Kobe.
Mrs. Maria E. Berry, "
Rev. M. L. Gordon, M. D., Kioto.
Mrs. Agnes H. Gordon, "
Rev. John L. Atkinson, Kobe.
Mrs. Carrie E. Atkinson, "
Miss Eliza Talcott, "
Miss Julia E. Dudley, "
Rev. H. H. Leavitt, Osaka.
Mrs. Mary A. Leavitt, "
Miss Mary E. Gouldy, "
Rev. Wallace Taylor, M. D., Osaka.
Mrs. Mary F. Taylor, "
Miss Julia Gulick, Kobe.
Rev. J. H. De Forest, Osaka.
Mrs. Elizabeth S. De Forest, "
Arthur H. Adams, M. D., "
Mrs. Sarah C. Adams, "
Miss Frances A. Stevens, "
Rev. Dwight W. Learned, Kioto.
Mrs. Florence H. Learned, "
Miss Martha J. Barrows, Kobe.
Miss Alice J. Starkweather, Kioto.
Mr. DeWitt C. Jencks, Kobe.
Mrs. Sarah M. Jencks, "
Miss Julia A. Wilson, Kioto.
Miss H. Frances Parmelee, Kioto.
Rev. W. W. Curtis, Osaka.
Mrs. Delia A. Curtis, "
Miss Virginia A. Clarkson, Kobe.
Rev. John T. Gulick, "
Rev. Otis Cary, Jr.
Mrs. Ellen M. Cary.
Rev. R. Henry Davis.
Mrs. Frances W. Davis.
Rev. James H. Pettee.
Mrs. Isabella W. Pettee.
Miss Fannie H. Gardner, Osaka.

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Micronesia.

Rev. Albert A. Sturges, Ponape.
Mrs. Susan M. Sturges, "
Rev. Hiram Bingham, Jr., at Honolulu.
Mrs. Minerva C. Bingham, "
Rev. Joel F. Whitney, Ebon.
Mrs. Louisa M. Whitney, "
Rev. Robert W. Logan, Ponape.
Mrs. Mary E. Logan, "
Mr. Frank E. Rand, "
Mrs. Carrie T. Rand, "
Rev. Edmund M. Pease, M. D., Ebon.
Mrs. Harriet A. Pease, "

North Pacific Missionary Institute.

Rev. Charles. M. Hyde, D. D., Honolulu, S. I.
Mrs. Mary Knight Hyde, "

Dakota Mission.

Rev. S. R. Riggs, LL. D., Sissiton Agency, Dak.
Mrs. Annie B. Riggs, " "
Rev. Alfred L. Riggs, Santee Agy., Neb.
Mrs. Mary B. Riggs, " " "
Mr. Wyllys K. Morris, Sissiton Agency, Dak.
Mrs. Martha Riggs Morris, " "
Rev. Thomas L. Riggs, Bogue, Dak.
Miss Mary C. Collins, " "
Miss Martha A. Shepard, Santee Agency, Neb.
Rev. Charles L. Hall, Fort Berthold.
Mrs. Emma C. Hall, " "
Miss Myra Calhoun, " "

Mission to Western Mexico.

Rev. David F. Watkins, Guadalajara.
Mrs. Edna M. Watkins, "
Rev. John Edwards, "
Mrs. Mary J. Edwards, Guadalajara.
Rev. James K. Kilbourn, "

Mission to Spain.

Rev. William H. Gulick, Santander.
Mrs. Alice Gordon Gulick, "
Rev. Thomas L. Gulick, Zaragoza.
Mrs. Alice Walbridge Gulick, "

Mission to Austria.

Rev. H. A. Schauffler, Brünn.
Mrs. Clara E. Schauffler, "
Rev. A. W. Clark, Prague.
Mrs. Nellie M. Clark, "
Rev. Edwin A. Adams, "
Mrs. Caroline A. P. Adams, "

Missionaries Resident at the Hawaiian Islands.

Mrs. Maria P. Chamberlain, Honolulu.
Rev. Dwight Baldwin, M. D., "
Rev. Lorenzo Lyons, Waimea.
Mrs. Lucretia G. Lyons, "
Rev. David B. Lyman, Hilo.
Mrs. Sarah B. Lyman, "
Rev. William P. Alexander, Wailuku.
Mrs. Mary Ann Alexander, "
Mrs. Ursula S. Emerson, Waialua.
Mrs. Rebecca H. Hitchcock, Honolulu.
Rev. Lowell Smith, D. D., "
Mrs. Abba W. Smith, "
Mrs. Mary E. Parker, "
Rev. Titus Coan, Hilo.
Mrs. Lois S. Johnson, Waioli.
Rev. Elias Bond, Kohala.
Mrs. Ellen M. Bond, "
Rev. J. D. Paris, Honolulu.
Mrs. Mary C. Paris, "
Rev. James W. Smith, M. D., Koloa.
Mrs. Melicent K. Smith, "

LETTERS FROM THE MISSIONS.

Micronesian Mission.

ILLNESS OF MRS. STURGES.

A LETTER has been received from Rev. R. W. Logan, dated Kenan, Ponape, April 8, 1878 He speaks of the serious prostration in health of Mrs. Sturges, and of a hope that had been entertained that an opportunity would occur for her to take passage to Japan. In this they were disappointed, and fears are expressed that Mrs. Sturges may not hold out until the return of the "Morning Star." Mr. Logan writes: —

"When a life thus hangs in the balance, we cannot but wish that matters could be so arranged that the 'Morning Star' could make two trips a year.

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This, of course, would involve additional expense, but might not the expense be more than made up by increased efficiency in the work, and by the increased comfort of the missionary families.

"So far as food is concerned, we on Ponape get along very well, because we have so much fresh native food, though we often have hard work to keep our flour, etc., from walking away; but on the Coral Islands, more frequent supplies would be a real blessing."

DEFECTION.

"In our work there is nothing specially important. We have been sorely tried by the defection of Deacon Boaz. He was the senior deacon, quite a high chief, and a man of influence. He had for some time caused me much pain by his half-heartedness. After the *Star* went away, he became angry, and deliberately went into wickedness. We have had grievous falls before, but no case of deliberate defection. We bore with him for some time, but at last were compelled to excommunicate him, and with him go eight or ten of his followers who were church members."

ENCOURAGEMENT.

"There is nothing especially discouraging in all this, and we are specially encouraged by the willingness of two families to engage in the foreign work. We have been exceedingly anxious that some from our Kenan church should engage in this work, and our prayers seem likely to be answered.

"By a little trading schooner, lately in from a cruise to the westward, we have reports that the people of Nama, a low island near Ruk, have built a church in the hope of having a teacher by and by; also, that the people of Nukuor, a small islet a short distance southwest of us, have thrown aside their idols. This is the only island near us on which idols have recently been worshiped. Ruk is also open, as traders have already gone there to live.

"Thus the Lord sets before us an open door. May He enable us to enter in. We feel as if we could now ask nothing better than to be permitted in reasonable health to work on here."

ANTICIPATIONS.

"The news from Providence sends a ripple of joy all around the world. May God grant that the missionary revival, which certainly was begun there, may broaden and deepen until the dear old Board shall be in receipt of a round million a year, and the missionary force be doubled. The earth is the Lord's. Why are we so slow to win it for Him?

"We hope that ere long Yap may be occupied by white missionaries, and then native converts ought to complete the evangelization of Micronesia. We have reason to hope that the number of our Ponapeans in the foreign field will go on increasing in an accelerating ratio."

Japan Mission.

THE TRAINING SCHOOL AND THE "HOME."

Rev. J. D. Davis, writing from Kioto, October 5, says: —

"Our training school is full, and we have put the overflow, some fifteen young men, in Mr. Learned's old house. But that is soon to be pulled down, and what next we know not. We are learning to trust.

"The girls' school in the 'Kioto Home' has opened most auspiciously. The mission, a year and a half ago, placed the limit of boarding pupils in the school at fourteen. It was fully up to that number the first day, and several have been since turned away. They come from every direction, many of them from a distance of 300 miles. How soon the mission will remove the restriction as to numbers I know not.

"The first time I visited the 'Home' after the opening of the school, and saw the earnest company assembled there, and the bright, airy, cheerful rooms lighted up with earnest human faces, gathered to learn of Jesus in a Christian home, I felt that my prayers and

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hopes and labors for that school were answered."

PROGRESS AT ANNAKA AND AKASHI.

Mr. Jencks wrote from Kobe, October 7: —

"Mr. Greene and his family have just completed a very pleasant trip across the empire. Stopping for a short time at Annaka, he had the privilege of examining, baptizing, and receiving fourteen members to the church organized there by Mr. Neesima last April; giving them now a total of forty-four members.

"On the 15th of this month we are invited by the Christians in Akashi to go there and organize them into a church. This is the town about ten miles west of Kobe, where Mr. Atkinson, Miss Dudley, and others have been occasionally, where Yamada, the doctor who was robbed here, went to reside and preach, and where the Kobe, Tamon Dori, and Hiogo churches have taken turns in sending delegates to preach. There are seventeen who wish to be baptized, and some ten others who are interested. The church desires Yamada to become their pastor, but he is determined to push on to new fields."

A CHRISTIAN CHURCH AND A BUDDHIST TEMPLE.

"Our new Kobe church building is nearly completed and will be a substantial, pleasant, and commodious edifice. Almost within stone's throw of this church a Buddhist temple is about completed, a vastly larger, costlier, and more imposing structure. So strange and close is the conflict now waging between the old and the new, the false and the true."

A DEFECTION.

"On the other hand we have things to note that are not pleasant. One of the Sasa Yama girls, of whom I wrote you as being sent down here to learn how to sing, how to begin and how to end a prayer, might have had too worldly a view of the matter. Being exposed to a peculiar pressure of family opposition, she has become very bitter against the truth and has written to one of the scholars in the Kobe Girls' School, claiming that the missionaries have broken their promises and are not to be trusted.

"The removal of Dr. Adams, to join his wife and child in California, has made a break in our ranks that will be felt much. We shall pray and hope that the change may do both the doctor and Mrs. Adams much good, and that they may both return soon."

THE PROGRESS IN JAPAN — AKASHI.

Mr. Atkinson, writing from Kobe, October 21, gives a later report of the work at Akashi, and of the organization of the church. He says: —

"You will be glad to know that the vine you helped to plant in Japan is alive and fruit-bearing. Five years ago I reached Kobe. At that time there was not a Japanese Christian in all this region. Mr. Greene had just begun public preaching in Kobe, and Mr. Davis had made a start in Sanda; but the hearers were few and very fearful, especially in Kobe. The would-be-hearer kept an eye out for police before entering the preaching place, and listened with one ear to the preacher and with the other to the street. Times have changed. Police may come, and police may go, but no hearer or would-be-hearer is in the least affected either by their presence or absence.

"We have now in this region *ten* churches. The tenth was organized last week — October 14 and 15 — by representatives from the other nine churches.

"The place in which this new church is organized is Akashi. It is distant from Kobe twelve and one half English miles. It is a castle town. Its population is about 15,000. It is not a place particularly progressive or aggressive in any direction. Work has been carried on there, off and on, about five years. Dr. Berry was the pioneer; Dr. Taylor, and Mr. Davis also, did something. The Kobe Christians have done a great deal, but the seed did not seem

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to take root. For quite a good while the Kobe church rented a building on the main street of the city of Akashi. It also paid the traveling and hotel bills of the brethren who went down there every Saturday and stayed till Monday morning. There were always hearers, but whether any really believed or not we could not tell. The people evinced the strongest disinclination towards helping defray any expenses connected with Christian work among them. After giving them fair warning, I advised the Kobe church to withdraw from the place entirely. A year ago last spring all work was stopped. We did not go to see them: they did not come to see us."

A REVIVED WORK.

"Last fall, Miss Dudley and myself — accompanied by a native physician who is now the preacher to the new church — went to see if a movement could not be started anew, on a fresh and better basis. We met in the house of a man of rank who had recently become acquainted with one of our Kobe church members. The congregation consisted of most of the old time hearers, with some additions. After the sermon, I introduced the subject I had particularly in hand. I recited the history of work among them, together with a statement of the unsatisfactory results. I told them that if they wanted to be taught the momentous truths of God's Word, we were ready to teach them, and anxious to do so; but that we must have some satisfactory evidence that they wanted to be taught. I told them that I would consider as satisfactory evidence the providing of a place for regular preaching, and the entertainment of the persons who should come from Kobe, Tamon-dori, and Hiogo, to preach to them. The road expenses I knew the churches would pay for a time.

"One elderly man, a physician, began to say they were poor and could do nothing, — though he was abundantly able to carry the entire expense of the work himself, — when he was stopped by a young Samurai, who said, 'Had we not better meet to-night, after the missionary has gone home, and discuss the matter?' His suggestion was adopted. I bade them good-by and returned.

"The result of the discussion was quite satisfactory. A preaching place was provided, and promises were given that the Japanese preachers should be entertained. Work was immediately renewed. Miss Dudley began to make regular visits. I also went occasionally. Last spring, quite early, the Lord put it into the heart of the native doctor already alluded to, to give up his practice here and go down to Akashi to live, in order to work for the people there. His labors and ours have been blessed of God. Last Tuesday, after a day and a half of very thorough examination of the candidates, by the representatives of the nine churches, nineteen persons were baptized and organized into a Christian church. The church is now known as 'The Church of Christ in Akashi.'"

A NATIVE ECCLESIASTICAL COUNCIL.

"But, perhaps, a little more particularity concerning the exercises of organization may be desirable. The pastor of the Nani-wa Church, Osaka, was elected moderator. The pastor of the Hiogo Church was made scribe. The examinations began on Monday afternoon, and with an intermission of an hour and a half for supper, were continued until nearly eleven o'clock at night. A prayer-meeting was appointed for seven o'clock, Tuesday morning. At eight o'clock the examinations were continued and lasted until half past ten. The women passed better examinations, on the whole, than the men. The men were very much more perturbed than the women, with the exception of one man, who is a Saul among them.

"One man had a brief reëxamination before the council, when it was by itself. This was the elderly physician who spoke of the poverty of the people a year ago. He was reëxamined, especially on the point of keeping a family tablet (which is ordinarily worshiped), and on the points of pride, willfulness,

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and yielding to his hasty temper. He was dealt with kindly, but with a wisdom and heart-searching that were delightful to see. I thanked God from the depths of my heart that he was raising up men who could do such work, in such a Christian way. The old man seemed to grow humble as a child during the process. It was a wonder to all.

"He brought his family memorial tablet to the church before the baptisms. He had the choice of burning it, or passing it into my hands. He preferred the latter way of disposing of it, and it is now in my possession."

SELF-SUPPORT.

"After this work was completed, and it was voted that the examined persons were, in human view, fit for baptism, the would-be church was asked concerning its provision for future existence and usefulness. It was replied that, for a church home, the building we were in had been rented, the church, of course, paying its own rent. After this, one of the members read an elaborate historical sketch of Christian work in Akashi. The question was then asked what had been done about a pastor and pastoral support. In response, another arose and read a call that had been given to the physician already named, asking him to become pastor's assistant, and offering him a salary that would barely buy his food. His reply of acceptance was read by another member.

"The council, after consultation, voted that the church should be organized. The whole work of organizing the church, and everything with the exception of baptizing the candidates, which I had been appointed to do, was done by the Japanese. The communion service was conducted by Mr. De Forest and Mr. O. H. Gulick.

"The day was one that will long be remembered with thankfulness. The faith of all was strengthened, and a new inspiration received.

"Of the nineteen members, eight are males, and eleven are females. The oldest is seventy-nine; the youngest is thirteen. Eight more persons are expecting to unite with the church about New Year's."

North China Mission.

DEATH OF MRS. GOODRICH.

REV. CHAUNCEY GOODRICH, writing from Tung-cho under date of September 13, gives the sad intelligence of the death of Mrs. Goodrich on the 4th day of that month. Mrs. G. (formerly Miss Wheeler) had been connected with the mission in Japan, and was married in May last. With brightest anticipations of happiness and usefulness, Mr. and Mrs. Goodrich reached Tung-cho, August 19, where almost immediately Mrs. G. was prostrated with dysentery, and after twelve days death came.

Mr. Goodrich writes: —

"And now I sit alone, where I have sat alone so long, under a drapery of clouds through which no light could come if I did not believe in God. But I do believe in God, and, though my sorrow has struck me dumb, he keeps me quiet. Beyond my personal grief, it hurts me sore that her own fruitful work is suddenly cut short. But God knows it all, and when I think to write of it, I feel like Job, who could not even begin his argument with God.

"For myself, I pray for strength and grace to finish the work given me to do. I still rejoice, with a joy that takes hold of my deepest life, that I am permitted to preach the gospel in this land. During all the years, the one constant factor in my life has been a great joy to be in China, the field of fields for the grandest work the world holds."

CHINA'S NEEDS.

"Nearly one half of the heathen world is here (I repeat what is old), and is open to the gospel. It is time that this fact should take hold of the church. China is open, and Christian work is beginning to be more largely fruitful. For what more shall we wait? For an earnest invitation to come hither and preach the gospel? Would the world *ever* have in-

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vited the Lord Jesus to visit and redeem her? And when he came it was first to a manger, and last to a cross. But his time had come, and I think his time has come for China. Doubtless there will be obstacles, but do faith and love fear obstacles? How long shall it be before we attempt the regeneration of China as we work to tunnel mountains, connect continents, belt the world with steam, or rise into the air with wings; with an enthusiasm that flames higher under seeming impossibilities. Do men find mountains that stand with their heads against the sky? They go *through* them. In the world of science and of commerce, the impossible is always becoming the historic. So ought it to be in the religious world, and China soon be converted to God. We want to belt this land with love and prayer and Christian work. The church ought to throw her arms about it, and love its millions back to God. Let no man who loves the Lord's work fear to face the sacrifice. How little, at its worst, is it to the pain He bore who endured the cross, despising the shame!"

AN APPEAL.

"Out of a pain too deep to write, I must send another appeal for China. I do not promise it shall be my last. It seems as if I had scarcely begun to write — can it ever be written? — the greatness and the urgency of China's *need*. Let students think again, and more earnestly and personally, of China. Let pastors and teachers keep China in their hearts and on their lips. Let fathers and mothers love China with a love that shall lead them to talk much of China to their children and to God, — with a love that shall make them think with desire of sending their sons and daughters hither. Let the church include China in her faith, take China to her heart, and win China for her God.

"If I add another sentence, it shall be for men who think, and who connect the work of the present with the results of the future. *The future of China is to be a large factor in the future of the world.*"

Madura Mission — Southern Hindostan.

THE RELIGIOUS MOVEMENT IN SOUTHERN INDIA.

MR. RENDALL, of Madura, under date of October 3, writes: —

"You have, doubtless, been much interested in hearing of the wonderful additions to the missions of the Gospel Propagation Society in Tinnevelly and Ramnad. Bishop Sargent now writes that the Tinnevelly mission of the Church Missionary Society has already received 8,700 new adherents. These additions are all in the southern part of Tinnevelly. Mr. Horsley informs me that in his station, bordering on our mission, there are constant additions to the congregations in small numbers, but that there has been no coming in large numbers, as in the south. This is very much as it has been with us. We are receiving in many of our stations constant additions, and we hope that a work is now going on which will tell on the future of our mission. I am sure that this year will prove to be the most important year in our history, whether you regard the additions to our congregations or to our churches. We are very much pressed for funds. I have received three new congregations, and have heard of as many more applications. Indeed, had I the suitable men and the needed means, I could commence work with great hope of success in twenty villages without delay. May the Lord give the means.

"The price of grain still continues high, and we must continue to bear a very heavy burden in carrying on the work."

THE GOSPEL AT A HEATHEN FUNERAL.

Mr. Noyes of Periakulam (thirty-two miles northwest of Madura), writes of a tour made by himself and native pastors and catechists through the section west of his station. He gives an account of the ceremonies connected with the burning of a dead body. A brahmin officiated at the services, but, strange to say, Mr. Noyes was permitted to preach to the assembled friends of him who is the

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"resurrection and the life." Further on in the letter Mr. Noyes writes: —

"We made our next encampment in a large and flourishing settlement, quite off from any public road, in a wild and romantic region. I had visited this place a few months before, when I went to look at a location which had been offered to us for a school-house, and to see a school which the Christian teacher I had located there had gathered. Now I found a nice new building for a school and prayer house, a house for the teacher, and a good-sized, neat inclosure, surrounded by a wall, most of which had been completed without expense to the mission. Best of all, there was a fine Christian school of twenty-five bright-looking boys, and a congregation of seven families. This is one of five villages in that portion of my field in which new people have recently placed themselves under Christian instruction, amounting to thirty-five families. These were all visited on this tour, either by myself or the native pastors with me, besides a large number of heathen villages. Five similar itineracies have been conducted in this station since January, 359 villages and hamlets visited, and the gospel preached to 30,000 persons. The number of accessions from the heathen and the Roman Catholics, up to the present time, is about 450, (or 160 families), and 19 persons have been admitted to the church."

ADDITIONS.

Mr. Herrick, of Tirumangalam (twelve miles southwest of Madura), wrote September 16: —

"During the last two weeks in June and the first week of July, I visited all but one or two of the Christian congregations connected with this station; the Lord's Supper was administered in three different places. At the meeting in one of those places, nine adults were admitted to the church, and five children were baptized. Two of the adults are the wives of men before admitted to the church. Five children belonging to different places have since been baptized, and three persons living here at Tirumangalam will probably be received to the church at our next communion season. At one of the places mentioned above several new members of the congregation, belonging to adjacent villages, attended meeting. While these additions have been made to the church, I regret to say that one man has been excommunicated. Having lost his wife last year, he married a heathen girl — a mere child in age — in the heathen way. He is himself about 60 years of age."

MALLANKINARU.

"I need not repeat what I have already written about the dedication of the new church at Mallankinaru. [See *Herald* for November last.] On account of the famine, the people there petitioned the Native Evangelical Society to continue to give five rupees a month toward the support of their pastor till the first of April, when they will assume his whole support. On the evening after the dedication at Mallankinaru a prayer-house was dedicated in a village four or five miles northeast of them. It is a very different building from that at Mallankinaru, having mud walls and a thatched roof, but is much better than the first prayer-house built at that station.

"The meeting here was one of unusual interest to me. The Christians had invited several of their heathen neighbors and friends, among whom was the village magistrate, an aged brahmin, and another official of the same caste as most of the Christians, and also an older brother of two of them."

CONFESSING CHRIST.

"Before the close of the meeting I gave an opportunity for any of the Christians who wished to speak. After a few remarks from the catechist, the man who first became a Christian rose in the presence of the brahmin, his own heathen brother, and others, and without shame or fear stated the reasons which led him to become a Christian. He is a man of considerable property, of respectable caste, and a good reader. I have not met with a more marked instance of a man having become a Chris-

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tian from conviction. He united with the church at Mallankinaru two or three years ago, and for a good while has given a rupee a month towards the support of the catechist and teacher."

FAMINE AND RELIEF.

"Between the 22d of July and the 16th of August I spent fifteen days in the tent, for the double purpose of making known the gospel to the heathen and of distributing money furnished by the Famine Relief Committee among persons suffering from the famine. I was accompanied by from five to ten catechists, and the tent was pitched in six different places. Our plan was to go, two or three together, to the villages within comfortable reach of the tent, speak in one, two or three different places in each village, according to its size, take the names of persons showing special need of help, and tell them to come to the tent at a set time. We visited 134 different villages, and 8,740 people, exclusive of those who were assembled at the tent, were addressed. More than 1,000 rupees were given for the relief of about 5,000 persons, most of whom were widows, or women whose husbands were away, and children. Not a few of the children have neither father nor mother left to them. Large numbers showed the marks of severe suffering endured from want of food, and many, some of whom belonged to the higher castes, were sadly in need of clothing, which I was unable to give them."

THE GOSPEL IN THE VILLAGES.

"In one village about twenty miles from here we found four or five families who formerly lived in Tinnevelly, and belonged to Christian congregations there. Three or four other families also expressed a desire for Christian instruction. I wish much to send a catechist or teacher to labor among them, but at present have neither a suitable person at command nor money for his support.

"The tent was once pitched near a village in which there is a Christian congregation, the members of which came to the tent for a meeting one night, and two children were baptized. I was here visited by two men of a neighboring village who have recently declared themselves Christians. One is the head-man of his village, and the other a young man of high caste, who reads both prose and poetry with much fluency."

A NATIVE PASTOR.

Rev. J. E. Chandler, writing from Palani, September 24, says: —

"During the past month I have spent a week with the native pastor and three of the catechists, itinerating in the north-eastern part of this station district, where there have never been any Christians. One native pastor and a catechist from the Battalagundu station joined us, and gave us valuable assistance. We visited 56 villages, held 96 meetings, and addressed 2,795 adults.

"This pastor from Battalagundu has developed remarkably. He takes a high place as a preacher to the heathen, and his qualifications for training a Christian congregation are equally high. I went out with him among the heathen several times, and he never failed to command the attention of the crowds who came to hear us, and this, too, with the most plain and pointed evangelical truth.

"His well-worn pocket Bible and lyric book told the story. He always had them with him, and his Bible seemed as ready to open to the passages he wished to read as is Mr. Moody's. One of the lyrics (the leading thought of which is 'Jesus, my king and friend, rule over me'), he sang and explained beautifully, while the head men listened to his preaching and singing for more than half an hour, without making the slightest interruption. His example is having a very decided effect upon my catechists. New resolutions have been formed to study the Bible more, and make more use of it in addressing heathen audiences. God will honor his own word."

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KEERANOOR.

"In my last letter I alluded hopefully to one village, Keeranoor, some twelve miles north of this, where I had placed a new catechist, who was also to teach a school. My expectations have not *all* been realized. I had the hope of receiving under Christian instruction some fifty or more families, but at present not more than twenty-five seem decided. Among these, I am happy to say, is a head man, who is a well-to-do farmer. Six or seven heads of families lost during the famine their land, their cattle, their jewels, and everything they possessed. The wealthy Mohammedans got possession and have become oppressors, depriving the Christians who *do* own land of their share of the water to irrigate their fields. Where hundreds of fields are watered from one large artificial reservoir, or from a channel leading out from the river, the water-claims become one of the fruitful sources of litigation. In this the rich always have an immense advantage over the poor."

CHAPEL NEEDED.

"Most of the twenty-five families are doing well, daily attending prayers and learning Scripture lessons. They are anxious for a place of worship, and one is greatly needed. At present they meet under a temporary shelter, which the catechist has thrown out in front of his house. Land has been secured in an eligible place, and some of the heathen have offered to aid us. The building would cost some 300 rupees, and one hundred of this is the most I can expect to obtain from the people until they have had several years to recover themselves from the dire effects of the famine. How to get the 200 rupees, or even 150, is the question."

ANOTHER VILLAGE.

"In a village five miles from here some twelve families have newly joined us. A friendly heathen has loaned the use of his cow-shed for a school. The house of the chief man who has joined us has a deserted weaver's shed where we hold meetings. Here, too, we have a bit of land, but no means of building. The old members of the congregation nearly all died off last year, one man alone remained, and his wife having no children, he has given notice that he must leave the congregation in order, according to the heathen fashion, to take another wife. It is often very disheartening to find how slight a hold Christian principle has upon men who have been catechumens for several years; especially when our rules, or rather the Bible rules, seem to them to conflict with their own interests. The process of sifting the precious from the vile is constantly going on.

"There are some twenty-four candidates for admission to the church at our next communion. Possibly we may not think best to receive them all so soon. We are much encouraged in our work, and we believe the Lord is working in Southern India as never before. 'Finally, brethren, pray for us.'"

Eastern Turkey Mission.

CHEMISHGEZEK — OPPRESSION.

REV. J. K. BROWNE writes from Harpoot, September 25, of a tour taken by himself and Mr. Barnum, through the important cities and villages at the north, among the almost inaccessible anti-Taurus mountains. He says: —

"The second day's journey brought us to that important center, Chemishgezek, with its ninety-five outlying villages, *ninety-two* of which, during the past year, are said to have been plundered by Koords. We found the work here hopeful and progressing, the brethren, in spite of the unparalleled burdens and exactions of government (?) and the prostration of trade, yet endeavoring to secure a place in another quarter for a second preaching place and school. The city was in no small excitement from the presence of a considerable body of soldiers, sent, ostensibly, to punish the Koords for their terrible depredations upon these helpless villages.

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A sort of court of inquiry was then holding, composed of officers and sundry officials, but, like those of the past, the people regarded it as a farce, whose chief work would consist in the taking of bribes, the distortion or suppression of damaging evidence, and reporting the sufferings of the people as gross exaggerations or malicious inventions. This is the kind of redress given for most cruel oppression, — a sample of 'rigorous measures of reform now instituting throughout this renovated empire.' Never till our fellow Christians at home come to realize, in some measure, all this broken-spirited people have to endure from the grinding oppression of the dominant class; and, added to this, from the almost unchecked depredations of the red-handed Koords, can they estimate how much, relatively, this people is doing for Christ and the Church. In view of their freedom from such oppressions, in view of their spiritual enlightenment and education and wealth, do our dear home churches do more? Do they do as much?"

EGIN — A WORKING CHURCH.

"Encouraged greatly at the state of things in Chemishgezek, after a day's stay we went on our way, crossing an arm of the Euphrates in the primitive fashion described by Xenophon, namely, on goats' skins inflated and bound together, we squatting on our baggage, and the native rower squatting and paddling at the other end (I cannot say prow, as the thing was quite square). Passing over our visit at several of the smaller villages, at some of which we found abundant occasion to thank God and take courage, we came, after a day of severe climbing, to the Swiss-like city of Egin, — 'the Spring,' — its houses embowered in trees and fairly clinging to the precipitous sides of the mountain. A magnificent perennial spring, or rather river, of ice-cold water, bursts forth from near the summit of the mountain, and supplies the city with far more water than can be used in its homes and mills, and in cleansing the streets; a lavish abundance, comparable only with the hospitality we received from the brethren during our whole stay.

"But better than all this was the evidence on every side of the labors of a working pastor and a working church. Daily meetings at sun-rising, three Sabbath services, weekly prayer meetings for boys, and for young men and women, are held, while the teacher of the girls' school, beside her arduous duties in the school room, labors untiringly among the women.

"What impressed me very strongly was the fact that though the companies were large which assembled, evening by evening, at the different homes where we were entertained, almost the only subjects of conversation, for any length of time, were of a decidedly spiritual character. This was a species of evening parties as novel as profitable."

EDUCATION — ARMENIA COLLEGE.

"Yet in all this development of spiritual life and activity, the interests of education were not in the least neglected. Indeed, nowhere in our whole field have I seen such schools. The pastor has worked untiringly for their advancement. Conforming the course of studies to the requirements of our normal school and college, he hopes the graduates of his "Academy" will soon be able to enter our college, while those from the girls' school will enter our girls' school, perhaps two years in advance. When we see all this work accomplished in a few years, by the energy of a single man, who can estimate the result when our schools send out many such, yearly, in this great white field?

"It is astonishing to observe the great influence Armenia College already is exerting, not only throughout our field, but in the regions beyond, from which we are beginning to have frequent requests for teachers and preachers. It will be, at least, two years from next spring before our first class can graduate, yet double the number in that class are called for, *this very fall*, to take the high schools which are springing up,

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and which no longer are satisfied with the grade of teachers our normal school can furnish. Only last week we had a telegram from a great and historic city of this empire, imploring us to spare them a "collegian," if only for the winter. Mr. Barnum says the Pasha has frequently asked of late when it would be most convenient for us to have him and his suite visit our schools again. To-day one of the prominent Turkish officials spoke to us about sending his son. So the work deepens and extends, for it is God's work, and it seems to be his time to do great things for us."

MISCELLANY.

OPIUM ASYLUM AT FOOCHOW — TREATMENT.

CAN the victim of opium-smoking be rescued? It is commonly believed that, so terrible is his appetite, he is beyond help and hope. The asylum at Foochow has demonstrated the falsity of this assertion. Connected with the hospital of our mission, under charge of Dr. Osgood, there is a separate building for the treatment of opium-smokers, where about sixty patients are received each month. In response to an inquiry as to the method of treatment, Dr. Osgood sends the following account of his practice for the last two years, during which time about 800 cases have been treated: —

"1st. The total and absolute discontinuance of the use of opium from the beginning of treatment.

"2d. A trusty attendant to be with the patient, day and night, for the first three days.

"3d. Chloral hydrate for the first three nights, if required.

"4th. Good food, milk, raw eggs, brandy (in some cases), chicken broth. (The above to be taken in small quantities and frequently.)

"5th. In diarrhœa, give two drachm doses of a mixture of equal parts of tincture catechu and tincture ginger.

"6th. Vomiting will frequently yield to bismuth in fifteen grain doses; and in some cases a single dose of calomel has acted like a charm. Ice would be of advantage in some cases.

"7th. Throughout the entire treatment it should be remembered that the patient is below par, and requires tonics. Quinine and tincture of iron have a prominent place in our list.

"8th. The patient should expect to suffer more or less for the first three days, and should make himself a prisoner for that time. By the fourth day there is usually marked improvement.

"9th. Usually, by the sixth day all desire for opium is gone. The patient then requires a change of air and surroundings, and tonics for a few weeks.

"The above is a rough outline of our treatment. Each case treated may require some change from the above.

"I believe that ninety-nine out of one hundred can be cured, if the patient has the requisite grace and grit. Out of eight hundred cases there has only been one death, and that was caused, I think, by apoplexy, and not by opium."

A FRIEND INDEED.

AMONG the donations acknowledged in the present number of the "Herald" will be found one of $4,000 from "A Friend," in the Sandwich Islands. The following extract from the letter to the Treasurer, inclosing the check, will be read with interest: —

"The Master has just put $5,750 into my hands this very day; $4,000 of it go for the Board. And my only regret is that it is not a larger sum, more effectually to aid in tiding the Board over these 'hard times.'

"May the Lord do greater things, through his revived churches in the Fatherland, to fill your treasury and enable you to do more for saving the unnumbered millions *now perishing!* It seems so slow a process — this by

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which you are now compelled to work! and so little progress is made in the grand enterprise of bringing men to God. Year after year and no advance! One's heart is sorely pained. The world pushes on its gigantic schemes for heaping up wealth. No obstacle is suffered long to stand in the way. The world's business *must* be pushed.

"Would that every Christian would but keep in mind the thought, *Christ died for me. Have I no sacrifice to make for Him!*"

P. R. HUNT. — HOW HE WAS BROUGHT FORWARD.

THE following article, taken from "The Foreign Missionary," for October, having there the caption "What one Woman Did," and written by Rev. C. R. Mills, a missionary of the Presbyterian Board in China, will be of interest to many readers of the "Missionary Herald," at home and abroad. They have long known, or known of, Mr. Hunt, as the excellent printer at Madras and Peking, in connection with missions of the American Board.

"Some forty-seven years ago a young lad went to the beautiful village of Bath, N. Y., to learn his trade as a printer. He went from a pleasant home in the country, but neither parent was a professed Christian, and he had not been brought under decided religious influence. He entered the office of the 'Steuben Farmer's Advocate.' That paper was conducted by an elderly gentleman and his son. The younger gentleman's wife was an active Christian. It was about the time of the great revivals which so profoundly moved Central and Western New York. Mrs. Smeed had lived in Utica, and shared in this gracious visitation. She came as a young bride to Bath, resolved to do what she could for Christ, and, first of all, for her husband's apprentices. Young Phineas Hunt proved very susceptible, and by the blessing of God on the pious efforts of his employer's wife was brought to a saving knowledge of Christ. Her efforts were well seconded by the sound training of Rev. Mr. Higgins and Rev. Mr. Platt, pastors successively of the Presbyterian Church in Bath, with which young Hunt connected himself. But Mrs. Smeed formed the young man's character. And she did it by the regular, systematic study with him of the Bible, with the aid of the 'Comprehensive Commentary.' The young man grew in intelligence and piety. He gained the confidence of the leading men in the church and community. He was interested in the prosperity of the church, and became an active Christian young man. About that time the American Board was needing a printer in India. The fervid appeals of Scudder and like-minded men for help thrilled the churches. In God's own time the message came straight to young Hunt's heart.

"'Why should n't you go as a printer to India?' said young Jesse Edwards to his less cultured, but equally pious and consecrated companion, as the two youths were taking a walk together. Edwards was then a student, and afterward an honored minister, but perhaps no utterance of his ministry was more fruitful. 'Why should n't you go, Phineas?' Sure enough, why not? Phineas Hunt prayed over that question, and it made him a missionary. He went for a time to Auburn to improve himself, and, having offered himself to the American Board as a printer, was sent with his wife, a most estimable lady, to Madras, India. Dr. Scudder was his colleague there.

"Mr. Hunt proved an excellent missionary. He did about thirty years' faithful service as a practical printer. In course of time changes occurred which induced the American Board to give up their printing establishment in Madras. But Mr. Hunt had given his life to the foreign missionary service. A press was being set up in Peking, China. He applied to be sent there. Old man as he was, he was appointed missionary printer in Peking. He returned with Mrs. Hunt to America for

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a brief visit. He was present at the meeting of the Board in Buffalo. The chief interest in that memorable meeting was connected with China. Dr. Treat made an appeal for seventy men for China. Dr. Nevius held the vast audience as spell-bound over an hour, pleading for that great field. One of the city pastors resolved on having a speech from Mr. Hunt. The officers of the Board thought it a questionable experiment. He was an excellent missionary, but no speech-maker. The pastor insisted.

"Mr. Hunt compromised the matter. He would not make a speech; he would only tell his experience. He did. With an inimitable mixture of simplicity and wisdom, of fun, drollery, and pathos, he described his application, old as he was, to be sent to Peking; his anxiety until the arrival of the steamer bringing a reply from Boston; his ride with Mrs. Hunt that morning to the post-office in Madras; his joy in finding a reply favorable to his request; his seeing a glamor over everything on the way home, and mistaking the show of bunting and other joyous demonstrations of the day (it happening to be the Queen's birthday), as expressions of general satisfaction at his second acceptance as a missionary. It was an experience with a purpose. Probably no speech of that brilliant meeting made such an impression as Phineas Hunt's experience. He was sent to China. He organized the press in Peking. He carried it on ably and well. He relieved his colleagues, Dr. Blodgett and others, of the business cares of the mission. He lived a life remarkable for its sweet simplicity.

"He became a universal favorite. Everybody loved old Mr. Hunt. Last year his life-long companion went home to heaven. He never rallied from that blow. He ripened rapidly for the home above. Earth had no charms for him; he felt that to depart and be with Christ is far better; but he kept on at his post. The famine-fever seized him, and after a short interval of suffering, doubtless (for the writer of this has not received the details of those last days), he was absent from the body and present with the Lord.

"My design in this article is to emphasize the fact that his conversion and the formation of his religious character was the work, under God, of the good woman under whose husband he served as an apprentice. John Williams, the martyr missionary of the South Seas, was brought to Christ in the same way, by the faithfulness of the wife of his employer, when he was a pleasure-seeking, Sabbath-breaking apprentice. The facts I have called attention to were given to the writer by Mr. Hunt, in a private conversation a year since. Christian women of America, the life-long labors, the rounded, finished, Christian character of Phineas Hunt are a lesson for you! God help many of you to heed and profit by that lesson!"

Through the Dark Continent; or, The Sources of the Nile around the Great Lakes of Equatorial Africa and down the Livingstone River to the Atlantic Ocean. By HENRY M. STANLEY. With 10 maps and 150 wood-cuts. 2 vols. 8vo. pp. xiv. 544; ix. 566. New York: Harper and Brothers, 1878.

The general story of Mr. Stanley's wonderful journey across Central Africa, from Zanzibar on the eastern coast to the gulf of Kabinda on west coast, has been given in newspapers and magazines with more or less particularity. In these sumptuous volumes we have the full narrative with all the marvelous details. They are of fascinating interest. Not the least important part of the heroic explorer's achievements is that which relates to Christian missions. In his own confessedly crude and clumsy way he did important missionary service. This was not merely in opening the path for light to stream in after him, by the consecrated and courageous men and women who are following, somewhat blindly perhaps, in his trail, with Bibles and schools and churches. Mr. Stanley made direct and positive efforts for the conversion to Christ of one of the most powerful emperors of Central Africa; gave him in brief narrative the story of creation and redemption, as

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contained in the Old and New Testament, and left with him a translation into his own tongue of the Gospel of Luke. The success of his efforts, great for the moment, so that Emperor Mtesa renounced his Islamism for Christianity, proved indeed on trial very superficial: and yet there is reason for thankfulness that so much impression was made on this noble savage; and the seed planted has One to watch over its growth who can bring strange things to pass.

It was the 12th of November, 1874, that the expedition left Zanzibar, and 999 days afterwards, on the 9th of August, 1877, they came out at Boma on the Congo. We regret that want of space compels us to the briefest notice of these volumes. We can only make room for a portion of the narrative of one interview with the great potentate of equatorial Africa, Mtesa, the *Kabaka* or Emperor of Uganda, whose army, numbering 250,000, Mr. Stanley accompanied on a brief warlike expedition: —

"Since the 5th of April, I had enjoyed ten interviews with Mtesa, and during all I had taken occasion to introduce topics which would lead up to the subject of Christianity. Nothing occurred in my presence but I contrived to turn it towards effecting that which had become an object with me, namely, his conversion. There was no attempt made to confuse him with the details of any particular doctrine. I simply drew for him the image of the Son of God humbling Himself for the good of all mankind, white and black, and told him how, while He was in man's disguise, He was seized and crucified by wicked people who scorned his divinity, and yet out of his great love for them, while yet suffering on the cross, He asked his great Father to forgive them. I showed the difference in character between him whom white men love to adore, and Mohammed, whom the Arabs revere; how Jesus endeavored to teach mankind that we should love all men, excepting none, while Mohammed taught his followers that the slaying of the pagan and the unbeliever was an act that merited Paradise. I left it to Mtesa and his chiefs to decide which was the worthier character." Many conversations followed. In September, at a great council of chiefs, it was decided to renounce Islamism for Christianity. "When I think," said Mtesa, "that the Arabs and the white men do as they are taught, I say that the white men are greatly superior to the Arabs, and I think, therefore, that their book must be a better book than Mohammed's." "Stamlee," said Mtesa to me, "Say to the white people, when you write to them, that I am like a man sitting in darkness, or born blind, and that all I ask is that I may be taught how to see, and I shall continue a Christian while I live." Vol. 1, pp. 202, 324.

CHRISTOPHER R. ROBERT.

CHRISTOPHER R. ROBERT, the life-long philanthropist and founder of Robert College at Constantinople, who died a few weeks since at Paris, and whose funeral was attended in New York on the 23d of November, made provision in his will for his family, a portion of the property left to his wife to go to Robert College at her death. The testator also directs that all his real estate in New York State shall be sold at auction, and after the payment of a legacy of $30,000, one fifth of the proceeds to go to the trustees of Robert College. This, with other bequests to the college, the will adds, are for the endowment fund, and the money derived from the bequests is to be invested in bond and mortgage, the income to be used for the general uses of the college. In case the college shall be discontinued, the money is to be used for evangelical and Protestant educational work in the Turkish Empire. — *New York Evangelist.*

ARRIVALS.

REV. JAMES L. FOWLE and wife arrived at Cesarea, November 8.

Rev. C. H. Wheeler and wife, an

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Miss Hattie Seymour, arrived at Harpoot, October 26.

Dr. M. L. Gordon and wife, Rev. R. H. Davis and wife, Rev. James H. Pettee and wife, and Miss Fannie H. Gardner, reached Kobe, Japan, October 26. Dr. J. C. Berry and wife remained for a few days at Yokahama, and reached Kobe, November 1. Mr. and Mrs. Willis C. Noble arrived at Peking, October 8. Miss C. O. Van Duzee and Miss M. F. Bliss, before reported at Trebizond, reached Erzroom October 26.

Rev. C. C. Tracy and wife arrived at Marsovan, October 27. Rev. J. E. Pierce and wife arrived at Bardezag, the latter part of October. Misses Procter and Shattuck have arrived at Adana, where they will spend the winter in work among the women.

DEATHS.

In Southboro, Kent, England, September 12, Mrs. F. J. Yorke, wife of William Yorke, Esq., of the Christian Vernacular Education Society, Dindigul, and daughter of Rev. J. E. Chandler of the American Madura mission, aged twenty-seven.

In Prague, Austria, October 22, Nellie, daughter of Rev. E. A. Adams, aged four.

DONATIONS FOR A MISSION TO CENTRAL AFRICA.

[Pledges have been received as follows: From Robert Arthington, Esq., of Leeds, England, £1,000, and from an Episcopalian, Boston, Mass., $500.]

Previously acknowledged, see October "Herald," $308.72.

DONATIONS RECEIVED IN NOVEMBER.

MAINE.

Cumberland county.		
Cumberland mills, Rev. E. S. Tead,	5 00	
Portland, High St. ch. and so.	250 00	255 00
Kennebec county.		
Gardiner, A lady,		10 00
Penobscot county.		
Bangor, Hammond St. ch. and so.	135 00	
Brewer, 1st Cong. ch. and so.	7 50	
Hampden, Cong. ch. and so.	8 00	150 50
Piscataquis county.		
Blanchard, Cong. ch. and so.	4 25	
Dexter, Maria B. Field,	10 00	14 25
Union Conf. of Churches.		
Sweden, A. Woodbury,		1 00
Waldo county.		
Belfast, 1st Cong. ch. and so.	10 00	
Sandy Point, Cong. ch. and so.	8 42	18 42
Washington county.		
Dennysville, Cong. ch. and so.		30 00
York county.		
Lyman, Cong. ch. and so.	15 00	
York, Cong. ch. and so.	7 00	22 00
		501 17
Legacies. — Fryeburg, Isaiah Warren, by Otis Warren and Joel E. Morrill, Ex'rs,		1,210 00
		1,711 17.

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		
Keene, S. P. Cook,		3 00
Grafton county.		
Piermont, Cong. ch. and so.	3 00	
Plymouth, Cong. ch. and so.	31 26	34 26
Hillsboro co. Conf. of Ch's. George Swain, Tr.		
Antrim, A friend,	100 00	
Francestown, M. B. Fisher,	5 00	105 00
Merrimac county Aux. Society.		
Concord, "Stamps,"	1 00	
Dunbarton, Cong. ch. and so.	45 00	46 00
Rockingham county.		
Exeter, Union Concert, 2d ch.	2 40	
North Hampton, Cong. ch. and so.	18 21	20 61
Strafford county.		
Center Harbor, Cong. ch. and so.	18 00	
Gilmanton Iron Works, Peter Dudley,	5 00	
Laconia, Cong. ch. and so.	44 62	
Milton, Cong. ch. and so.	7 00	74 62
Sullivan county Aux. Soc. N. W. Goddard, Tr.		
Claremont, Cong. ch. and so. m. c.	5 06	
Croydon, Mary Cooper,	1 00	6 06
		289 55
Legacies. — Amherst, Eliza Kenny, by George Kenny, Ex'r,		757 80
		1,047 35

VERMONT.

Addison county.		
Bridport, Cong. ch. and so.	66 68	
Orwell, Cong. ch. and so.	28 00	
Vergennes, Cong. ch. and so.	20 00	114 68
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.		
McIndoes Falls, W. H. Gilchrist,		12 00
Franklin co. Aux. Soc. C. B. Swift, Tr.		
East Berkshire, Cong. ch. and so.		8 50
Orange county.		
Orange, Cong. ch. and so.		3 00
Orleans county.		
Derby, Cong. ch. and so.		7 00
Windham county, Aux. Soc. C. F. Thompson, Tr.		
Brattleboro, Cen. Cong. ch. and so.		76 40
Windsor county.		
Springfield, A. Woolson, for Papal Lands, 100; Mrs. E. D. Parks, for do. 15;	115 00	
Woodstock, 1st Cong. ch. and so.	12 46	127 46
		349 04

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MASSACHUSETTS.

Berkshire county.
Monterey, Cong. ch. and so. 7 00
Pittsfield, A friend, 5 00
So. Egremont, E. B. Karner, 50
W. Stockbridge, Thanksgiving offering, 2 00——14 50
Bristol county.
Attleboro, 2d Cong. ch. and so. 100 00
Berkley, La. Cent. Society, 25 00
Rehoboth, Cong. ch. and so. 22 00——147 00
Brookfield Asso'n. Wm. Hyde, Tr.
Brimfield, Benev. Society, 29 00
Dudley, 1st Cong. ch. and so. 48 00
No. Brookfield, Cong. ch. and so. 50 00
Spencer, 1st Cong. ch. and so., to const. Mrs. A. C. H. Chapman, Mrs. J. C. Grout, Mrs. O. J. Brewer, Mrs. G. P. Clarke, Miss Annie Linley, and L. Phillips, H. M. 515 45
Sturbridge, Cong. ch. and so. 86 14——728 59
Essex county.
Andover, Members of Phillips Academy, 5 00
Essex county, North.
Salisbury and Amesbury, Un. Ev. ch. and so. 7 80
West Newbury, 1st Cong. ch. and so. 10 00——17 80
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Lynnfield Centre, Cong. ch. and so. 14 50
Saugus Centre, Cong. ch. and so. m. c. 3 00——17 50
Hampden co. Aux. Society. Charles Marsh, Tr.
Springfield, Eccl. 5: 4, 5. 56 00
Thorndike, Mrs. E. G. Learned, 5 00——61 00
Hampshire county, Aux. Society.
Hadley, Russell ch. and so. 13 04
Northampton, Edwards ch. and so. 7 11
Plainfield, I. S. B. 1 50——21 65
Middlesex county.
Auburndale, Cong. ch. and so. (of wh. m. c. 24.11), 743 34
Lexington, Hancock ch. and so. 22 15
Newton Highlands, Cong. ch. and so. 18 32
Somerville, Franklin St. ch. m. c. 4 80——788 61
Middlesex Union.
Harvard, Cong. ch. and so. 29 50
Leominster, Cong. ch. and so., for Papal Lands, 6 19
Pepperell, Cong. ch and so. 16 19
Westford, Cong. ch. and so. 28 25——80 13
Norfolk county.
Braintree, 1st Cong. ch. and so. m. c. 9 50
South Weymouth, 2d Cong. ch. and so, with other dona. to const. Mrs Caroline T. Whitcomb, H. M. 50; Union Cong. ch. and so. 37.00. 87 00
Wollaston Heights, Cong. ch. and so. 7 00——103 50
Plymouth county.
Chiltonville, Rev. T. O. Rice, 10 00
Middleboro, Central Cong. ch. and so. 166 93
Scituate, Mrs. Ellen M. Greene, to const. Rev. W. B. Greene, H. M. 50 00——226 93
Suffolk county.
Boston, Immanuel ch. 65; Central ch. 15; Holland ch. 7; Union ch. 2.86; F. G. Pratt, 20; 109 86
Worcester county North.
Phillipston, 1st Cong. ch. and so. 54 57
Templeton, Trin. Cong. ch. and so. 40 75——95 32
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Northboro, Ev. Cong. ch. and so. 50 00
Oxford, 1st Cong. ch. and so. 19 50
Princeton, Cong. ch. and so. 49 50
Rutland, Cong. ch. and so. 10 00
Shrewsbury, Cong. ch. and so. 33 50
West Boylston, Cong. ch. and so. 59 41
Worcester, Salem St. ch. and so. 114.18; Central ch. m. c. 6.97; Levina Trask, 10; 131 15——353 06
Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Milford, Cong. ch. and so. 142 50

2,912 95

Legacies, — Boston, Mrs. Abigail J. Batcheller, by Charles Adams, Jr., Ex'r, 1,536 27
Boxford, Mrs. Mehitable G. Blanchard, by Daniel Gould, Ex'r, 50 00
Campton, Mrs. Martha B. Bisbee, by E. S. Brewster, Adm'r, 50 00

4,549 22

RHODE ISLAND.

Central Falls Cong. ch. and so. 82 15

CONNECTICUT.

Fairfield county.
Bridgeport, Park St. Cong. ch. and so. 5 00
Greens Farms, Cong. ch. and so. 95 50
Ridgefield, Cong. ch. and so. 76 57
Stamford, 1st Cong. ch. and so. 49 48
Trumbull, Cong. ch. and so. 19 30
Weston, Cong. ch. and so. 10 00
Wilton, Cong. ch. and so. 35 00——290 85
Hartford county. E. W. Parsons, Tr.
Bloomfield, Cong. ch. and so. 10 00
Buckingham, Cong. ch. and so. 9 45
East Avon, Cong. ch. and so. 36 30
Farmington, Cong. ch. (Mrs. F. W. C. and Mrs. L. C. H.) 10 00
Hartford, Pearl St. ch. add'l, 10.20; Center ch. (Mrs. J. Church, 50; Miss E. M. Church, 25) 75; 85 20
So. Manchester, Mrs. W. Hale, 1 00——151 95
Litchfield co. G. C. Woodruff, Tr.
Bethlehem, Cong. ch. and so. 20 00
Cornwall, 1st Cong. ch. and so. 52 30
Litchfield, 1st Cong. ch. and so. 37 00
New Milford, Cong. ch. and so. 235 00
No. Canaan, Coug. ch. and so. 20 00
Thomaston, Cong. ch. and so. 21 80
Watertown, Cong. ch. and so. (of wh. 100 from John De Forest, to const. H. T. Dayton, H. M.); 155 25——541 35
Middlesex co. E. C. Hungerford, Tr.
Centerbrook, 2d Cong. ch. and so. 24 75
Hadlyme, Cong. ch. and so. 25 00
Higganum, Cong. ch. and so. 30 00
Killingworth, J. L. H. 3 00
Middlefield, J. O. Couch, 20 00
Middletown, 3d Cong. Ch. and so. 17 00——119 75
New Haven co. F. T. Jarman, Agent.
Ansonia, Cong. ch. and so. 34 86
Bethany, Cong. ch. and so. 11 00
Branford, Cong. ch. and so. 17 00
Cheshire, A friend, 25 00
Guilford, 1st Cong. ch. and so. 37 00
Mt. Carmel, Cong ch. and so. 52.50; Rev. R. C. Bell, 10; 62 50
New Haven, Dwight Place ch. 97.30; 1st ch. m. c 8.30; North ch. m. c. 7.20; Third ch. 23; Thank offering, 10; 145 80
North Haven, Cong. ch. and so. 75 00
Orange, Cong. ch. and so. 19 50
So. Britain, Cong. ch. and so. 46 75
Wallingford, Cong. ch. and so. 65 60
West Haven, Cong ch. and so. 12 88——552 89
New London county. L. A. Hyde and L. C. Learned, Tr.'s.
Bozrah, Rev. N. S. Hunt and family, 20 00
Griswold, 1st Cong. ch. and so. 85 00
New London, 1st ch. of Christ, m. c. 85 89
Norwich, 2d Cong ch. and so. 240.59; Broadway, Cong. ch. and so. m. c. 5.60; 246 19——437 08
Tolland county. E. C. Chapman, Tr.
Columbia, Cong. ch. and so. with other dona. to const. J. H. Richardson, H. M. 94 26
Hebron, Cong. ch. and so. 38 40
Rockville, 2d Cong. ch. and so. with other dona. to const. Joseph Pethybridge, H. M. 89 00——221 6

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Windham county.
Ekonk, Elizabeth W. Kasson, 10 00

2,325 53

Legacies. — Middletown, Prof. J. F. Huber, by D. H. Chase, Ex'r, in part, 1,000 00

3,325 53

NEW YORK.

Albany, W. L. Learned,	50 00	
Brooklyn, Central ch. in part, 454.48; ch. of the Mediator, 15.28; Puritan ch. 12.80;	482 56	
E. Bloomfield, Cong. ch. and so.	27 13	
Hamilton, Cong. ch. and so.	9 37	
Hohokus, A friend,	10 00	
New York, A friend, through Dr. Cheever, 126.35; M. L. Stout, for No. China, 4;	130 35	
Pekin, Abigail Peck,	50 00	
Sherburne, Mrs. M. Storrs,	1 00	
Watermill, A friend,	1 00	
Whitney's Point, Presb. ch.	5 00	766 41

Legacies. — Batavia, Phineas L. Tracy, by John F. Lay, Trustee, in part, 760 00

1,526 41

NEW JERSEY.

Jersey City, A friend,	2 00	
Montclair, 1st Cong. ch. and so.	257 89	
Orange Valley, Cong. ch. and so. to const. Rev. Joseph S. Ely, H. M.	254 55	514 44

PENNSYLVANIA.

Allegheny, Penn. Synod of Cumb. Presb. ch.	200 00	
Blossburg, Welsh Cong. ch. and so. for Mexico,	8 00	
Ebensburg, 1st Cong. ch. and so. m. c.	7 59	
East Smithfield, Cong. ch. and so.	20 00	
Le Raysville, Cong. ch. and so.	9 70	
Morris Run, Welsh Cong. ch. and so.	2 60	247 89

KENTUCKY.

Louisville, 4th Presb. ch. Thomas Stevens, 400 00

OHIO.

Chatham Centre, Cong ch. and so.	20 00	
Kent, 1st Cong. ch. annual int. on $1,000, from Austin Williams, deceased,	70 00	
Mansfield, 1st Cong. ch. and so., to const. Rev J. M. Bowers, H. M.	77 35	
Marietta, 1st Cong. ch. and so.	70 00	
Milan, Presb. ch.	24 00	
Mt. Vernon, 1st Cong. ch. and so.	60 00	
Parisville, Rev. D. W. Hughes and wife,	6 00	
Troedrhiwdalar, Cong. ch. and so. 4; William Bevan, 5;	9 00	
W. Williamsfield, Cong. ch. and so.	20 00	356 35

ILLINOIS.

Brighton, Cong. ch. and so.	20 00	
Cambridge, Cong. ch. and so.	18 50	
Chicago, 1st Cong. ch. and so. 565.29; Union Park ch. and so. 10; "Reader of Herald," 10;	585 29	
Dwight, Cong. ch and so.	15 00	
Earlville, Cong. ch. and so.	44 25	
Marseilles, Cong. ch. and s. s.	8 87	
Morris, Cong. ch. and so.	15 00	
Rockford, 2d Cong. ch. and so. 323.17; Sarah F. Blaisdell, 25;	348 17	
Rockton, Cong. ch. and so.	9 65	
Roscoe, Cong. ch. and so.	15 00	
Turner, Mrs. R. Currier,	4 00	1,083 73

MISSOURI.

Amity, Cong. ch. and so.	3 50	
St. Louis, 1st Trin. ch. and so. add'l,	10 00	13 50

MINNESOTA.

Hawley, Union ch. and so.	12 00	
Lamberton, Cong. ch. and so.	3 00	
Marshall, Cong. ch. and so.	8 00	
Minneapolis, Plymouth ch. and so 23.19; Rev. E. M. Williams, 50;	73 19	
Northfield, 1st Cong. ch. and so.	49 51	
Smithfield, J. Kopp,	10 00	155 70

IOWA.

Bellevue, Lucinda Field,	2 04	
Central City, Cong. ch. and so.	40 80	
Chester, Cong. ch. and so.	30 08	
Des Moines, Plymouth ch. and so., to const. George Osgood, H. M.	68 55	
Marquoketa, Mis. Soc. of Cong. ch.	21 29	
Newton, 1st Cong. ch. and so.	10 22	172 98

WISCONSIN.

Arena, Cong. ch. and so.	10 00	
Black Earth, Cong. ch. and so.	3 35	
Center, Cong. ch. and so.	6 96	
Elkhorn, Cong. ch. and so.	5 70	
Madison, 1st Cong. ch. and so.	169 51	
Magnolia, Cong. ch. and so.	2 64	
Rosendale, Cong. ch. and so.	23 50	
Sparta, Cong. ch. and s. s.	38 31	259 97

KANSAS.

Hays City, Cong. ch. and so.	2 50	
Louisville, Cong. ch. and so.	6 00	
Tonganoxie, Rev. H. E. Woodcock,	3 00	11 50

NEBRASKA.

Weeping Water, Cong. ch. and so. 16 00

OREGON.

Astoria, Cong. ch. and so.	5 00	
Forest Grove, Mrs. Mary R. Walker, 10: Mrs. J. M. Smith, 5;	15 00	20 00

CALIFORNIA.

Oakland, 1st Cong. ch. and so. 38 55

WASHINGTON TERRITORY.

White River, Cong. ch. and so. 4 30

CANADA.

Province of Ontario, —
Yorkville, Andrew Hamilton, 50 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Germany, Freiburg, Mr. Charles Mez, by Rev. J. Y. Leonard (£T. 4),	17 62
Sandwich Islands, A friend,	4,000 00
Spain, Santander, H. Louisa Green-Armitage,	48 88
Turkey, Sivas, Baron Barsam Jerrah,	4 40

MISSION WORK FOR WOMEN.

From Woman's Board of Missions for the Pacific.

Mrs. R. E. Cole, Oakland, California, *Treasurer*, 460 00

MISSION SCHOOL ENTERPRISE.

Maine. — York, Cong. s. s.	2 81
New Hampshire. — Campton, Cong. s. s.	44 25
Vermont. — Springfield, Cong. s. s.	50 00
Massachusetts. — Dudley, 1st Cong. s. s. 5.50; Westford, Cong. s. s. 6.40;	11 90
District of Columbia. — Washington, Miss Goodwin's s. s. class, Metro. ch., for a boy in China,	60 00
Illinois. — Princeton, Cong. s. s.	3 50
Wisconsin. — Rosendale, Cong. s. s.	5 50
	177 96

Donations received in November,	15,280 57
Legacies " " "	5,364 07
	$20,644 64

Total from Sept. 1st to Nov. 30th, 1878, Donations, $44,048.12; Legacies, $12,501.00 = $56,549.12.

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FOR YOUNG PEOPLE.

MICRONESIA.

MANY of the young people who are to be specially had in view in this part of the "Missionary Herald," remember how, in 1870, when they were little children, they were interested in the building of the *Morning Star*. There are many who cannot now call themselves young, who had part in building the first *Morning Star*. That was in 1856. There have been three vessels bearing this name, all serving in the same good work of carrying missionaries, and supplies for them, to the islands of the Pacific Ocean, five thousand miles southwest from San Francisco. The first *Morning Star* grew old in the service and was sold, and another one was built in 1866. This one was wrecked on the island of Kusaie, in 1869, and the present *Star* was built in Boston in 1870. Will not those who as children gave a plank, or a nail, or a spar, or a rope for the missionary ship be glad to hear of the regions to which she has gone and the people to whom she has carried the preachers of the gospel?

The "Morning Star."

Micronesia means the "Little Islands." The people who inhabit them were wild and dark, both in mind and body. Some were copper-colored, some olive. Their eyes were black, their hair black and straight, and their almost naked bodies were tattooed. They were all liars and thieves, and were cruel to old people and to women. They believed in spirits, and set up stones in honor of them, to which they brought offerings.

HOW THE ISLANDS LOOK.

Most of them were built by the coral insect, and are low and barren, lying flat upon the sea, and having a great lagoon, or lake, in the center. On the island of Apaiang the soil is so poor that, even in that tropical climate, there are only twenty-five kinds of growing things, including every

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shrub and weed. Neither horses, cows, or sheep can live there long. So there is no fresh beef or mutton, and one of the first missionaries nearly starved on Apaiang. There was food, but it was not of a kind to nourish him. The *Morning Star* arrived just as he was sinking away. He was carried on board, and fed with the milk of a cow until able to bear solid food: and so his life was saved.

On those green rings of coral islands there are no hills, or streams; few land-birds and few flowers. You would see no villages. At a mission-station you might find a church, a house for the missionaries, a house for strangers, a store, and five or six small native houses, and the natives call that "city great!"

Kusaie

The other islands, such as Kusaie and Ponape, are volcanic and have mountains two or three thousand feet high. They are covered with forests, and are alive with birds of bright plumage and sweet song. There are the bread-fruit, banana, cocoanut, lemon, orange, and other tropical growths, with a great variety of timber trees. But even here there are no cultivated fields or pleasant towns. The people build their little reed houses under the trees, and pull up a few reeds around them, in order to plant bananas and yams, the vines of which they train upon the trees.

WHAT THE MISSION HAS DONE FOR THE ISLANDS.

In 1878, at the end of twenty-six years, there were six American and thirteen Sandwich Island missionaries in Micronesia. They had reduced four of the languages to writing — for the islands have different dialects — and had translated the New Testament and many books and Christian songs. There are thirty-four churches and about fifteen hundred church-members. Many hundred of the natives can read well, and on some islands all the

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population is in school. The churches have themselves begun the work of foreign missions, and have sent ten teachers from their own number to heathen islands.

THE PONAPE BOARD OF MISSIONS.

At their Monthly Concerts in 1874 they contributed nearly one thousand dollars for supporting their missionaries. Most noted among these teachers are Opataia and his wife, Princess Opatinia. Opataia is a simple, sincere, honest Christian, and his noble wife has long been an efficient teacher. She was born to good King Hezekiah while he was a bloody chieftain, and was one of the earlier ones, with him, to embrace Christianity. The missionaries have sent to America photographs of Opatinia and the teachers, of which the engravings on this and the next page are copies. In the picture of the group of native missionaries, Opataia (Obadiah), the husband of the princess, sits in the center. On the right stands David, on the left is Moses of Mokil, and at his feet sits Moses of Ponape. At the farewell meeting in 1873, when Opataia and his wife sailed for the Mortlock Islands, to teach others the blessed gospel they had believed, their words moved many to tears. Opataia said nothing could turn him back. Opatinia said she freely and gladly gave up all her chieftainship and her comforts that she might make known the love of Jesus to the heathen. "On their passage down," said Mr. Sturges, "when we landed on those dark shores, and when we came away, all along, their faces were full of sunshine and their hearts of hope. I shall never forget the saintly smile of that Princess Opatinia and her noble husband, as they stood in that mass of almost nude savages on the beach and waved their final farewells to us as we moved off in the boat to return to the ship. The hope — may I add a holy ambition — of my life was realized: my life was spared to see some of my adopted children landed as teachers on foreign shores."

Princess Opatinia.

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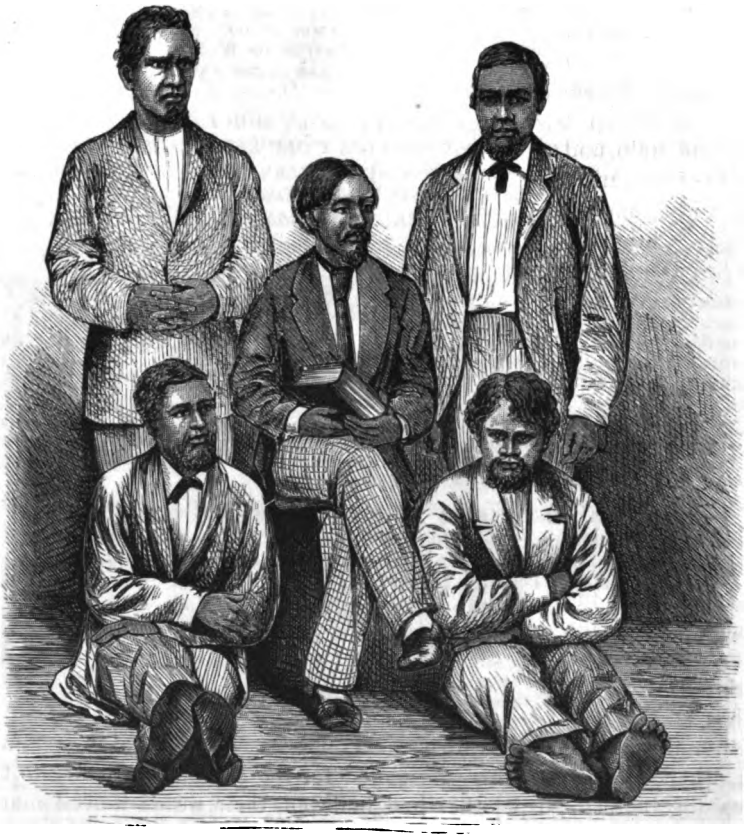
In sending away these teachers the island churches have sent their best, and that makes the best of those who remain. Their letters are read at the Monthly Concerts, to the most interested and attentive audiences. The letters breathe not one whisper of discontent that they have gone, but are full of joy and gratitude that the longing of their hearts is realized and they are now on heathen shores.

FRUIT OF THEIR LABORS.

In less than five years, these Ponape Christians had established seven churches with 338 communicants on the Mortlock Islands, and one church



Native Missionaries.

with 272 members on Pingelap. The rude, wild people support their teachers; build them houses, bring them food and do their work, that they may be free to teach. Even in time of famine, when the people were starving, the teachers were not left to suffer. There are now fifteen hundred members of native churches in Micronesia, and the *Morning Star* is said to be as dear to them all as it is to the missionaries. Has not the stock in that good vessel paid well?

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The Oxford Teacher's Reference Bibles

ARE NOW GENERALLY ACKNOWLEDGED TO BE *THE BEST* IN THE MARKET.

LIST OF AIDS TO BE FOUND IN THEM.

I. THE BIBLE STUDENTS' HELPER, Containing

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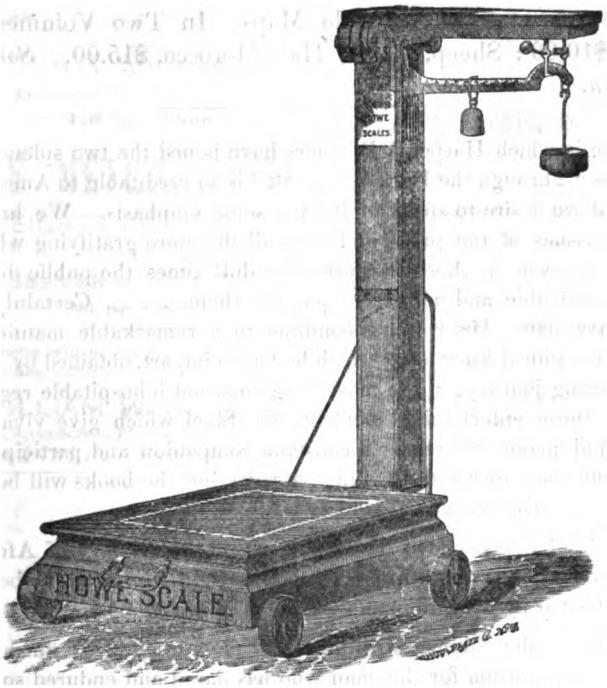

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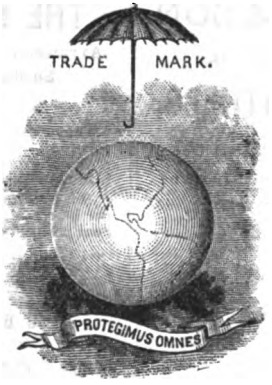

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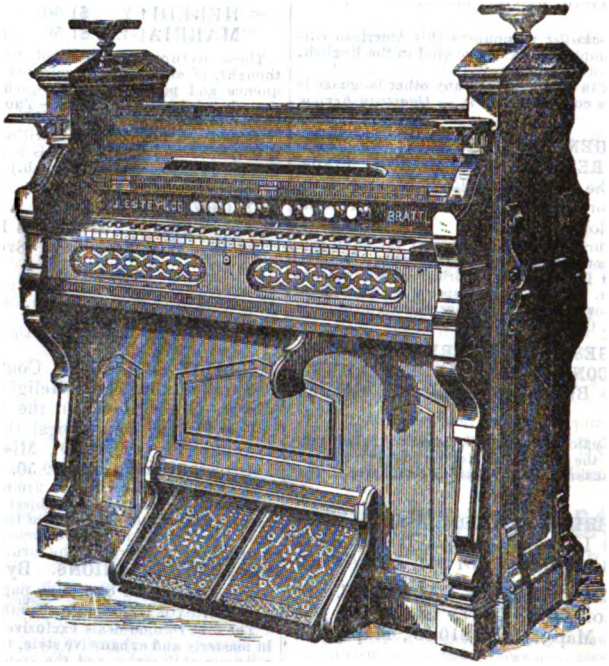

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THE MISSIONARY HERALD.

VOLUME LXXV. 1879.

This magazine, so widely and favorably known among those interested in the work of foreign missions, comes, with this volume, under new editorial supervision.

CHANGES. — Several changes, typographical and other, will be found in this number. The number of pages has been increased, and a new department

FOR YOUNG PEOPLE

has been introduced. Illustrations of scenes connected with missions will be given in each number. Maps will frequently appear, and brief, vigorous articles from friends of missions in America, as well as from missionaries, may be looked for.

VALUE OF THE MAGAZINE. — No disciple of Christ can afford to be without some periodical which shall keep him informed concerning the needs and the progress of God's kingdom in the distant parts of the world. The MISSIONARY HERALD has aimed heretofore to give a survey not merely of the work of the American Board, but also of the broad field of missionary enterprise. Special attention will be paid to this department in the future.

Will not pastors and other friends of Christ, who should be the friends of missions, assist in the effort to maintain with vigor this magazine? Will they not seek to increase, as far as possible, its circulation by commending it to the families of their several congregations? By doing this they will, in a great variety of ways, help the cause of missions.

TERMS — Subscription price, postage prepaid, $1.10. Subscribers, whether old or new, in remitting their subscription, and those entitled to receive the HERALD gratuitously, are invited to use the blank on the colored slip at the beginning of this number, where they will find the address.

Pastors and others who desire to use missionary leaflets for free distribution may find them on application at the rooms of the A. B. C. F. M.

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THE MISSIONARY HERALD

FEBRUARY, 1879

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I give and bequeath to the WOMAN'S BOARD OF MISSIONS the sum of ———, to be applied to the mission purposes set forth in its Act of Incorporation, passed by the Legislature of Massachusetts in the year 1869.

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THE

MISSIONARY HERALD.

VOL. LXXV. — FEBRUARY, 1879. — No. II.

ACKNOWLEDGMENTS are due to several exchanges and to very many correspondents for their recent kindly words respecting the *Herald*. It is clear that the magazine is well intrenched in the hearts of the people, and that every attempt to increase its value meets with a cordial response. If those who have given their commendation will make even moderate efforts to increase its circulation, the *Herald* can be made more and more efficient as a missionary magazine.

A STRIKING piece of news comes from Constantinople. Among the members of the new Turkish Cabinet there are two Christians, one of them holding the all-important portfolio of foreign affairs. Prejudices of race and religion are yielding throughout the empire, and this elevation of Christians to the Council Chamber of the Sultan is an outward token of what intelligent observers have long known, that Turkey, like the rest of the world, moves.

THE receipts of all benevolent societies show a large falling off in the item of legacies. Most of them, also, show a large decrease in contributions from the living. We congratulate the American Home Missionary Society that in this latter respect it is an exception, its receipts from the churches for the eight months of the present financial year being only $634 less than for the same period last year. Its receipts for the last month reported (November), exceeded the average of that month for the last five years, by $1,000.

WANTED IMMEDIATELY, THREE THOUSAND MISSIONARY SERMONS. — This is the time of year for stirring pastoral missionary sermons in connection with revival effort. Nothing so correctly instructs in relation to the fundamental idea of genuine Christianity as a call to that style of consecration to Christ, which means the glad devotement of person and of property to the spread of the gospel throughout the world. This gives breadth and dignity to every department of the Christian life from its beginning. Happy those pastors who so train the young disciples committed to their care in the way in which they should "go into all the world and preach the gospel to every creature," that when they are old they "will not depart from it!"

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A NEW AND HOPEFUL SIGN. — The evangelists, Messrs. Pentecost and Stebbins, recently concluded a series of special religious meetings in Fall River, Mass. The movement took deep hold upon the people, and many were hopefully converted. Such revivals are not uncommon, but a feature in this work that is uncommon was the closing sermon. When all the converts were assembled for a parting address, Rev. Mr. Pentecost preached upon *foreign missions*, vigorously enforcing the divine call to preach the gospel to every creature, and assuring the converts that they had not taken the true gospel unless it was, all through and through, a missionary gospel. We prophesy that the fruits of that revival will last. Converts are too often suffered to remain in the selfish thought of their own salvation. But when at the very outset of their Christian life, they are directed away from considerations of self into care for the kingdom of God as a primal duty, their religious life will be broadened and deepened immeasurably, and the best results may be anticipated.

THE name of Rev. Joseph H. Neesima, corresponding member of the Japan mission, was accidentally omitted in the list given last month. Mr. Neesima has accomplished a good work in his native land, and in a recent friendly interview with the Governor of Kioto was encouraged to hope that permission would soon be given to more of our missionaries to reside and work in that city.

TIDINGS from South Africa indicate a very unsettled state of affairs between the various tribes and the British authorities. The Zulus are gathering a large force, and British troops are arriving at Natal. Sir Bartle Frere has sent to Cetawayo, the Zulu chief, an *ultimatum* which it is not expected he will conform to, and war is deemed almost inevitable. The missionaries fear that with such a foe as Cetawayo, and so small a force as the English have put in the field against him, a protracted and wearisome struggle is before them.

THE foremost paper in Southern Japan, in a recent issue, speaking of the progress of the Christian religion, says, "It is astonishing how this way is spreading."

IT is proposed that some of the recent reinforcement in the Japanese mission, in connection with Dr. Berry, shall open a new station. No point has yet been decided upon, but attention has been turned towards Okayama, Hiroshima, and Fukuoka, the two former on the inland sea, and the latter on the island of Kiusiu. Dr. Berry has already visited Okayama, about eighty miles west of Osaka, the chief city of a ken or province. The province has a population of about one million souls. The Governor called upon Dr. Berry, and expressed himself strongly in favor of his coming to Okayama, promising to do anything in his power to bring about such a result. A hospital might be opened, the gospel might be preached and churches organized without hindrance. The Governor also promised to secure house-lots anywhere in or about the city for the missionaries. It is no longer a question with the mission as to promising openings, but only as to which of the openings they shall occupy.

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Of a certain prominent church in the land an exchange says, that "the rentals pay all expenses so fully that the collection-basket never obtrudes upon the congregation." It is not just clear what this means. If the church in question employs some other and better way of gathering its offerings than by the box or basket, well and good. But if, as sometimes happens, the church is content with conducting its own financial affairs successfully, and so deems the calls of benevolence an "obtrusion," then it may find itself deemed an offense by One whose approval is most desired. Many a church is wretched and poor, though it thinks itself rich and in need of nothing.

The Baptist churches of the United States were invited to observe the first Sabbath in December last as a day of special thanksgiving for the success attending their missionary operations, particularly in the "Lone Star" mission, among the Teloogoos. The *Missionary Magazine* of the denomination reports that the day was widely observed, and that a profound impression was produced, the tidings of success having broken down much of the existing apathy and skepticism about foreign missions. Should this prove a permanent impulse, the revival at home may prove of even more value than the revival abroad.

Rev. H. J. Bruce, of the Mahratta mission, prepared some time ago a work entitled "Anatomy, Human and Comparative." It was designed for translation into the vernaculars of India, and has now been published in the Marathi language. The work has been approved by the Director of Public Instruction for use of the schools in his department, and is pro nounced by the *Bombay Guardian*, "a valuable addition to Marathi literature."

The Government English School at Osaka, Japan, exhibits a marked change within a few years. Formerly its foreign teachers were men who paid no regard to religion. Any reference to Christianity in the text-books of the school was omitted, and it was proposed to make for Japan a series of books studiously avoiding all reference to Christianity. Now, all the foreign teachers but one are Christians, as are, also, two of the most influential native teachers. Both of these latter superintend Sabbath-schools, in which several foreign teachers take part.

The Chinese edition of the New Testament which has been in preparation in Japan is nearly ready for the press. The committee are at work upon a translation into Japanese, and hope to finish the New Testament by the 1st of August.

How Severely must we Retrench? — In answer to this question, raised in the December number of the *Herald* a subscriber sends $100, and adds, "May God incline those who now contribute to double their usual amount, in all cases where they have ability, and those who do not now contribute, to give as the Lord has prospered them, and your inquiry will be answered with the words — *no retrenchment.*"

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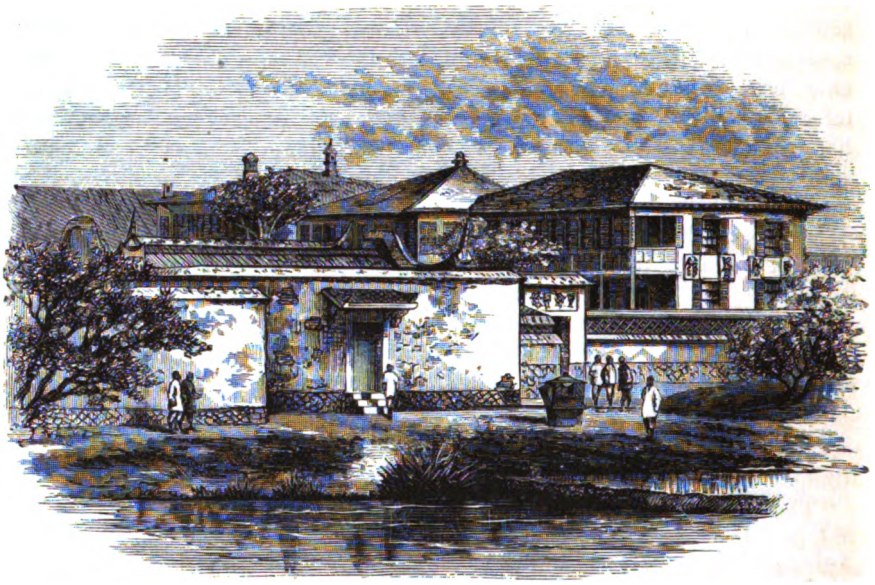

SHÜNG CHIAO YI KOOAN — SACRED DOCTRINE HEALING HALL. — FOOCHOW.

MEDICAL WORK.

THE funds for the erection of the hospital at Foochow were contributed mainly by foreign residents and Chinese gentlemen who had become personally acquainted with Dr. Osgood. The engraving here given illustrates therefore the success which has attended his efforts, and the influence he has gained over the popular mind. The building contains eleven rooms and will accommodate from fifty to sixty patients, and cost only $1,461.77. As Dr. Osgood believes that there is no good reason why wealthy Chinese should not pay for medical treatment, one room is reserved for the few paying patients who may come.

Some conception of the labors of a missionary physician may be inferred from the daily attendance at the dispensary at Foochow, ranging from ten to one hundred and fifteen, and from the fact that over seven thousand patients were treated during the year, including over five hundred persons addicted to the use of opium. The latter class of patients are required to deposit two dollars on entering the institution, one half of which is refunded if the patient remains till honorably discharged, and the other half goes into the hospital treasury. This branch of work is thus made self-supporting.

The dispensing of medicine is preceded by a short religious service conducted by a native preacher. Evening prayers are conducted by the hospital assistants, and service on the Sabbath by Dr. Osgood or one of the missionaries at Foochow. Dr. Osgood in his report says: "There is generally a good attendance, and a fair degree of interest manifested by the patients, many of whom hear the truth for the first time. Some of the

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patients provide themselves with Christian books, and spend much of their time in reading. Several have expressed their intention to renounce their idols and turn to Christianity. Among other instances we have in mind the case of a young man who was totally blind; he regained fair sight as the result of an operation, and since then has observed the Sabbath, and is now an inquirer. Another case was that of a lumber-man, who had been an opium-smoker for some years, a gambler, and was in many respects a hard case. He came to be cured of opium. When under treatment he became interested in Christianity, and afterwards gave up his situation so as to be able to observe the Sabbath. He has since been received into the church.

"Other instances might be mentioned, but it is enough to say that the results of the last year have been more satisfactory than in any former year. To God be all the glory. The work is one of seed-sowing. Prejudices are being removed. The confidence of the people in their idols is becoming less and less, while the conviction that Christianity is true is becoming stronger and stronger.

"The true medical missionary will ever remember that his work is twofold, to relieve suffering, and to teach his patients the way of life. His orders are 'Heal the sick, and say unto them, The kingdom of God is come unto you.'"

The method pursued by Dr. Osgood is substantially that of other missionary physicians, so far as relates to hospital or dispensary practice.

Dr. Whitney, in his annual report from the new station at Shau-wu on the Upper Min, speaks of treating two thousand three hundred patients, and prescribing for one hundred and thirty diseases. Several received medical treatment for opium-smoking who were afterwards received to church membership.

The following extract from a letter of Mr. Rendall of the Madura Mission brings to view another important branch of the service in the educating of native physicians: "In looking back at the medical work of our mission since Dr. Chester took charge of the department, I am amazed at what has been accomplished. Under his active direction, the medical work has assumed proportions which, at first, I did not think possible. In a few years, should he be spared to complete his plans, well educated native doctors will be located all over our district, most of them Christians, exerting, as we trust, a Christian influence among the heathen, and introducing our practice of medicine all over the district. The benefits which we, as missionaries, are now beginning to receive for our families, as well as for the Christians connected with our stations, by means of the men educated under Dr. Chester's superintendence, cannot be too highly estimated. May the Lord spare his life to complete the great work so fairly commenced, and carried on with such vigor and success."

In Japan educated physicians from this country have been heartily welcomed by the native physicians and their instructions and assistance eagerly sought. In many cases, the Japanese physicians have been the first to hear the gospel message and to introduce the missionary to towns and cities before unvisited.

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But aside from these general opportunities of influence, the special work of the missionary physician is to care for the families of missionaries. The fact that a medical man, well known and loved, is within call, is a source of comfort and moral support on mission ground which can hardly be realized anywhere else. It has been the aim of the American Board to provide its missions with competent medical assistance, and thus to relieve so far as possible the missionaries and their friends at home from anxiety in their behalf.

The number connected with the Board at present is sixteen — one in Micronesia, four in Japan, three in China, five in India, and three in Turkey. Five more thoroughly educated physicians are now in urgent request; three men — one for North China, and two for Turkey, and two women to do in China what Mrs. Capron and Misses Norris and Ogden are doing in India.

THE COMING OF CHRIST.

He will come. All branches of Christ's church agree in affirming that he who once came in humiliation will come again in glory. But Christians are not at one in their opinions as to the period of that second advent, or the events that will precede it. At the present time this divergence is made prominent by the recent utterances of a large assembly of well-known Christian gentlemen who maintain that the coming of the Lord is imminent. They desire that coming, are waiting for it, and praying that it may be hastened. With the longings thus felt for the presence of our King, all Christian hearts must sympathize. But whatever theories are held as to the visible appearance of Christ on earth, there is great liability of overlooking the fact that there is a coming of our Lord which is not alone in the future, however near. It is not conditioned on any change of our bodily relations. Has he not come already? Is he not daily coming to his faithful people? On this point again, all Christians agree. It is everywhere admitted that Christ's presence may be secured here and now, without waiting for another advent. Such was his promise to his disciples: "I will come to you." Who doubts that he kept his word to them, though they never saw him a second time in the clouds?

Is there not need of placing greater emphasis on this form of Christ's coming? Whether or not some other coming is imminent, this is more than imminent. He *is* already with many of his people, and they are walking daily with him. He is ready to make a fuller and richer revelation of himself to all. And this too, be it remembered, is a *personal* coming. Something else is commonly referred to under this name, but nothing can be more personal than the promised presence of the risen Saviour, "I will come to you." "Lo, I (not an influence from me), *I* am with you alway, even unto the end of the world." Should not this coming of Christ, not in the future, but the immediate present, be the object of our thought and endeavor?

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TO WHOM DOES HE THUS COME?

This question is of the first moment, since it is clear that he does not come without respect to the spiritual state of the soul. There is no more comprehensive answer to be given than to say that Christ will come to those who, according to the measure of their ability, are seeking to advance his kingdom. That clearest and sweetest promise of his presence: "Lo, I am with you alway," stands connected with the great commission to go and evangelize the nations. The two are not merely in juxtaposition; they are organically related. It is to the individual, or the church, that is seeking to preach the gospel to every creature that the Saviour utters the words: "I am with you alway." To no one else. The "and" which connects the command and the promise assures us that where the duty is neglected, the blessing will be withheld. We can have the Master with us only as we are bearing his gospel to the world.

What is thus taught us in the Scriptures has been confirmed in experience. It is the missionary church that has had the clearest tokens of the Saviour's presence. To those consecrated souls who have gone out into the world, far or near, to proclaim his gospel, Christ has come. When Simeon Calhoun heard the voice of Jesus, saying: "Come, Brother Calhoun, let us go over into Syria together and preach my gospel," he obeyed, and he bore glad witness that they two did go together and that they had had blessed fellowship all the time. And so another missionary, writing lately out of a deep experience of trial and of joy, can say: "He has been near me, consciously so, and his presence has given me such joy that often, when journeying, I have been compelled, so to speak, to break out in songs of praise."

Oh, for such a coming of Christ to his church! May she fulfill the conditions on which she can secure this coming. She will find him, not by standing and gazing into the heavens, but rather by looking over the earth, and seizing hold of the work he has given her to do.

THE FIRST FOUR MONTHS OF THE FINANCIAL YEAR.

THE ominous decline in the amount of receipts as compared with those of last year, to which allusion was made in the January *Herald*, still continues. December brought in, by donations, but $22,263.78, — less by over $7,000 than was received from the same source during the corresponding month of the preceding year. Legacies during the same month fell off, also, to the amount of over $3,500. Our total deficiency, therefore, for the first third of the present financial year as compared with the same period of the preceding year, is more than $28,000. Of this amount the falling off of regular donations from churches and individuals has been over $12,000: of legacies over $16,000. The simple statement of these facts is a sufficient appeal to all pastors and churches to do their utmost to make the coming months unusually fruitful in generous donations to foreign missions. A vigorous missionary sermon just now from every pastor, will be preëminently timely.

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"TO LIVE MORE NEARLY AS WE PRAY."

BY REV. GEORGE HARRIS, PROVIDENCE, R. I.

EVERY one who prays at all prays, "Thy kingdom come," but facts abundantly prove that the habits of giving which many adopt are not in keeping with their prayers. A considerable proportion of church members give a mere trifle for the extension of the kingdom of God through the earth, and they are not few who give nothing at all; yet they keep on praying — "Thy kingdom come." A child once asked its father who habitually prayed for the destitute, "Father, why don't you answer some of your prayers yourself.'" If giving for the progress of Christ's kingdom could be as extensive as praying for it, that is, if every one who prays for it would give even a little, the principal hindrance to its extension would be removed. It seems to be taken for granted that the good work of Foreign Missions will go on at its present magnitude indefinitely, that if this church or that church falls short, the whole amount needed will be secured in some way, that if I do not take the trouble to give, it will make no difference; as though the missionary work had acquired such a momentum that it cannot be stopped. But it is by no means among the certainties that the American Board will always do as much as it has been doing. Lack of consecration on the part of Christians, or the diversion of gifts to other objects, may in the next few years reduce the number of missionaries one third or one half. In fact, there is only one way, to human foresight, in which the work can be expanded as it should be, or even go on undiminished, and that is by securing the gifts of those who now give little or nothing. It is only with difficulty that those who give largely can maintain so liberal a measure of generosity. Increase from them can hardly be looked for. But the great number who now do so little can easily swell the amount by their many small gifts.

Some of the churches have adopted a system of weekly offerings which promises good results, and it is hoped that this system will increase the revenues of the American Board. But the system, after all, is nothing but a method. It cannot create the disposition to give. Some water-pipes are better than others, but none of them can carry away water from a desert. The best system is the conscientious decision of the individual to give according to his ability, whether his church adopts improved methods or not. If the force of the three following considerations could be felt by those disciples who pray but who do not give for the coming of the kingdom, there would be a wider personal response to the call for increased means.

1. *The intrinsic importance of the Foreign Missionary work.* It must be admitted that there is but a faint conception of the power which the gospel is having in the lands to which it is now carried. If it could be generally understood that within fifty years almost incredible religious changes have taken place in India and Turkey in consequence of missions to those countries, that ten years have witnessed astonishing progress toward the Christian civilization and religion in Japan; that from almost every land the cry is, not as it was twenty years ago, a cry of discouragement, but a cry for more men and more means, a cry of amazement at the hunger of the nations

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for the bread of life, if the people could realize the triumphs of the gospel everywhere, they would by saving and self-sacrifice contrive to give something for the extension of Foreign Missions.

2. *The relative importance of the Foreign Missionary work.* The comparison is too often made between a single subdivision of the work at home and the entire work of the Board. Far be it from me to say a word which might take a dollar from the treasuries of our home societies. But the fact ought to be recognized, in order to draw out additional gifts, that the work which is done at home by four or five distinct organizations, is done abroad by a single organization. And yet on the printed lists which are presented to some churches, there are ten or twelve objects among which foreign missions is only one, no more prominent than any other; or if causes are presented from the pulpit, some local charity, or a single branch of home work is pressed as vigorously as the entire claim of Foreign Missions. We have at home one society for the support of preachers, another to educate young men for the ministry, another for church building, another for the publication of Bibles, another for printing tracts, another for work among the freedmen and Chinese, each with its officers and secretaries. But the American Board sends out preachers, trains theological students, prints Bibles and tracts in several languages, assists in the erection of churches, and educates thousands of children and youth under its one effective and economical management. The true comparison is between the home work as a whole, and the foreign work. It should be remembered that there are two great departments of Christian benevolence, Home and Foreign, each including several important branches. If there is a right proportion, a true perspective, so that all objects are not equally in the foreground — or back ground — home evangelization would not receive less, and foreign missions would receive a great deal more.

3. *The value of Foreign Missions to Christian doctrine and Christian life at home.* The zeal of the church in sending the gospel all around the globe, has been a preservative of doctrine by the signal triumphs of the simple truths of the gospel, and a preservative of Christian life by the demands it has made for heroic service, for patient self-sacrifice, and for abundant liberality. If it becomes more and more difficult to sustain foreign missions, we may well be alarmed for the future of Christianity at home — we may fear for our religion when missionaries no longer sail from our shores and money is no longer given to send the gospel abroad.

In view of such considerations the support of Foreign Missions should have a place not after, but among necessary expenses. "There is the rent, there is the table, there is the education of children;" these we provide for at any rate. Let us put into the same list, "there is the giving," and make what is not indispensable bend to it.

No one should withhold his offering because it is small. Three cents a week from each member of our churches would put more than half a million dollars into the annual revenue of the American Board. The good man Tobit, whose biography is contained in the Apocrypha, left this injunction with his son, which is excellent advice for us all: "If thou hast abundance, give alms accordingly; if thou have but a little, be not afraid to give according to that little."

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All reforms begin with individuals. Let no one wait, then, for a general agreement among the churches to give proportionately, but let every one who recognizes the measure of his own duty, begin at once to give according to his ability.

AN ENGLISH STATESMAN ON AMERICAN MISSIONS IN THE EAST.

THE Right Hon. William E. Baxter, member of the British Parliament and a gentleman of eminence, lately delivered an address on the Eastern question, at Arbroath, Scotland. In the course of his address, he says: —

"Wherever I traveled four years ago, in Egypt, Palestine, Syria, Asiatic and European Turkey, I found that men of all nationalities and creeds, of all opinions on the Eastern question, and other questions as well, emphatically and unanimously gave evidence that the colleges, schools, churches, and other institutions conducted in the most business-like manner, with most conspicuous ability, with a remarkable freedom from all sectarian or religious narrowness, by American gentlemen, were doing more for the civilization and elevation of the ignorant masses in the East than any other agency whatever."

In another part of the same address he says: "The Armenians in many respects are a remarkable people: they are even more forward than the Greeks in the matter of education, which has been greatly stimulated by the splendid work done among them by the American Missionaries." Near the conclusion of his lecture, Mr. Baxter uses these words: "I desire to add my testimony to that of many other recent travelers, to the extraordinary moral influence exercised in the East by the United States of America."

Such testimony to the work of the American Board, from such a source, and coming incidentally, has special force. Witnesses need not be multiplied to the value of the work already done in Turkey. What our churches, acting through the Board, have already done for that empire, not only gives them the right but puts upon them the obligation to do more. The auspicious beginning should be followed by a vigorous prosecution of the effort to give Christian institutions and a Christian civilization to the Ottoman Empire.

THE POPULATION OF CHINA.

STATEMENTS have recently been published purporting to come from a Chinese gentleman, and quoted as "excellent authority," indicating that the population of China has been over-estimated four fold, and that, probably, instead of 400,000,000, the true figures should be about 100,000,000. Canon George Rawlinson, in an article in a recent number of the "Princeton Review," expresses the opinion that instead of 414,000,000 the correct statement should be 300,000,000. These statements led one of the secretaries of the Board to write to Hon. S. Wells Williams, the author of "The Mid-

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dle Kingdom," as acknowledged authority upon Chinese matters, for his view of the weight of evidence upon the question. We quote the following extracts from his reply: —

"The opinion of Canon Rawlinson, living in England, and having never traveled in Eastern Asia personally, can carry no weight with it in the mind of any one who has lived in China, traveled through this and that portion of the country with an observant eye, and examined the way in which the census is taken. In no case has a foreigner ever been able to traverse the statements of the native authorities, and verify the population of a town or village. In traveling near Peking, I found that villagers were usually able to state the number of houses in the various hamlets they knew of, and by reckoning five to a dwelling the number of inhabitants was estimated. Persons who are disinclined to believe in the reputed population of China, and who ask for the same evidence they can get for the population of France, Belgium, or New York before they will believe it, can easily come to deny the present estimate as having the least value. So they can do in regard to the history and chronology of the Chinese, and many writers scout the credibility of their records before the age of Solomon. Others are disposed to receive what is left, fragmentary as it is, somewhat as a geologist receives a broken petrifaction, and give it all due weight in comparing it with the early records of other nations.

"I must refer you to the 'Middle Kingdom,' vol. i., pp. 206–239, for my more detailed examination of this subject. I think the population is less now than it was in 1812, for the Taiping rebellion probably destroyed twenty millions of human beings, during its eighteen years of carnage, in the fifteen provinces it reached to. I would not place it much higher than 340,000,000, if I was asked to prove it by such facts as are known since the census of 1812. I think few persons in China, competent to judge, have placed much confidence in the recent total of 414,000,000 given by a Russian, at St. Petersburg; at least, no one has supported it by an independent examination. I do not place much reliance on it. The total of 363,000,000 given in 1812 is not a startling one, considering the climate, soil, industry, and economy of the land and people; but the wars of late years must have reduced their numbers. Yet they recuperate wonderfully.

"The statements made by a Chinese about this matter, and recently published in this country, as 'excellent authority,' showed on their face that he knew nothing of the subject as derived from his own country's records. Few Chinese ever investigate such points; they could not satisfactorily do so, even if they wished, and their studies do not fit them to weigh evidence, and reach probable conclusions when they have sifted it."

To the above opinion of Dr. Williams may be added a statement made at the recent Missionary Conference in London, by Dr. Legge, professor of Chinese in the University of Oxford. He refers to what the Chinese ambassador in Paris had lately said, that "he was satisfied in his own mind that the estimate of the population as being over 400,000,000 was the correct one." And Dr. Legge adds, "I do not believe that any one can say anything more positive to you than that."

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SYRIA.

THE churches connected with the American Board have not lost their interest in Syria because their missions in that land have been transferred to the care of another board. A recent paper upon Syria in the *Foreign Missionary*, of the Presbyterian Board of Missions, prepared by Rev. Dr. H. H. Jessup, of Beirut, contains facts of much interest, illustrating, as they do, the progress of the truth and the renovating power of the gospel. In 1829, just fifty years ago, William Goodell and Isaac Bird were at Malta, having been obliged to flee from Syria where they had been laboring for a few years. When they left they reported the names of *ten* persons who gave hopeful evidence of piety. In 1830 the station at Beirut was resumed, but the missionaries were met on their return by ecclesiastical anathemas, and the people were forbidden under the severest penalties, to listen to these "followers of the devil." The progress was slow at the beginning, but the labors of Parsons and Fisk and Eli Smith and others, dead or now living, have not been in vain. Dr. Jessup thus contrasts —

THE PAST AND PRESENT OF THE SYRIAN MISSION.

"In the American cemetery in Beirut is a plain sandstone slab with a small, white marble tablet set in its surface, with the inscription: 'Pliny Fisk, died 1826, aged 31 years.' In his day Beirut had a population of 8,000. There was not a school nor a teacher, and hardly a book or a reader. Gross darkness covered the people. There was not a printing-press, nor a school-building, nor a carriage-road, nor a wheeled vehicle, nor a house with glass windows, nor a set of European furniture in the land. Commerce with Europe had hardly been thought of, and missionaries were looked upon as secret emissaries of some mysterious diabolical agency, and the enemies of all religion.

"Pliny Fisk's grave was far outside the city walls, in a 'parcel of ground' purchased by the Americans. That grave is now in the center of a city of 80,000 people. Around it are schools, churches, and residences. One mile to the west is the Syrian Protestant College; one mile to the east is the Second Church of Beirut; and one mile to the south the southern suburbs of the city. Macadamized roads form the streets of the new city; twice a day the diligence post-coach runs to Damascus, and the London Water-Works Company supplies the city with the water of the Dog River, forced by machinery nine miles to the hill overlooking the town, and thence distributed in iron pipes throughout the town. The houses of the city are well built of stone, many of them beautiful specimens of oriental architecture, with glazed windows and many modern conveniences; and European chairs, tables, bureaus, mirrors, wardrobes, sofas, and *book-cases*, made by native Arab workmen, are found in almost every house. There are four colleges in the city, five female seminaries, ninety-three schools of all sects, with 295 teachers and 8,926 pupils, of whom 4,156 are girls, and 4,770 boys. There are 12 printing-presses, of which 5 are Protestant, and 9 newspapers, of which 6 are Protestant.

"The Protestant schools in Beirut number 30, with 116 teachers, 761

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boys, and 2,281 girls, or a total of 3,042 pupils. The whole number of Protestant schools in Syria proper, between Antioch on the north, and Nazareth on the south, is 184, with 341 teachers and 10,585 pupils, of whom 5,803 are boys, and 4,782 are girls. Of these girls about 1,000 are Mohammedans."

But quite as remarkable as the advance in Protestant missions, is the change effected in the attitude of the Moslems. They are not so stolid as to be incapable of feeling the impulse of this modern movement. Already they are opening schools, not for boys only, but for girls, an unheard-of thing until recently. Dr. Jessup quotes from the Mohammedan weekly journal of Beirut, which is the organ of the "Young Islam" party of Syrian Moslems, the following notice: —

"On Tuesday, Oct. 1, 1878, the Mohammedan Benevolent Society of Beirut, Syria, opened a school for girls in this city, and we are requested to urge all the owners of zeal and perfection to continue their aid to this society, that it may be able to open also a school for boys."

Dr. Jessup well says: "This notice is the heralding of a new era in Syria, a new stage in true progress. The Mohammedans have at length wheeled into line with that advancing column, led by the Protestant missionaries, which is moving on to the education and enlightenment of Syria, and the disenthrallment and elevation of woman in the East. The mere fact that Mohammedans will pay for the education of girls, is one of those striking pivotal events which mark a new epoch in history. What a marvelous change since the days of Fisk, Parsons, and Eli Smith!"

THE KRABSCHITZ INSTITUTE.

A SINGULAR HISTORY.

UNDER the above title the *English Congregationalist* for October last publishes an interesting communication from one who had recently visited Austria, and who witnessed an evangelistic work with which the American Board has had something to do. As the article presents the difficulties under which missionary operations are prosecuted throughout the Austrian Empire, as well as pleasantly illustrates their success, we give it entire.

On the high ground above the Elbe, not far from the town of Raudnitz, in Bohemia, stands the little village of Krabschitz. The Czechs (Bohemians proper) are a branch of the great Sclavonic race, and tradition says that the first Czechs who came into Bohemia chose this part of the land as their place of settlement, and that the first of their number who died was buried under the shadow of the neighboring hill, which, with its chapel of St. George, forms so conspicuous an object in all the surrounding region. It seems not unfitting that in this cradle of the race, as the district may be called, an establishment should have been formed for the training of some of the future teachers and mothers of the people. Though far from complete, it has already rendered good service, and has sent out several young women, who are doing a useful work in different parts of the land. Indeed, it is the only Protestant school of the kind throughout the whole of Bohemia.

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Having lately spent a few hours under the roof of the energetic director, I propose to give in few words his account of the origin of the undertaking, and of the difficulties attendant upon a work of this nature under such a government as that of Austria.

"THE LABOR OF LOVE."

Some twelve years ago, three or four earnest men of this neighborhood felt compelled, by certain painful circumstances which occurred in connection with a religious ceremonial, to ask Pastor Schubert to allow them to meet at his house and study the Bible with him. In the course of their readings they came to the passage, "The work of faith, the labor of love, and the patience of hope." The first and the last of these phrases presented little difficulty, but what could be meant by "the labor of love"? After considerable discussion, one of them, whom we may call M., remarked, with tears in his eyes, that he felt that he had no love for Christ. When asked the reason of so strange a statement, he replied that ordinary work tired him, but that his love for Christ had never had this effect upon him, and that consequently it could not be genuine love. The reasoning seemed just, and all felt that they were bound to engage in some Christian enterprise. Accordingly, they divided the neighborhood into districts, each of them promising to take one, and to visit it thoroughly. When they came to talk over the result of their investigations, great was their surprise to find that in a region generally supposed to be prosperous and enlightened, there prevailed much poverty and ignorance. They next proceeded to purchase and distribute some articles of clothing and some instruction-books, but to their sorrow they soon discovered that their kindness was abused, and their gifts pawned. What was now to be done? A first discouragement must not be allowed to destroy their zeal, for as M. remarked, "I do not refuse to resume work, because it has wearied me for a time." A fresh consultation was held, and it was determined to open a harvest school, to which the little children might come while their parents were at work in the fields. And so it happened that a pastor's daughter, who resided in the neighborhood, was anxious for some employment, and was willing to undertake this temporary mission.

THE SEED GROWS.

The school had hardly been opened, when Pastor Schubert received a letter from a Scotch lady, a perfect stranger to him, asking him to meet her at the Raudnitz railway-station, and give her some information about the state of things in Bohemia.

Greatly surprised at such a request, Pastor Schubert, accompanied by the pastor's daughter, met the lady, traveled with her to Prague, showed her the curiosities of the city, and aroused her interest on behalf of his poor country. As she bade him good-by, she placed in his hands a bank-note for £10, for the benefit of the harvest-school. Quite ignorant at the time of the value of English money, Pastor Schubert was amazed to see the exchanger hand him over a sum of 114 florins. What now was to be done with this sum, which was far in excess of what was needed for the support of the harvest-school? M. proposed that they should buy an old inn in the village,

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formerly a Lutheran chapel, which was then for sale. But 114 florins was as much too small a sum for this object as it was too large for that for which it was given. Each of the members of the little company, however, was able to lend a small sum, and thus sufficient money was raised, and the purchase was effected. The idea was to place two or three children, whose parents were very poor, in this house, under the care of the pastor's daughter. Pastor Schubert informed his Scotch friend, Miss Crum, of what had been done, and very soon money came from Scotland; the borrowed sums were repaid, and the little company found themselves free from all difficulty, and in possession of a useful building.

The thought now occurred to Pastor Schubert that they ought to enlarge their plans, and establish a boarding-school for the daughters of Bohemian Protestants, in the hope that some of the pupils might afterwards become useful as teachers in the Protestant schools of the country. A journey to Kaiserswerth and to Hamburg was undertaken, with a view to obtain information as to the most approved method of conducting such an institution. Miss Crum was also informed of the project, and at once forwarded the means requisite to make a beginning. The scheme proved successful, and it soon became necessary to erect class-rooms behind the old inn. Scotch and English friends sent their contributions, and when I first visited Krabschitz, four years ago, it was in these two contiguous buildings that I found Pastor Schubert and his excellent wife, the teachers, and twenty pupils installed.

THE AMERICAN BOARD'S SHARE IN THE WORK.

But now the American Board of Foreign Missions comes on the scene. Four of our transatlantic brethren have been patiently, and amid fearful discouragements, seeking to establish a mission in Austria. From the very first they have been in close correspondence with Pastor Schubert, and have looked with deep interest on his work. Increased acquaintance with him has led to increased confidence in his energy, judgment, and Christian worth, and thus they have come to look on him as one of their chief coadjutors. They have learned to appreciate the immense value of the Krabschitz Institute, and by the reports they have sent home to America they have awakened the sympathy of their Board and of other Christian friends. They have represented the desirability of enlarging the institution for girls, and establishing also a training school for evangelists. And their representations have borne fruit. A new institution has been erected on higher ground, and on the edge of the farm-land which Pastor Schubert bought several years since; the old inn, a most unhealthy dwelling-place, has been pulled down, and the class-rooms erected five years since have been converted into an institute for evangelists.

The school buildings when complete will form a hollow square, and will be capable of receiving 100 pupils, with their teachers. At present, there are forty-one girls under the care of two excellent certified teachers, who were among the first pupils of the institution. About £500 is required to complete the building, which is substantial, but of the most unpretending character. The institution, when finished, will, it is hoped, be self-support-

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ing, as the fees paid by most of the girls' parents or friends, and the produce of the farm-land, will be sufficient to meet all expenses.

Thus a friendly discussion about the "labor of love" has led to the formation of an establishment which, with the neighboring evangelistic institute, is destined, we trust, to render incalculable service to the cause of God in Bohemia.

MISSION WORK IN AUSTRIA.

But I must not close my story without some reference to the difficulties that in Austria are inseparable from undertakings of this kind.

Every new project is regarded with suspicion by the government, especially if started by Czechs, who are all supposed to be impatient of Austrian domination and clamorous for home rule. Then there are many pastors in the Reformed Church of Bohemia whose rationalistic tendencies lead them to regard with disfavor schemes for the promotion of evangelical truth, and this disfavor is largely shared by the rulers of this church, the Upper Church Council at Vienna, who are all, with one exception, members of the rationalistic party.

But the chief annoyances arise from the school regulations of the government. Thus, in a school established on a religious basis and for religious purposes, the rules forbid more than two hours per week being devoted to religious instruction. Again, government school-books must be used, and only these, although Romish tendencies and teachings abound in them. Then, as a specimen of the ridiculously precise requirements which are enforced, I may mention that the plan of study having been prepared by the head teacher, must be submitted to the inspector for his approval, and when this is obtained the identical paper sent to and signed by him must be framed and hung up in the chief class-room, as also a portrait of the emperor. The absurdity of this last regulation is manifest, for patriotism is an almost unknown virtue in Austria, and one which the enforced presence of the emperor's portrait in every school is not likely to promote.

Since I left Krabschitz, the government inspector has conducted his yearly examination of the school. His countenance was closely and anxiously watched. At length it was observed that he smiled a smile of approval, and, moreover, when the yearly festival was held soon after, he seemed to be impressed with the number and the earnestness of the persons who assembled to take part in the services. Nearly 300 came together, some having walked twenty and even thirty miles in order to have the privilege of Christian communion which this annual gathering affords. The majority were converts from the stations supported by the Evangelical Continental Society, which Pastor Schubert, in addition to his other duties, most efficiently superintends. No wonder that such a meeting impressed the school-inspector. It certainly filled the hearts of Pastor Schubert and his colleagues with joy; and as the hymns of praise were sung and the word of truth proclaimed in the chapel of the institution, which had been opened for worship only a few weeks before, they felt that God had indeed been with them, and that He can — to quote Pastor Schubert's words in a letter just received — turn the hearts of men as He turns the courses of the rivers.

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PARK STREET CHURCH AND FOREIGN MISSIONS.

AN interesting meeting was held at Park Street Church, Sunday evening, December 8, when addresses were made by Rev. Dr. Thompson, of the Prudential Committee, and Dr. Clark, Foreign Secretary, giving an account of their attendance upon the Missionary Conference at London, in October, and of interviews with the directors of the Church Missionary Society, with Lord Stratford de Redcliffe, the Marquis of Salisbury, and others. Allusion was made at the close of the meeting by the Home Secretary to the history of Park Street Church in connection with foreign missions, particularly to the services held in the church in 1819, when the first missionary company was sent forth to the Sandwich Islands.

In response, one of the oldest members of the church sent a letter to the Missionary Rooms a day or two after the meeting, containing the following reminiscences: —

"I am almost the only connecting link between our church as it now is and the original members of 1809. I was trained up under their influence, knew them all, and remember much that I heard from their lips about foreign missions. They were sorely burdened with a heavy debt for the meeting-house, and the pressure was so great that one of them absolutely mortgaged his own private dwelling-house, in order to raise money to keep the church from being sacrificed. Yet what a good foundation did they lay in connection with their offerings for foreign missions!

"You spoke of 'fifty-nine years ago, and of what took place in Park Street Church.' I presume I was the only person present last evening who was present when that church for the Sandwich Islands was organized in Park Street Meeting-House, in 1819. I was then thirteen years of age, and remember the exercises very distinctly. What a crowded house it was, the missionaries all standing up together, while Deacon Jeremiah Evarts and others addressed them! I remember how much was said about the enterprise, as one of very *doubtful* success, and how we looked upon those missionaries as heroes, with the spirit of martyrs."

It is not strange that doubts prevailed as to the success of foreign missions, when that little band set sail for Hawaii in 1819. But is it not passing strange that any one now doubts about their success, in view of what God has wrought in Hawaii and elsewhere, within the life-time of an individual?

LETTERS FROM THE MISSIONS.

Mission to Spain.

A "CHRISTIAN" FESTIVAL.

REV. THOMAS L. GULICK, of Zaragoza, under date of October 28, writes as follows: —

"During the last quarter, a Young Men's Christian Association has been formed in our church which we hope may be a means of good. They meet every Friday evening for the study of the Bible and prayer, and once a month on Sunday afternoons.

"We have just passed the 'Fiesta del

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Pilar,' with its thousands of pilgrims to the gorgeous shrine of the ugly little virgin which 'descended from heaven' on its jasper pillar. There were all kinds of shows, the giants twenty feet high, acrobats, circuses, brass bands, bull-fights, by the most famous fighters in Spain, whose nick-names are household words in every village throughout the land; magnificent processions headed by the Cardinal-Archbishop of Zaragoza, which slowly passed through the dense crowds from the Cathedral of the 'Pilar' to the Cathedral of 'La Seo' and back again; and, lastly, brilliant fire-works every night, with surging multitudes in all the streets. The five-story houses had lighted lanterns placed on all their balconies, which made the principal streets look very gay. All this in honor of the 'Virgin of the Pillar,' the 'excelsa patrona' of this 'unconquered and ever heroic' city. How much better is the idolatry of 'Christian' Zaragoza than that of pagan Ephesus? The shop windows are full of hundreds and thousands of wooden, silver, and golden images and shrines of the wonderful virgin and her pillar."

SCATTERING THE WORD — PERSECUTION.

"There were temporary booths for selling all kinds of wares on both sides of the main avenue of the city. We had four colporters in Zaragoza, in two booths, selling Bibles and religious books. We held meetings every night for eight days in succession, and hope some good was done, as in that way a good number of strangers heard the truth. The young men took an active part in the work, four of the meetings being held under the auspices of the Young Men's Christian Association.

"One Sunday afternoon lately, as a number of men were leaving the Sunday-school, a priest came along the street of San Pablo, on which our chapel is situated, carrying the *viaticum*. To avoid meeting him they stepped back just within the threshold of the outer door. He looked at them angrily as he came by, and ordered them to take off their hats. As they did not obey, he repeated his command twice, each time with increasing violence, till finally one of them, our single-eyed colporteur, said: 'We don't interfere with your honor. Go your way, sir; we are in our own house.' At this the priest was even more enraged, and turning, said to a policeman at his side, 'You will see that these fellows are brought to justice for these insults.' He went on, accompanied by the policeman, and our friends went home. Shortly after the policeman came back, and not finding them, left word that as they had been guilty of a grave crime, they would be reported to the authorities for punishment. We have, as yet, heard nothing more of the matter. The priests have, perhaps, concluded that they might lose more than they could gain by taking the matter to court. It is certain that no other consideration deters them. We cannot help being frequently reminded of that decrepit old giant, somewhat stiff in the joints, sitting at the entrance of his cavern, biting his nails and grinding his teeth, because he cannot come at the pilgrims. Now and then he gets one in his clutches.

"At our last communion we received two new members, and four who had left us were restored to fellowship."

European Turkey Mission.

MACEDONIA STILL CALLING.

REV. E. W. JENNEY, of the Monastir station, finds himself in poor health, through over-work, but writes encouragingly from Constantinople: —

"I do believe that Macedonia will not only call for help, but before many years will give substantial aid in extending the kingdom of Christ. I would that we could put into this work a stronger force. Oh that the theological students in America would each cry, 'Lord, *may* I become a missionary,' and when they hear the answer, 'Yes,' would not examine their digestive organs so carefully, or feel that the *Almighty* cannot

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take care of America without their aid. God has cared for America since its discovery to the present time, and we have no proof that he cannot continue to do so for the next fifty years.

"The powers of darkness in and around Monastir are so thoroughly aroused, that we know the Holy Spirit is at work. At Perlepe, twenty-four miles north of Monastir, we made an attack last July. The first sermon was delivered to more than a hundred persons, and so was the second. Crowds came to the khan, and we had profitable talks which will never cease to have their effect. For more than two months one of the missionaries preached there each Sabbath. We stayed but three days of the week, just long enough to stir up the people, and left them to discuss the themes we had presented. These discussions were carried on in the most excited manner. Opposition and persecution reduced the numbers at the meetings to a very few, but discussions waxed warmer and warmer.

"Many came to me and said, 'We would we could come freely to your meetings, but the opposition here is very great.' Privately they studied the Bible, and slyly came to us for more light. One man came in a very excited manner to the room where I was alone, and exclaimed, 'Your work is of the devil!' 'Why?' I asked. 'Ten weeks ago,' he replied, 'we in this city were united, and were of one faith and mind; but now half are for your faith and half for the orthodox faith, and we are just this way' (at the same time striking his fists together). Thus the good work is going on, although we are unable to have a hand in it, our helper having left us, and Brother Baird being at Monastir alone. But the Lord is not dependent on weak missionaries to carry on his work."

SEED GROWING IN SECRET.

"Most of the Bulgarians in Macedonia who can read possess the Word of God in some form, and many of the Greeks and Wallachians have the Testament in their own tongue. Hundreds of hearts have been pierced by the Sword of the Spirit, and are not only convinced of the errors of their church, but know the way of salvation. To many of these we have never had the opportunity to speak one word; but they have heard that there were American missionaries who hold to a so-called Protestant faith, and, curious to know what we believe, they have studied for themselves.

"Sometimes I have had callers, or met men in shops, who have been Protestants for a year or two, who had never had an opportunity to speak to us, and on questioning them I have found that they had formed a correct judgment on fundamental truths. Blessed thought, — the Holy Spirit is using our presence to arouse many to whom we cannot speak to search for the truth! We shall never know the results of missionary labor until we stand before the judgment throne. Then, he who thought he had accomplished the least will find that he has done the most, and he who thought that he was all-important will weep over scanty returns."

Western Turkey Mission.

THE CENTRAL EVANGELICAL UNION.

Rev. Edward Riggs, of Marsovan, sends a very full account of a journey to Cesarea to attend the meeting of their "Union." The account given of the proceedings of the assembly will be found of special interest. Mr. Riggs writes: —

"On Monday, September 23, the meeting of the Central Evangelical Union was organized with eleven delegates, pastors and laymen, from eight of the eleven churches constituting the Union. After devotional exercises, the first business of the meeting was to receive into the fellowship of the Union one new church — that of Istanos, which, though it came into existence in a rather irregular way, is acknowledged as existing beyond a doubt. Next, the Union had to deal with several cases laid over from the previous meeting for corre-

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spondence, mainly pertaining to relations between certain churches and their pastors.

"The dignity, charity, and wisdom with which this ecclesiastical body dealt with these matters was very commendable. They dissolved the relations between one church, Yozgat, and its pastor. Another church, Sungurlu, they strongly advised to recall its pastor, who has been for some time laboring elsewhere. Another, Kapoo Kaya, they congratulated on the recent resumption of complete relations with its pastor. To another church, Gurun, they wrote cordially counseling them to use every means for the settling of certain difficulties, in order to avoid the threatened sundering of the pastoral relation. They also appointed committees for the ordination of pastors over two churches hitherto without regular pastors, and for the formation at the proper juncture of a church in Hadji Keuy.

"These facts, carefully weighed, will show that the churches here are not without their full share of difficulties with regard to the pastoral relation, but that they are making an earnest effort to overcome them; also that the number of churches is steadily increasing, and the desire and purpose to have every church supplied with a suitable and permanent pastor is strong. Five young men, who have been for various lengths of time engaged in evangelical labors, were granted regular licenses to preach after suitable examinations. Three others only failed to receive the same through exceptional circumstances. Seven of these eight are graduates of the Marsovan Theological Seminary."

DEDICATION OF A CHURCH.

Mr. Riggs gives also an account of the new church edifice erected in Cesarea, through the aid of funds contributed for this purpose in Great Britain. This is an illustration of the way in which the friends of Turkey, and of missions in England and Scotland, may assist in planting permanently the institutions of the gospel in the land to which they now have such special relations. Of the church, and the services of dedication, Mr. Riggs writes: —

"The sessions of the Union were held in the building erected for parsonage and school, in connection with the new and grand church building of the congregation in Cesarea. The church is a stately stone structure, of the Romaic or later Byzantine style, the central dome being about fifty-five feet high. The dedication services took place at the usual hour of morning service on the Sabbath, and were attended by a great crowd. When the doors were opened, the seats were all quickly occupied, and after all the standing room seemed to be filled, the crowd at the doors still kept pressing in till the house was closly packed up to the pulpit steps. There were about two thousand people inside of the building, and each of the fourteen windows near the ground gave room for twelve heads eagerly squeezed in, while many persons went away disappointed.

"The services were participated in by several native pastors and missionaries, occupying about two hours. A sketch of the beginnings of the Protestant reformation in that region was given by Dr. Farnsworth, the senior missionary, and some account of the building enterprise was furnished by a pastor, Rev. Kerope Yakoobian."

A COMPOSITE AUDIENCE.

"In the audience there were, of course, large numbers of non-Protestant Armenians and Greeks, and some Turks, also, I believe; while in a prominent place, under the central dome, sat a Circassian in full dress, made very conspicuous by the large and grotesque sheep-skin cap, — a very rare sight in any Christian place of worship. He afterwards expressed himself very much pleased with the services, and took pains to be present promptly at all the services of the day, paying strict and respectful attention. At the time of the afternoon service the sacraments of baptism and the Lord's Supper were administered, and again the place was crowded to its utmost capacity. In the evening

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a large audience collected for the third time, to listen to two reports of evangelical work at various points in the Empire.

"Thus was inaugurated the use of the most church-like looking place erected for the use of the evangelical Christians in this Empire. It is watched with prayerful interest by many good Christian friends in Scotland as well as in our land, and in this land. We trust this church, with its able pastor and its noble building, will long be efficient as a leader in the reformation movement in this land, even as its glistening dome forms a prominent object in the view of the city for many miles around."

Central Turkey Mission.

A MISSIONARY PHYSICIAN WANTED.

MR. TROWBRIDGE, of the Central Turkey College, writes of the influence the medical department of the college is exerting in attracting the attention of Christian young men. He says: —

"Two men have just come from Diarbekir to enter the medical department, one bringing his wife and three children. He is cordially recommended by Dr. Barnum. Another man of fine talents came on Saturday from Egin, also warmly indorsed as an able man and an earnest working Christian, by Dr. Barnum. Mr. Parsons writes from Baghchijik in regard to 'one of the most active Christian young men in the whole Geoeh district,' who wishes to come here to study medicine. Mr. Parmelee also writes in like terms in regard to a young man at Ordo, on the Black Sea. For different reasons three or four members of the medical class of last year have been obliged to leave, yet Dr. Sewny tells me he will have at least fifteen in his class this year. It is plain that if we can get the right men as teachers we can draw men from all Asia Minor. These fifteen students will pay us seventy-five Turkish liras this year as tuition without being any expense to us. I mention these points that you may see how important it is that we have at least one medical professor as soon as possible; if possible, two.

"Of course we may all be disappointed, but the indications are that a new order of things will be introduced here at no distant day. We cannot, therefore, be too active in putting ourselves in a position to guide the new intellectual and spiritual life that will come into these living masses; that is our business, *guidance, stimulus.* If the churches connected with the Board neglect this opportunity, they will be unworthy of their history. God does not often give such an opportunity to his church. Here is a chance to strike a death-blow at the whole rotten system of Islam! Will the Congregational churches improve the opportunity?"

Ceylon Mission.

JAFFNA COLLEGE.

REV. E. P. HASTINGS, under date of October 11, says: —

"The college term closed on the 10th inst. for a vacation of three weeks. At our last communion just before the close of the term, eight of our students were received on profession of faith to the church, — five the sons of Christian parents, and three from heathen families. All have been before the committee as candidates for several months before their admission. They seemed to give good evidence of being truly converted, and yet I feel a good deal of solicitude, especially for those who are from heathen families, knowing that they will have to meet with many and strong temptations in connection with future employment and the question of marriage.

"One of the three mentioned above wrote me, on reaching home, as follows: 'On the very night I came here, I was requested to go to the temple which is near by our house, but I refused to do so, and they did not press me. On the next day the *guru*, or family priest, hearing that I had come home, came to

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visit me, with a letter from my uncle in his hand, in which he requested him not to allow me to join the church at present. I told him, "I have already joined." Then he called my relatives and told them the fact, and for two hours together they were all conversing with me. "Every one," said I, "inclines towards what he believes. I believe that Christianity is the only true religion, and have already joined the church, therefore you need not speak more of that." They then ceased talking with me. My relatives are very much displeased with me. I thank God for his merciful act in taking me also as one of his children.'

"This is, probably, but the beginning of his trials. His father is dead, and he is dependent on his uncle for his support, and if that is not withdrawn, very likely some arrangements will soon be made for his marriage to an uneducated heathen girl, and he will be pressed by threats and promises to accept it.

"We closed our term with fifty-seven students in attendance, one of the senior class, a promising Christian young man, having been taken away by his relatives against his own wish, to seek government employment. Of the fifty-seven, twenty-four are communicants, and nine others, sons of Christian parents.

"The theological students have made fair progress in their studies during their first term, just closed. They were twice examined by Mr. W. W. Howland in Prof. Barrows' 'Sacred Geography,' and twice by Mr. Smith in 'Christian Evidences.' These studies were taught by Mr. Hunt and Pastor Rice. Mr. S. W. Howland has examined and criticised two essays written by each on subjects assigned. I have had a daily recitation with them in the Bible."

OODOOPITTY.

Rev. S. W. Howland reports progress in Oodoopitty, as follows: —

"We are much interested in our new field, and think there are many signs of good. Of these, not the least is the readiness of the people to hear. At the Union Bible meeting in the Port, nearly two hundred were present, and I have since held several meetings there which were nearly as well attended. I plan to have at least one meeting each month, of a special character, in which some other subject is made the introduction to Christian truth. Thus they have had the magic lantern, temperance charts, and the human skeleton; this latter, besides the information on anatomy and hygiene, gave a good text for a plain talk on death, the resurrection, and the life beyond, with the preparation for it. After nearly two hours, the large audience seemed reluctant to go away.

"There has been a good degree of interest in the Girls' Boarding School during the past term. All of the twenty-five girls, not already church members, are inquirers, or hoping in Christ. At our last communion, six from the school were received to the church, five of them children of heathen parents."

A NEW CREATURE IN CHRIST.

"One man from the village was also received, who has for some time given evidence of being a Christian, but has been obliged to wait because he had two wives. They were sisters, and owned the homestead, thus making it difficult to send away one. But he has put up a new house in another place, and moved into it with his legal wife. The other wife has a grown-up son who is able to care for her, and she has sufficient property to keep her from want. The man was formerly owner of a devil temple. That neglected temple and the new Christian home by the roadside bear witness to all who pass by of the power of Christianity.

"One young man, whose father (now dead) was manager of a prominent temple here, was present at the temple on an occasion when a man was 'possessed' of the god. He said mockingly to the man, who was gyrating, dancing, and performing all manner of antics: 'You'd better hurry up, and get over it; it's nearly sunset.' The man turned and cursed him, saying that

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he would die within sixty days, and added that one whom he had similarly cursed on another occasion had died according to the prediction. The young man boldly replied before all the assembled people, that if he did not die he would become a Christian. He did not die, and has been coming to our meetings. Whether he will keep his promise remains to be seen, but he seems to show real interest.

"Wednesday evenings the Sabbath-school teachers and some others, twelve or fifteen in all, meet in our sitting-room for the study of the international lessons. At Chavagacherry we have not been able to spend much time, but go there once or twice a month. It is a promising field, and would be our strongest church if united, but there is considerable disaffection between some of the members. Nevertheless, two men have been received to the church, both of whom had Christian wives, and a number of others have applied for admission. The church assumed the whole support of the pastor in January. We hope we may have four independent churches there before many years, if the field can be well worked."

IN CONCERT WITH THE ANNUAL MEETING AT MILWAUKEE.

Rev. W. W. Howland, after making a renewed plea for two new female helpers, especially in view of the expected retirement of Miss Agnew from the care of the Girls' Boarding School, says: —

"Our annual meeting, held in concert with the meeting of the American Board, came in turn at Oodooville this year, on Thursday, October 3. These gatherings, when the Christians come, in family and neighborhood groups, from all parts of the field, as the tribes used to go up to Jerusalem, are pleasant occasions. The increasing number who come, making it difficult to find room for all even in our larger churches, reminds us of the words of the prophet: 'Enlarge the place of thy tent. Spare not; lengthen thy cords and strengthen thy stakes. For thou shalt break forth on the right hand and on the left.' We collected, in anticipation, all the available seats at the station, and sent for a cart-load more from Manepy. By crowding every possible space we thought we could accommodate all, still 'the place was too strait.'"

THE PEOPLE PRESENT.

"The people gathered at an early hour, and as I went in and cast my eye over the sea of faces, many memories of the past came up. Some of the old, familiar faces of by-gone days, faithful men, my beloved fellow-laborers, were gone, but their children and grandchildren were there; those whom I knew as children and youth were now the fathers, mothers, and grandparents. Those who were then studying in our seminaries are now beginning to be hoary-headed, some of them pastors, others preachers, catechists, and teachers. The pastors make a goodly company, eight worthy men, nearly all past middle life, who, with five others, preachers and catechists, in charge of churches, represent thirteen different churches (including the one about to be organized at Moolai), nine of which are supported entirely by local contributions. I could but contrast the present with the comparatively recent days, when there was not a single native pastor, and not a church that contributed to the support of its own preacher. The whole audience impressed me as a gathering of the intelligence and, to an increasing extent, of the influence of the community."

THE EXERCISES OF THE DAY.

"After the opening devotional exercises a rapid survey was given of the progress of the missionary work in different parts of the world. Then the work of the Native Evangelical Society in the adjacent islands was represented by one of the officers of that society. The next speaker was one of the native Christians who has recently spent several months in Madras, visiting

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also other missionary fields in Southern India. He gave some interesting particulars of the progress of the work there. This was followed by some account of the efforts of Christians for the suppression of intemperance, slavery, war, and vice, and efforts for the elevation of the degraded and the relief of the suffering. Mr. Hastings then gave the closing address, on the present position and duty of the Jaffna Christians in the great work of the world's conversion.

"After ten minutes' recess the Lord's Supper was administered, the exercises being conducted entirely by the native pastors. The meeting closed at three o'clock, the interest apparently not flagging to the end of the session of four hours and a half. Then came the pleasant greetings of friends and classmates, — old acquaintances. The Christian women and girls who came from a distance were provided with food in the boarding school, and the men were invited by the Christian families residing here, the pastor having thirty guests, another person fifty, and others probably less. Before they returned to their homes, many of them came to the missionary house for a pleasant call.

"These days have an important influence upon the churches in sustaining the Christian interest and fellowship one with another, and in awakening them to activity in laboring, praying, and giving for the Lord's work here and elsewhere."

Japan Mission.

KIOTO — LABORERS RETURNED.

REV. JOHN T. GULICK, who has been transferred from the North China mission to Japan, writes from Kobe, under date of October 25, of his joy at being permitted to continue his work under the American Board. Of the beginning of his labors in his new field he speaks thus: —

"It seems probable now that there will be no difficulty in my obtaining a permit to reside in Kioto as a teacher in the Training School. I could not ask for any happier lot than to be associated with such companions in such a work. We are all greatly rejoiced by the return of Drs. Berry and Gordon, in so good health, and by the accession to our number of the new workers. We believe the way will open for the planting of new stations, giving opportunity for the zeal and influence of all to find full scope. But where these stations are to be is not yet clear."

HIKONE.

"My sister and I have just returned from a visit to Hikone, a town of about 30,000 inhabitants on the east shore of Lake Biwa. It is now about two years since Dr. Taylor commenced monthly visits to this city, at the request of the doctors of the place, who desired instruction in the doctrines of Christianity, accompanied with teaching in the practice of medicine. Though his visits have been interrupted by the pressure of other work, the students of the Training School have kept up the monthly visits for Christian teaching and preaching. Through these labors a number of believers have been gathered, who for nearly a year have maintained Sabbath worship. Within a few weeks they have secured the regular services of Mr. Homma, an earnest young man, who has spent two years in the Training School, and who will, we trust, be enabled to lead them on in Christian life and knowledge. Mr. Homma, who was my sister's teacher in the language before going to the Training School, is warmly attached to us all. It was therefore natural that we should receive a hearty welcome from him; but the cordial hospitality with which we were received by the other believers in the city, and in a village twelve miles to the south, was beyond anything that we could have expected, and exceedingly gratifying."

CASTING OUT DEVILS.

"One of the most remarkable phases of the work there is the power that

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Christian truth is gaining over some of the worst characters in the city. Two men, who have been widely known in that section of country as keepers of gambling saloons and houses of ill-fame, have within a few months become ashamed of their vile trade. Gathering the inmates of their establishments together, they announced their purpose to abandon the wicked business, and follow the teachings of Christ. The women and girls, whom they had purchased from their parents and subjected to a life of degradation, they promised to set free without the return of the money, if they could find homes as wives, or if they would return to their parents, giving pledges that they would abandon their lives of shame. We were told that all but one of these victims of their trade had, in these ways, been provided with homes, the business had been entirely closed, and those who were the organizers of this iniquity had become regular and attentive hearers of the word of life."

AN INTERESTED AUDIENCE.

"To those who assembled in the place of worship on Sabbath evening, I gave, by special request, an account of the changes that had been produced at the Sandwich Islands through the labors of Christian teachers, telling how a people bound by degrading superstitions, and given up to gambling and debauchery, had been elevated by the gospel. As I had not time to prepare the discourse in Japanese, the young preacher consented to act as my interpreter; and by going over the subject with him before the meeting, partly in Japanese and partly in English, he was able to take in the full meaning of the condensed paragraphs in which I delivered the discourse, expanding them as he turned them into graphic Japanese. The hearers seemed much interested.

"The towns and villages on the shores of Lake Biwa form a large and attractive field, easily accessible from Kioto. But it can be reached by the foreign missionary only by special passes and under many limitations."

ANNAKA — CHURCH ORGANIZED.

Reference has heretofore been made in the *Herald* to the formation of a church at Annaka, a town in the interior of Japan, eighty miles northwest of Yokohama, but no full account of the event has been received until recently. The story is specially noteworthy in view of the small amount of missionary labor expended in the place, and also because the location is so near the center of the Empire. It will be remembered that Mr. Neesima is a native of Annaka. Mr. Greene of Yokohama writes: —

"We reached Annaka on the 24th of September, and as we rode into town a man ran up to my jinrikisha and, saluting me, asked if I was Mr. Greene. On my replying in the affirmative, he said his name was Yuwasa, whom I knew to be one of the principal men in the church. He said they had been expecting us for some days, and that they had arranged for us to stay at a hotel near by, where we found very pleasant quarters.

"We were hardly settled before the church members began to flock in to pay their respects, each one bringing a slip of paper with his or her name written on it, which they presented on being introduced. Knowing that we had not yet dined, they very considerately withdrew to another room when our dinner was brought in, but no sooner had we finished than a regular levee began, which lasted until nearly dark. Our children entered fully into the spirit of the occasion, and did as good missionary work as their parents, as they assisted us to entertain the forty or fifty guests who filled our rooms. Everything possible was done for our comfort. They even insisted on sending off nearly ten miles for fresh milk for the children.

"Arrangements were made for me to preach in the evening and examine the candidates for admission to the church. Twelve presented themselves that evening, and passed an examination which was very interesting and satisfactory to me. Two others presented themselves

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the next day, making fourteen in all. In the afternoon of the 25th I administered baptism to the fourteen candidates for admission to the church, and we celebrated the Lord's Supper in the presence of a large audience.

"In the evening a prayer-meeting, which was well attended, was held at our hotel. Some of the remarks and prayers were very touching, and showed a religious experience which one would hardly expect to find among a band of Christians so recently come out of heathenism, especially considering how much they had been left to their own resources. Perhaps the secret may be found just here, that they had been forced to study the Bible by themselves, and had thereby gained a certain independence which went far to offset the disadvantages of their position."

SELF-SUPPORT FROM THE START.

"You perhaps recollect that Mr. Neesima visited Annaka on his return from America four years ago, and spent a week or two there. A year ago last summer, one of the best men in our Kioto school spent nearly three months in Annaka, and was there again in the winter and spring for perhaps a little longer time. Another student went over last summer, and did excellent service in preaching and teaching. Thus the whole amount of outside help which the Annaka Christians have had can hardly be more than ten months of religious instruction during the past four years. During the intervals, they have held their services with a good degree of regularity, the interest has increased, and outside work, both to the east and west, has been taken up, and an evening school for girls in Annaka has been commenced. They have provided themselves with a convenient chapel, where they hold two services on the Sabbath and one during the week.

"The church now numbers forty resident members. It has never received pecuniary aid from the mission, I think, beyond the traveling expenses of the students who have preached to them, and, if I am not mistaken, the money advanced to the last student on his leaving Kioto has been refunded by the Annaka Church. They are longing for a pastor, and will give him a comfortable support from the first. I can think of no more promising field for one of the members of the class soon to graduate from our Kioto school than that which is opening in and around Annaka. The church hopes to secure the services of Mr. Ebina, the student who was with them in the summer of 1877, and again last winter.

"The last morning of our stay quite a number of the Christians came together to bid us good-by, and one man was apparently delegated to accompany us to the next large town, some seven or eight miles away. When we came to settle our bill with the hotel keeper we found there was no bill for us to pay at all, for the church had arranged for its payment.

"Annaka seems to be a very prosperous town, lying right in the heart of one of the finest silk districts in Japan. The people during the summer season devote themselves almost entirely to feeding silk-worms and reeling silk. Large quantities of silk-worm eggs are produced for exportation to Italy. Silk reeling machinery has lately been introduced, and seems likely to increase wonderfully the profit to the producers."

OSAKA — ITS IMPORTANCE.

Rev. H. H. Leavitt writes of the commanding position and influence of the missionary station he occupies: —

"Osaka is rapidly increasing in population, and is evidently destined to be a very large city. At present it is the seat of a large and rapidly increasing coast trade, which makes it a center to which representatives from every part of the Empire have occasion to come. From this fact alone its importance as a point of influence over every part of the country cannot be overestimated. Again, as a center of wealth and business activity — the leading manufactories being concentrated here — it is

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fast becoming for young Japan the resort of those who catch the inspiration of the onward movement, and wish to participate in it. Hence the literary strength of the south is fast drifting this way, finding here its best opportunity for development and expression.

"The government has a special department instituted for encouraging the translation of foreign books of value, especially those which may, in any department, be used as text-books. It also encourages the making of new books, and many opening intellects are busy under its patronage. Always one of the most active cities in Japan, if not the most so, Osaka enters heartily into the new-era lines of business and effort, and the great number of new buildings going up, and the busy streets, testify to how completely its pulse is affected by the bursting life of this reviving country. With a population equal now to that of Boston and all its suburban towns and cities, its present rapid growth makes us who are here see that any work we do to influence the Osaka of to-day means vastly wider reaches in our widening field."

HELPERS NEEDED.

In another letter Mr. Leavitt pleads for female helpers for Osaka. He writes: —

"Our pens are dull to write the stirring words which our hearts would utter, but we do call for women for Osaka. At least three or four more should be sent us at once, or we cannot keep pace with this advancing work. These self-supporting churches have tremendous energy. Just think, — the colony of twelve members of two years ago is planting *three* new colonies this year, with no outside help; this in addition to carrying on two schools in connection with their sister church. Have we not to bestir ourselves? Do we not need women for this advancing work that, with Christianity, may come to this people the blessing of a Christian home? This blessing can come only as the mothers, the wives, the daughters, are brought into the church, and the Christians taught to respect Christian character in them.

"Can you not send at least *four women* to Osaka, for it will be but a very short time when this must become our most influential place of working. Here is the life and the place where life congregates, and it is to be the place which more than any other is to send its influence over the country. If these ladies were here to-day, we could hardly wait for them to prepare for their work."

GLEANINGS FROM LETTERS.

EUROPEAN TURKEY. — We are flooded with applications for permission to enter the Theological School. Four or five priests have applied. They have come here to enter the "Orthodox Seminary," but find it quite other than they supposed, and are sadly disappointed. One of them, after attending some of our services, asked, "Can there not be a coming together of your party and ours, so that we can be one." It would seem that had we teachers and buildings we might open a large institution for teachers. There is a very great call for teachers, and students who have been in our schools are highly valued. — *Rev. W. E. Locke, Samokov.*

— Thanks to Russian orders, the streets of our city were never so clean as now. Pure mountain water is being conducted to about a score of fountains in different parts of the city. Hitherto water has cost ten cents a horse-back load. Another feature of the new order of things is the conversion of an old and hideous Turkish grave-yard into a miniature Central Park, with mounds, labyrinth, grotto, etc. It is odd to hear the merry sound of church bells, and yet more odd to

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miss the musical call to prayer from the minaret. — *Rev. L. Bond, Jr., Philippopolis.*

— The feelings of the Bulgarians towards the missionaries are kinder than ever before. The Russians have been quite friendly and, as yet, have done nothing to limit us in our work. All things considered our work here was never so promising as at present. We feel then that now we are called to renewed effort not only to teach and preach, but to prepare printed matter for those who have come into not only new civil liberty, but also into the accompanying mental activity. This activity is seen in several things. There is now a large sale of Bibles and Testaments both in Russian and Bulgarian. New newspapers are springing up, while as yet no postal arrangements exist. The government has published its intention to have three "gymnasia," one each at Sophia, Rustchuk, and Gabroov, and two theological seminaries, one at a place near Turnoov, and one here in Samokov. Orders, we hear, have been issued for putting the latter in readiness for use. Besides this the government has published a plan for common schools in all the villages, and for higher schools in the larger places. To be sure this is yet on paper and will not be put into effect for some time. Still it shows the direction in which the current is flowing and, to some extent, its rapidity. — *Rev. J. W. Baird, Monastir,* in *Christian Weekly.*

WESTERN TURKEY. — Robbers were reported more than usually rampant, and some, at least, of the reports are true. One of their victims was a good Christian brother of ours from the vicinity of Cesarea. Riding along unconsciously on his donkey, he was suddenly pounced upon by a small army of some eighteen armed and mounted men. As they were stripping him, a Testament tumbled out of his breast-pocket. Seeing this, they cried, "Ah! you are a Protestant, are you? Well, then, you wont lie. Now tell us how much money you have about you." Having secured quite a little sum, they fell into savage dispute over the division of the spoil. Words rose high, and might have come to blows had not these road-gentry wisely concluded to refer their quarrel to their just and truthful victim. His even-handed decision left them nothing to say, but seemed to have touched no chord of noble manliness in their degraded souls. Thus through all grades of society the public conscience seems to testify to the improved morality induced by evangelical Christianity. — *Rev. Edward Riggs, Marsovan.*

— A feud recently arose in a town near Cesarea between two men who were considered among the bitterest enemies of the Protestants. They were finally induced to abide by the decision of a commission of four men, two to be chosen by each side. After carefully selecting the men and comparing notes, it was found that they had both selected the two most promising Protestants in the place. — *Rev. Edward Riggs, Marsovan.*

WESTERN MEXICO. — A woman from Ahualulco came to Guadalajara, and to our house, avowing herself to be a Protestant. We asked her if she had attended Mr. Stephens' services at Ahualulco. She said, "No." We then asked her how she had learned of our faith and doctrines. She said she did not know much of our doctrines; but one day, as she stood in her door, Mr. Stephens was passing, and a little child came along, crying bitterly. Mr. Stephens stooped down and asked the child what the matter was. She said she had got a thorn in her foot, and it hurt her very much. He sat down by the roadside, took the little girl upon his knee, and with his knife extracted the thorn from the dirty little foot. He then wiped away her tears, and gave her fifty cents to go and buy a pair of shoes. The woman said, "I then saw that Señor Stephens had something that our priests knew nothing of, and I resolved that his religion should be mine." — *Mrs. Edna M. Watkins, Guadalajara.*

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MISSIONS OF OTHER BOARDS.

MISSIONS OF THE UNITED BRETHREN (MORAVIANS).

THE following table is compiled from the Report of the Missions of the United Brethren, issued in London in November last. In the number of missionaries given, the wives are included: —

	Stations.	Missionaries.	Members.
Greenland	6	19	1,506
Labrador	6	39	1,220
North American Indians	4	9	346
West Indies	40	91	34,087
Moskito Coast	6	15	1,003
Surinam	14	69	21,936
South Africa	15	65	10,380
Australia	2	6	133
Central Asia	2	6	35
Total	95	323	70,646

In the summary given in the Report, the 70,646 members above enumerated are called "converts, of whom 23,185 are communicants."

The income for 1877, from all sources, amounted to $83,355. It is a remarkable fact that the sum of $34,430 is acknowledged as received from "societies and friends of other Christian denominations" — a larger sum than that received from donations and legacies within the denomination itself. These amounted to $28,435.

BRITISH CONTRIBUTIONS TO FOREIGN MISSIONS.

THE annual summary of British contributions to sixty-seven societies, for foreign mission work, during the financial year 1877-78, has just been completed by Canon Scott Robertson of Sittingbourne. It shows an increase of more than $260,000 upon the total for 1876: —

Church of England Missions	$2,330,365
Joint Societies of Churchmen and Nonconformists	819,225
English Non-conformist Societies	1,621,155
Scotch and Irish Presbyterian Societies	695,055
Propaganda of Roman Catholic Church in England	38,165

Thus the total contributions for foreign missions in Great Britain in 1877 amounted to more than five and one half millions of dollars. This amount does not include income from investments, balances in hand at the beginning of the year, nor any foreign contributions.

FOREIGN MISSIONS OF THE PROTESTANT EPISCOPAL CHURCH OF THE UNITED STATES.

THE Annual Report of the Board of Managers of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States has just come to hand. It gives no summaries. The following table is compiled from the records of the several foreign missions: —

	Bishops.	Presbyters.	Confirmations.
Africa	1	4	74
China	1	6	43
Japan	1	5	16
Haiti	1	9	89
Mexico	2	4	–

The total receipts for foreign missions amounted to $139,971.57, of which $80,657.42 came from the parishes, $23,974.98 from legacies, and $35,339.16 from miscellaneous sources. Of the 2,900 parishes only 1,170 have contributed to foreign missions, yet the gross receipts are much larger than those of any previous year. At the close of the financial year (September 1) the treasury was overdrawn $17,508.78.

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MISCELLANY.

THE AWAKENING IN TINNEVELLY.

THE remarkable religious movements in India, especially among the Teloogoos and in Tinnevelly, have naturally kindled great hopes among the friends of missions. The English Church Missionary Society have recently received 8,000 persons in the district of Tinnevelly, who have abandoned heathenism and have applied for instruction. Of the position and purpose of these persons, Bishop Sargent of that mission says: —

"When we Christians speak of religion, we associate with it primarily and necessarily the ideas of spiritual good and future blessedness; but what has been hitherto the notion of these poor people in regard to the religion which they have followed? There is not a particle of spiritual good implied in it, and the present life with its temporary enjoyments is the boundary of all their aspirations and expectations. In embracing Christianity the same notions cling to them. The good they wish for and expect is all confined to worldly objects, and it is only as they are taught, 'line upon line and precept upon precept,' that they can be weaned from these worldly motives, and have their minds and hearts directed to higher objects. I can claim for the vast majority of these poor people no higher purpose than this at present, namely, to forsake their idol gods whom they suppose to have deserted them in their troubles, and to seek the favor of the God of the Christians whose benefits they have lately witnessed."

SANDWICH ISLANDS.

HON. WILLIAM HYDE, of Ware, Mass., has recently returned from a visit at the Sandwich Islands. In a letter not intended for publication he says: —

"I was greatly interested in my visit at the Islands. The gospel has made wonderful progress there. No land is better supplied with churches and schools. I told our Auxiliary at the annual meeting, that there were more persons in Worcester County who could neither read nor write than in the Sandwich Islands. People that I supposed well informed seemed amazed to hear it. I found as cultivated society in Honolulu, and as pleasant a town as Northampton, of not far from the same population. With two good English congregations of worshipers, and two larger ones using the native language, with as large and interesting Sabbath-schools as I ever saw, I felt as much at home as in Massachusetts. I do not suppose the type of piety nor the standard of intelligence to be of the highest order; but when we know that it is only one hundred years since Captain Cook discovered the Islands, and consider their degraded condition then, and that it is not sixty years since the gospel went there, we may well wonder at what has been accomplished."

"JAPAN AND THE WESTERN POWERS."

AN able article upon "Japan and the Western Powers," in the November number of the *North American Review*, from the pen of a Japanese gentleman, Matsuyama Makato, contains the following high compliment to American diplomacy in its relation to that empire: —

"America led the rest of the world in its intercourse with the Empire of the 'Rising Sun.' It was the United States that made the first treaty of peace and amity with Japan; it was that republic which made the first treaty for 'regulating the intercourse of American citizens within the empire of Japan;' it was the United States also which made the first treaty of 'amity and commerce,' and in none of these do we find as cunning devices of diplomatic imposition as have since been inaugurated by later

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'diplomats.' The course of American diplomacy was appreciated then, is appreciated now, and will be in the future, shining brightly in the pages of history. After the first treaty had been signed, and the sincerity of American friendship confided in by the Japanese authorities, as was the case, it would have been comparatively easy to impose any stipulation which might ultimately destroy the prosperity of the empire, upon those who hardly knew what a treaty meant. But America would not attempt such an unjust policy against a people enfeebled by long isolation from the family of nations, and by the suicidal policy of the Tokugawa despotism. The friendly and conscientious course of the United States in dealing with Japan in those days cannot be over-estimated."

ADVANCE IN MEXICO.

REV. M. N. HUTCHINSON, in a letter in the *Foreign Missionary*, speaks of the progress of the Presbyterian mission in Mexico: —

"Cheering words come to us in almost every letter received from our helpers. I have this moment received two letters from Zitacuaro. One week ago to-day the brethren of Zitacuaro celebrated the first anniversary of the church, *i. e.*, of the first Christian service, which was held just one year ago. Two hundred attended — all that the place would hold; and many were obliged to go away. Some of these came two days' journey to be present. The Lord's Supper was celebrated, and one hundred were received on profession of their faith, and were baptized. You remember that a few months ago, one hundred were received, and that at the close of that service about as many more requested to be admitted, but that it was thought best to delay the reception for a time. The result seems to show that the Spirit has been at work in their hearts. In Jungapro, in the same district, we have opened another chapel. This about one month since. Indeed, there are in this district of Zitacuaro eleven cities and towns, or points, where we have a considerable number of brethren, and where we visit and preach as often as possible (in four of them almost regularly), and upon the most moderate calculation we have five hundred brethren, not counting many who are friendly, but who do not pretend to be Christians. I am sure you will rejoice in this new evidence that in taking these forward steps we were but obeying the voice of Providence. There is another new circle of work drawing us on in a quiet way, of which I will write a little later." A still more recent letter states that thirty-four had been received into the church in Mexico city.

BIBLIOGRAPHICAL.

Through Bible Lands: Notes of Travel in Egypt, the Desert and Palestine. By PHILIP SCHAFF, D. D., LL. D. 12mo. pp. 113. American Tract Society.

This volume is a valuable addition to Biblical literature. It gives us the fresh observations of an accomplished scholar. To one who has been over the same ground, it is a delightful review of past experiences enriched by the learning and research of others. The explanation of just what one wishes to have explained is done so clearly, in so few words, and without parade of investigation, that it is hard to realize that in the two or three lines is condensed the labor of months, possibly, of English and German scholarship. We have thus the conclusions of the best authorities presented by an authority whom all honor and respect. To quote from the introductory chapter: "Manners and customs are so stationary in the East, that you are transferred as by magic to the age of the Apostles, the prophets, and the patriarchs. A flood of light is thrown on the meaning of innumerable passages which appear strange at a distance, but quite natural on the spot. A thoughtful traveler fills his memory with a gallery of photographic pictures more valuable than any number of books. Whenever he reads afterwards of the visits of Abraham,

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Joseph, and Jacob to Egypt, the miracles of Moses, the wanderings of the Israelites, of Hebron, Bethlehem, Nazareth, the Dead Sea, the River Jordan, the Lake of Gennesaret, Mount Hermon, the cedars of Lebanon, Jerusalem, Bethany, Gethsemane, and Mount Olivet, the places and scenes rise up before his mental eye with a vividness which they never had before. The ruinous condition of those countries may diminish the poetry, but the impression of the reality is deepened. Palestine has been not inaptly termed 'the fifth Gospel.' It is the frame-work in which the canonical Gospels are set."

The illustrations are in the best style of the Tract Society, and the Indexes at the end are all that can be desired.

Life and Adventure in Japan. Illustrated from original photographs. By E. WARREN CLARK. American Tract Society. pp. 247.

This volume adds another to the rapidly increasing number of books descriptive of Japan. The author is an American, who was employed in the government schools for nearly four years, from 1871 to 1875, part of the time at Shidz-u-o-ka and afterwards at Yedo. He does not seek to do what Mr. Griffis has done, in his "Makado's Empire," but has written, especially for young people, a sketchy account of scenes that fell under his own eye. It is an excellent book for the class for which it is designed, and others than young people will be interested in it. Mr. Clark is in thorough sympathy with the efforts to introduce the gospel among the people, and persisted in maintaining a Bible-class wherever he taught, but his chapter upon "the missionary outlook," alludes to but a small part of missionary operations throughout the empire, even in 1875.

ARRIVALS.

REV. C. HARTWELL and wife, on their way to Foochow, arrived at Yokohama, November 15.

Rev. Mr. and Mrs. L. Bond, Jr., arrived at Philippopolis, November 16. Mrs. Jenney, who sailed with them, remained at Constantinople.

Miss Ellen M. Stone arrived at Samokov, November 23.

Rev. Mr. and Mrs. Henry Marden reached Marash, December 7.

DEPARTURES.

REV. GEO. H. GUTTERSON and wife sailed from New York, December 28, to join the Madura Mission. Mr. Gutterson was of the last class of Andover Theological Seminary, and Mrs. Gutterson was daughter of the late Rev. H. A. Wilder, of the Zulu Mission.

MARRIAGE.

IN Hartland, Wisconsin, January 1, Rev. J. K. Kilbourn of the Mission in Western Mexico, to Miss Emma P. Henderson.

DEATHS.

IN Natal, South Africa, Oct. 30, 1878, Mrs. Sarah L. Abraham, following within two months her husband, Rev. Andrew Abraham, with whom she had labored for nearly thirty years among the Zulus.

DONATIONS FOR A MISSION TO CENTRAL AFRICA.

[Pledges have been received as follows: From Robert Arthington, Esq., of Leeds, England, £1,000, and from an Episcopalian, Boston, Mass., $500.]

Previously acknowledged. see October "Herald,"	$308 72
Philadelphia, Pa., Mrs. M. Peckins' Bible Class	10 00
Northampton, Mass. Seth Strong	6 00
	$324 72

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DONATIONS RECEIVED IN DECEMBER.

MAINE.

Cumberland county.
Brunswick, Cong. ch. and so. 96 59
Falmouth, 2d Cong. ch. and so. 12 00
Portland, St. Lawrence St. ch. and so. 17.37 ; State St. ch. special, 2 ; 19 37—127 96
Lincoln and Sagadahoc counties.
Thomaston, Cong. ch. and so. 6 00
Waldoboro, 1st Cong. ch. and so. 10 00—16 00
Oxford county.
South Paris, Cong. ch. and so. 12 00
Penobscot county.
Orrington East, Cong. ch. and so. 5 11
Somerset county.
Bingham, A. H. Thompson, 5 00
Norridgewock, Cong. ch. and so. m. c. 17 00—22 00
Waldo county.
Belfast, 1st Cong. ch. and so. 20 00
Washington county.
Machias, Centre St. Cong. ch. and so. 10 40
York county.
Cornish, Village ch. and so. 00
——, by N. R. 30 75
250 22

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
Keene, E. H. C. 4 25
Grafton county.
Hanover, Prof. R. Fletcher, 5 00
Lyme, Cong. ch. and so. 40 50
Rumney, Friends, 1 50—47 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.
Hancock, Cong. ch. and so. 25 00
Hillsboro Centre, Rev. H. W. Chapman, 5 00
Manchester, 1st Cong. ch. and so. 123 81
Nashua, 1st Cong. ch. and so. 70 19—224 00
Merrimac county, Aux. Society.
Canterbury, Cong. ch. and so. 10 ; James Doldt, 5 ; 15 00
Fisherville, A. Wm. Fiske, 10 00
Hopkinton, Cong. ch. and so. 23.19 ; A friend, 1 ; 24 19
Pittsfield, Cong. ch. and so. 31 15—80 34
Rockingham county.
Hampstead, Cong. ch. and so. 27.43 ; A friend, 1 ; 28 43
Raymond, Mrs. J. T. Dudley, 4 00—32 43
Strafford county.
Laconia, Cong. ch. and so. 4 32
Sullivan county Aux. Soc. N. W. Goddard, Tr.
Meriden, N. Barrows, 5 00
Newport, Miss Elisabeth C. Bascom, 25 00—30 00
422 34

Legacies.— Barnstead, Addie S. Jones, 38 98
New London, Eliza S. Trussell, by Luther M. Trussell, 150 00
611 32

VERMONT.

Addison county.
Middlebury, Cong. ch. and so. 41 70
New Haven, Cong. ch. and so. 30 28—71 98
Bennington county.
Peru, Mrs N B. Banks, 2 ; Mrs. Nancy W. Haynes, 1 ; 3 00
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
St. Johnsbury, South Cong. ch. and so. 152.14 ; North Cong. ch. and so. special, 5 ; 157 14
Chittenden county.
Colchester, Cong. ch. and so. 5 00
Richmond, —— 2 00—7 00
Essex county.
Granby and Victory, Cong. ch. and so. 7 75
Guildhall, Two friends, 7 00
Lunenburg, Cong. ch and so. 8 00—22 75
Franklin co. Aux. Soc. C. B. Swift, Tr.
Fairfax, Mrs. S. R. Southard, 8 30
Georgia, Cong. ch. and so. 15 00
Sheldon, Cong. ch. and so. 5 00
St. Albans, 1st Cong. ch. and so. 96 67
Swanton, Cong. ch. and so. 18 30—143 27
Lamoille county.
Marshfield, Cong. ch. and so. 16 00
Orange county.
Fairlee, Thank offering, 1 00
Newbury, 1st Cong. ch. and so. 9 90
North Thetford, E. G. Baxter, 2 00—12 90
Orleans county.
Beebe Plain, Mrs. E. A. McPherson, 10 00
Newport, Cong. ch. and so. m. c. 12 25
No. Craftsbury, Cong. ch. and so. 8 46—30 71
Washington county, Aux. Soc. G. W. Scott, Tr.
Waterbury, Cong. ch. and so. 25 00
Windham county, Aux. Soc. C. F. Thompson, Tr.
Grafton, Cong. ch. and so. 29 18
Windsor county.
Springfield, Martha W. Southworth, 6 ; Mrs. N. Mann, 2 ; 8 00
Weathersfield, Edson Chamberlain, 4 00—12 00
530 93

MASSACHUSETTS.

Barnstable county.
Cotuit, Cong. ch. and so. 9 30
Hyannis, Cong. ch. and so. 6 75
Orleans, Rev. Charles E. Harwood 15 00—31 05
Berkshire county.
North Adams, Cong. ch. and so. 26 57
Pittsfield, South Cong ch. and so. 40.57 ; 1st Cong. ch. and so. with other dona. to const. G. N. Dutton, H. M , 35.98 ; 76 55
Sheffield, Cong. ch. and so. 3 81
Stockbridge, Cong. ch. and so. 148 86
Williamstown, 1st Cong. ch and so. 5 00—260 79
Bristol county.
Freetown, Cong. ch and so. 19 00
Taunton, Mrs. Perrin, 10 00—29 00
Brookfield Asso'n. Wm. Hyde, Tr.
Brimfield, Cong. ch. and so. 6 00
Brookfield, Ev. Cong. ch. and so. 60 00
Oakham, Cong. ch. and so. 94 35
Sturbridge, 1st Cong. ch. and so. 5 25—165 60
Essex county.
Andover, Peter Smith, 500 ; Student of Phillips Academy, 5 ; 505 00
Lawrence, Central Cong. ch. and so. 35 00
Methuen, 1st Cong. ch. and so. 35 92—575 92
Essex county, North.
Groveland, Cong. ch. and so. 12 40
Haverhill, Centre Cong. ch. and so. 90 ; West Cong. ch. and so. 6.70 ; Albert Wentworth, to const. Perley A. Stone, H. M. 100 ; 196 70
Ipswich, Linebrook ch. and so. 24 ; Mrs. Hepsibeth Day, 1,000 ; 1,024 00
Newburyport, North Cong ch. and so. 52 11
West Newbury, J. C. Carr, 10 00—1,295 21
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane St. ch. and so. m. c. 7 50
Lynn, 1st ch. 34.32 ; do., J. F. Patten, 10 ; do., Interest on bequest of Brackett Lord, 33.20 ; North ch. and so. 21.04 ; Central Cong. ch. and so. 22.84 ; 121 40
Salem, Taber. ch. and so. m. c. 34 35
Wenham, Cong. ch. and so. 2 75—166 00
Franklin co. Aux. Society. William T. Root, Tr.
Leverett, 1st Cong. ch. and so. 11 50
Hampden co. Aux. Society. Charles Marsh, Tr.
Holyoke, 2d Cong. ch. and so. 50 53
Mitteneague, Cong. ch. and so. 10 28
Monson, Cong. ch. and so. (of wh. fr. Dea. M. Chapin, 5) ; 43 75
Springfield, South Cong. ch. and so. 113.69 ; Olivet ch. 33.83 ; 1st Cong. ch. and so. 43.35 ; E. A. Thompson, 3 ; 193 87

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Westfield, 1st Cong. ch. and so. 30.50; E. B. Dickinson, 100; M. A. R. 5; 135 50—433 93
Hampshire county, Aux. Society.
Amherst, 1st Cong. ch. and so. 172 58
Easthampton, Payson ch. and so. 71.45; Rev. Wakefield Gale, "In Memoriam," 5; 76 45
Enfield, Cong. ch. and so. 161 82
North Hadley, Cong. ch. and so. 4 06
Northampton, 1st Cong. ch. and so. m. c. 12.28; A friend, 160; Rev. Henry L. Edwards, 10; 182 28
West Chesterfield, Mrs. Richard Clarke, 5 00—602 19
Middlesex county.
Cambridge, Shepard ch. and so. 269 37
Framingham, Plymouth ch. and so. 16 67
Holliston, Cong. ch. and so. 135 68
Lexington, Hancock ch. and so. 23 18
Lowell, 1st Cong ch. and so. 107 78
Malden, 1st Church, 59 54
Marlboro, Mrs. Mary E. Jones, 50 00
Melrose, Cong. ch. and so. 10 00
Newton, Eliot ch. and so. 34 63
Newtonville, Central Cong. ch. and so. 53.14; F. H. Lothrop, 2; 55 14
Reading, One who cares for the Indians, 2 00
Somerville, Broadway Cong. ch. and so. to const. FRANKLIN WILKINS, H. M. 100; Franklin St. ch. and so. m. c. 6.37; 106 37
South Framingham, Cen. Cong. ch. and so. 100 00
West Medford, Cong. ch. and so. 10 00
West Somerville, Cong. ch. and so. 5 51
Wilmington, Cong. ch. and so. 26 00
Winchester, Cong. ch. and so. 76 00
Woburn, 1st Cong. ch. and so. 200; North Cong. ch. and so. 9; 209 00—1,296 87
Middlesex Union.
Acton, Cong. ch. and so. 20 00
Boxboro, Cong. ch. and so. 7 00—37 00
Norfolk county.
Braintree, 1st Cong. ch. and so. 3 30
Brookline, E P. 1 00
Cohasset, 2d Cong. ch. and so. 56 37
Milton, Joshua Bates, 10 00
Quincy, Mrs. G. 5 00
Randolph, Cong. ch. and so. m. c., 6 months, 75 35
South Braintree, J. B. Sewall, 10 00
Stoughton, 1st Cong. ch. and so. 1 00—162 02
Old Colony Auxiliary.
New Bedford, North Cong. ch. and so. 151 23
Plymouth county
Hanover, 2d Cong. ch. and so. 7 00
Middleboro, 1st Cong. ch. and so. 8 03
Scituate, A friend, 1 00
So. Abington, Cong. ch. and so. 29 50—45 53
Suffolk county.
Boston, — Summary for 1878: —
Old South church, $6,974.91
do. to Woman's Board, 436.50—7,411 41
Shawmut church, 3,277.79
do. to Woman's Board, 841.01—4,118 80
Central church, 2,364.65
do. to Woman's Board, 1,337.17—3,701 82
Park St. church, 2,730.48
do. to Woman's Board, 346.00—3,076 48
2d Church (Dorchester), 1,794.21
do. to Woman's Board, 932.95—2,727 16
Mt. Vernon church, 1,963.32
do. to Woman's Board, 341.06—2,304 38
Union church, 1,558.34
do. to Woman's Board, 233.50—1,791 84
Phillips church, 1,165.96
do. to Woman's Board. 414.00—1,579 96
Central ch. (Jam. Plain), 717.69
do. to Woman's Board, 300.39—1,018 08
Eliot church, 589.37
do. to Woman's Board, 259.33—848 70
Immanuel church, 688.00
do. to Woman's Board, 91.70—779 70
Winthrop ch. (Charlestown), 658.13
do. to Woman's Board, 60.00—718 13
Berkeley St. church, 289 13
do. to Woman's Board, 269.50—558 63
Walnut Ave. church, 411.82
do. to Woman's Board, 46.00—457 82
Highland church, 250.25
do. to Woman's Board, 91.50—341 75
Maverick church, to Woman's Board, 245 00
South Evang. ch. (West Roxbury), 159.15
do. to Woman's Board, 54.00—213 15
do. S. D. Smith, 178 00
Village ch. (Dorchester), 74.63
do. to Woman's Board, 98.00—172 63
1st Ch. (Charlestown), 100 00
Pilgrim church, 55 33
Trinity ch. (Neponset), 15.39
do. to Woman's Board, 30.00—45 39
Olivet church, to Woman's Board, 26 50
Salem and Mariner's ch. 20 00
Holland church, 15 10
Evang. ch. (Brighton), to Woman's Board, 5 00
E. Street church, to Woman's Board, 4 39
Old Colony Sund. sch. to Woman's Board, 30 00
Miscellaneous, —
Woman's Board, 641 15
Silas A. Quincy, 10; Other donations and legacies, particulars of which have been acknowl'd, 8,978.55; 8,988 55
42,174 85
Acknowledged elsewhere, 41,802 05
372 80
Chelsea, 1st Cong. ch. and so. 82.76; 3d Cong. ch. and so. 39.74; Central Cong. ch. and so. 5; A. M. Dutch, 10; 137 50—580 30
Worcester county, North.
Winchendon, North Cong. ch. and so. 11 91
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Leicester, 1st Cong. ch. and so. 213 41
Northboro, Nathaniel Fisher, 10 00
Oxford, A friend, 1 00
Sterling, Cong. ch. and so. 5 00
Worcester, Old South ch. and so. 129; Plymouth ch. and so. 50.64; Central ch. and so. m. c. 7.11; 186 75—416 16
Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Millbury, 2d Cong. ch. and so. 23 24
Northbridge Cen., Minnie A. Winter, 3 00
Upton, 1st Cong. ch. and so. 33 00—59 24
6,251 45

RHODE ISLAND.

Coventry, Mrs. Oren Spencer, 5 00
Newport, Cash, United Cong. ch. 50 00
No. Scituate, Cong. ch. and so. 11 00
Pawtucket, S. W. Plimpton, 90
Peace Dale, Cong. ch. and so. 19 00
Providence, Pilgrim Cong. ch. and so. 1; A lady in do. 3; 4 00—89 90

CONNECTICUT.

Fairfield county.
Bridgeport, A friend, 20 00
Danbury, 2d Cong. ch. and so. 3 00
North Greenwich, Cong. ch. and so. to const. PAUL B. FERRIS, H. M. 100 72
Norwalk, 1st Cong. ch. and so. 114 75—238 47
Hartford county. E. W. Parsons, Tr.
Canton Centre, Cong. ch. and so. 33 50
Farmington, Reuben L. Hills, 5 00
Hartford, Center ch. m. c. 28.68; Windsor Ave. ch., for Madura, 27.60; 56 28
Naubuc, P. H. Goodrich, 11 00
New Britain, South Cong. ch. and so. 237.41; A member of do. 25; do. Individual donation, "In Memoriam," 500; 762 41
Plantsville, Cong. ch. and so. 199 90

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South Windsor, 1st Cong. ch. and so. 12 00
Suffield, 1st Cong. ch. and so. 10 00
West Suffield, Cong. ch. and so. 5 00
West Hartford, Cong. ch. and so. 50 00
Wethersfield, 1st Cong. ch. and so., with other dona. to const. S. WOLCOTT and S. B. CHURCHILL, H. M. 124 90
Windsor, Cong. ch. and so. 31 11
Windsor Locks, Cong. ch. and so. 85 75—1,386 85
Litchfield co. G. C. Woodruff, Tr.
Cornwall, Mrs. L. C. Stone, 60
Goshen, Cong. ch. and so. 88 04
Kent, 1st Cong. ch. and so. 15.58; Julia R. Hall, 90c.; 16 48
Litchfield, S. H. M. 5; L. M. 2; 7 00
Milton, Cong. ch and so. 12 00
Morris, Cong. ch. and so. 62 78
North Cornwall, Benev. Asso. 1 00
Thomaston, Cong. ch. and so. 26 15
Washington, Cong. ch. and so. 110 90
West Winsted, ——— 5 00—329 95
Middlesex co. E. C. Hungerford, Tr.
Cromwell, G. L. Edwards, 10 00
Deep River, Mrs. A. Watrous, 4 00
Haddam Neck, Cong. ch. and so. 4 04
Middletown, 1st Cong. ch. and so. 102; South Cong. ch. and so. 70.64; 172 64
West Brook, Cong. ch. and so., to const. Rev. JOHN B. DOOLITTLE, H. M. 59 56—250 24
New Haven co. F. T. Jarman, Agent.
Birmingham, Cong. ch. and so. 97 52
Madison, Cong. ch. and so. 14.75; A. O. Wilcox, 10; 24 75
Milford, 1st Cong. ch. and so. 54.59; Plymouth, Cong. ch. and so. add'l, 20.08; 74 67
New Haven, Ch. of the Redeemer, 320; Davenport ch. and so. 29.95; 1st Ch. m. c. 12.81; North ch. m. c. 9.83; College St. ch., Rev. S. W. Barnum, 3.60; Lyman Osborn, 10; Christmas offering, 2; 388 19
Southbury, Cong. ch. and so. 15.50; Cyrus Beecher, 10; 25 50
Waterbury, 2d Cong. ch. and so. 294 91
Whitneyville, Cong. ch. and so. 70 21—975 75
New London county. L. A. Hyde and L. C. Learned, Tr.'s.
Bozrahville, Cong. ch. and so. 2 00
Colchester, 1st Cong. ch. and so. 204 23
Griswold, 1st Cong. ch. and so. add'l, 3 00
Hanover, Cong. ch. and so. 15 25
Lisbon, Cong. ch. and so. 4 85
Lyme, Cong. ch. and so. 31 83
Mystic Bridge, Cong. ch. and so. 22 71
New London, 1st Cong. ch. and so. 142.24; 1st Ch. of Christ m. c. 23.29; 2d Cong. ch. and so. m. c. 13.40; 178 93
Norwich, 1st Cong. ch. and so., add'l, 15; Broadway ch. m. c. 10.66; 25 66—488 46
Tolland county. E. C. Chapman, Tr.
Mansfield Centre, 1st Cong. ch. and so. 95 00
Somers, Cong. ch. and so. 51 76—146 76
Windham county.
Abington, Cong. ch. and so. 10 00
Dayville, Cong. ch. and so. 5 00
East Woodstock, Cong. ch. and so. 21 00
Pomfret, 1st Cong. ch. and so. 174 17
West Killingly, Westfield Cong. ch. and so, with other dona. to const. H. N. CLEMONS and EDWARD DEXTER, H. M. 100 00
Woodstock, 1st Cong. ch. and so. 9 05—319 22

4,135 70

Legacies. — Bozrah, Sarah Harris, by Cyrus Gardner, Ex'r, 25 00

4,160 70

NEW YORK.

Arcade, Lyman Parker, 2 00
Batavia, A friend, 10 00
Bridgewater, Cong. ch. and so. 4 75
Brooklyn, Ch. of the Pilgrims, 638.92; do. S. B. Chittenden, 250; do. R.P. Buck, 300; Plymouth ch. and so. 429.79; Union C. Ch. 35; Frank Bond, 25; Central ch. add'l, 22.63; 1,701 34
Champlain, Adah L. Savage, 6 90
Chatham, Mrs. H. B. Howland, 1 00
Chateaugay, Joseph Shaw, 4 00
East Bloomfield, R. B. Goodwin, 2 00
Fairport, Cong. ch. and so. 50 00
Groton, S. A. Barrows, 10 00
Hanna Falls, Mrs. Abner Clark, 20 00
Haverstraw, Mrs. F. A. Pratt, 2 00
Ithaca, 1st Cong. ch. and so. 32 75
Keeseville, J. W. Davis, 5; Martin Finch, 5; 10 00
Madison, Cong. ch. and so. 6 00
Moravia, 1st Cong. ch. and so. 6.02; Rev. S. B. Sherrill and wife, 10; 16 02
Mount Morris, 1st Presb. ch. 6 00
Mount Sinai, Cong. ch. and so. 13 51
Napoli, 1st Cong. ch. and so. 3 00
New Lebanon, W. Hitchcock, 2 00
New York, Broadway Taber. ch. in part (of wh. 100 from I. Howard Sweetser, to const. MRS. SWEETSER, H. M. 1,006.19; H. T. Morgan, 100; S. T. Gordon, "No retrenchment," 100; C. Talcott, 1; A mite for the Dakotas, 2; 1,209 19
Norwich, Cong. ch. and so. 25 25
Oriskany, Rev. S. F. Porter, 3 90
Orwell, Cong. ch. and so. 5 00
Palatine Bridge, Persis Allen, 2 00
Perry Centre, Mrs. H. Stratton, 1 00
Rochester, Plymouth ch. and so. 134 00
Union Centre, J. T. Brown, 2 00
Warsaw, Cong. ch. and so. 19 58
Watertown, Miss P. F. Hubbard, 1 00
West Winfield, Cong. ch. and so. 7 75—3,313 94

Legacies. — Sherburne, Seneca B. Rexford, by J. D. Rexford, Trustee, 1,500 00

4,813 94

NEW JERSEY.

Montclair, 1st Cong. ch. and so. add'l, 1 00

PENNSYLVANIA.

Philadelphia, Central Cong. ch. and so m. c. 4.85; Mrs. John Evans, 20; Mrs. Eliza H. Pratt, 10; C. B. Sheard, 2; 36 85
Pittsburgh, Rev. T. Edwards, 10 00
Plymouth, Welsh Cong. ch. and so. 8 00
Providence, Welsh Cong. ch. and so. 10 00—64 85

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. and so. 23 10

MARYLAND.

Frederick City, E. H. Rockwell, 100 00

TENNESSEE.

Greeneville, Robert M. McKee, 10 00

TEXAS.

San Antonio, S. M. N. 2 50

OHIO.

Atwater, Cong. ch. and so. 22 00
Berlin Heights, Cong. ch. and so. 4 38
Claridon, Cong. ch. and so. add'l, 4 00
Cleveland, Plymouth Cong. ch. and so. to const. S. L. SMITH, H. M. 132 60
Columbus, Welsh Cong. ch. and so. 15 25
Little Muskingum, Cong. ch. and so. 7 11
Marietta, 2d Cong. ch. and so. 7 53
Pomeroy, Welsh Cong. ch. and so. 8 00
West Andover, Cong. ch. and so. 10 70
Windham, ———, 5 00—216 57

Legacies. — Edinburgh, Benjamin Carter, by C. A. Reed, Adm'r (prev. rec'd, 2,100), 136 87

353 44

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INDIANA.

Crawfordsville, Prof. Mills and wife, 10 00

MISSISSIPPI.

Columbus, Salem ch. and so. 11 65

ILLINOIS.

Aurora, New England Cong. ch. and so.	44 35	
Bloomington, A few friends,	22 00	
Chicago, Plymouth Cong. ch. and so. 6.50; E. N. Andrews, 5; Mrs. Lydia T. Nelson, for the debt, 4;	15 50	
Delavan, Richard Hoghton,	6 65	
Evanston, Cong. ch. and so.	30 77	
Highland, Rev. Louis Valliet,	5 00	
Highland Park, Rev. J. E. Bissell,	3 00	
Lexington, A friend,	2 00	
Orange, Cong. ch. and so.	6 65	
Port Byron, Two friends,	3 00	
Quincy, L. Kingman,	4 00	
Rosemond, Cong. ch. and so.	10 50	
Sterling, Cong. ch. and so.	17 33	
Wilton Centre, Sophronia Osborn,	5 00	
——, A friend, by Rev. J. Tompkins,	50 00	225 75

MICHIGAN.

Ann Arbor, 1st Cong. ch. and so.	40 00	
Chelsea, 1st Cong. ch. and so.	8 21	
Detroit, 2d Cong. ch. and so. 25.36; Mrs. C. H. Ladd, 25.80;	51 16	
Dexter, Dennis Warner,	9 00	
Edwardsburgh, Julia S. Smith,	19 00	
Hartland, Cong. ch. and so.	1 16	
Kalamo, Cong. ch. and so.	3 00	
Marshall, 1st Presb. ch.	10 00	
Northport, 1st Cong. ch. and so.	35 00	
Olivet, Cong. ch. and so.	48 85	
Owosso, A friend,	2 00	
Stanton, Cong. ch. and so.	9 50	
Tyrone, Cong. ch. and so.	2 28	239 16

MISSOURI.

Foristel, A lady,	1 00	
St. Louis, 1st Cong. ch. and so.	93 91	94 91

MINNESOTA.

Austin, Cong. Union ch.	23 64	
Faribault, Cong. ch. and so. with other dona. to const. Rev. S. B. Wilson, H. M.	34 36	
Mankato, Cong. ch. and so.	8 40	
Minneapolis, Plymouth ch. and so.	18 78	
Morris, Cong. ch. and so.	2 67	
St. Paul, A. Hemenway,	15 00	102 85

IOWA.

Alden, Cong. ch. and so.	7 12	
Anamosa, J. S. Stacy,	15 00	
Belmond, Rev. J. D. Sands,	1 00	
Des Moines, J. S. Longley,	10 00	
Emerson, A. A. French and wife,	90	
Bowen's Prairie, Cong. ch. and so.	23 00	
McGregor, Cong. ch. and so.	18 50	
Rockford, Cong. ch. and so.	7 60	
Sherrill's Mount, Rev. J. Reuth,	2 00	85 12

WISCONSIN.

Beloit, 1st Cong. ch. and so. 13.23; 2d Cong. ch. and so. 17.52;	30 75	
Blake's Prairie, Cong. ch. and so.	9 58	
Brandon, Cong. ch. and so.	9 00	
Columbus, Olivet ch. and so. 7; Alfred Topliff, 5;	12 00	
Dodgeville, Mrs. Jane H. Jones,	10 00	
Fondulac, Cong. ch. and so.	48 00	
Hartford, 1st Cong. ch. and so.	13 10	
Ithaca, Cong. ch. and so.	7 11	
La Crosse, 1st Cong. ch. and so.	71 10	
Milwaukee, Spring St. ch. and so. 38.66; surplus funds collected for entertainment of Annual Meeting, per E. Townsend Mix, Treas. Finance Com., to const. Rev. H. T. Rose, H. M., 281 50;	320 16	
Mondovi, Cong. ch. and so.	2 40	
Shopiere, Cong. ch. and so.	9 00	
Springvale, Cong. ch. and so.	3 47	
Spring Prairie, Mrs. Sarah Vaughn,	5 00	
Sun Prairie, Cong. ch. and so. m. c.	7 24	557 91

KANSAS.

Bethany, Cong. ch. and so.	60	
Graham, Friends,	3 00	
Manhattan, Harvey Marshall,	8 00	
Millwood, Charles S. Foster,	35 00	
Osborne, Cong. ch. and so.	5 93	
Rose Vale, Cong. ch. and so.	1 60	54 13

NEBRASKA.

Nebraska City, A friend, 10 00

OREGON.

Knappa, A widow's mite, 19 00

CALIFORNIA.

Santa Cruz, Pliny Fay,	10 00	
Sonoma, Cong. ch. and so.	40 00	50 00

DAKOTA TERRITORY.

Yankton, 1st Cong ch. and so. 13 85

CANADA.

Province of Quebec, —		
Coaticook, Mrs. E. Vaughn,	90	
Montreal, Mrs. R. A. Ramsey,	5 00	
Sherbrooke, Cong. ch. and so., to const. Samuel F. Morey, H. M.	100 00	105 90

FOREIGN LANDS AND MISSIONARY STATIONS.

Italy, A friend,	25 00	
Sandwich Islands, Mrs. M. S. Rice,	100 00	125 00

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Mrs. Benjamin E. Bates, Boston, *Treasurer.*

For several missions, in part,	4,130 69	
" Mrs. L. Bond, Jr.,	23 00	
" trav. exp. of Miss Webb, to Dakota mission,	50 00	4,203 69

From Woman's Board of Missions for the Interior.

Miss Mary E. Greene, Evanston, Illinois, *Treasurer.* 1,100 00

MISSION SCHOOL ENTERPRISE.

Maine. — Bangor, Class in Central s. s.	23 77
New Hampshire. — Laconia, Cong. s. s.	7 75
Vermont. — Burlington, 3d Cong. s. s., for school at Adams Station, 30; Granby and Victory, Cong. s. s. 2.25;	32 25
Massachusetts. — Chelsea, Two little boys, 50 cts.; Leicester, 1st Cong. s. s. 21.06; Somerville, Prospect Hill s. s. 3.80; Southbridge, Cong. s. s. 31.34;	56 70
Connecticut. — Colchester, 1st Cong. s. s. 55.14; Southport, Cong. s. s., for Theol. student at Harpoot, 30;	85 14
New York. — Arcade, Gertrude and Maude Bell,	1 75
New Jersey. — Montclair, 1st Cong. s. s.	30 00
Wisconsin. — Sun Prairie, Cong. s. s., for student in Marsovan Sem'y, 25; Windsor, Union Cong. s. s., for student in Marsovan Sem'y, 15;	40 00
Missouri. — No. Springfield, Cong. s. s., for Dakota school at Bogue station, in memo. of Mrs. Nina F. Riggs,	30 00
Iowa. — Grand View, s. s. of German ch.	5 00
Colorado. — Denver, George Ford, for boy at Seroor,	30 00
	342 36
Donations received in December,	22,763 78
Legacies " " "	1,850 85
	$24,614 63

Total from Sept. 1st to Dec. 31st, 1878, Donations, $66,811.90; Legacies, $14,351.85 = $81,163.75.

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FOR YOUNG PEOPLE.

JAPAN.

No country has awakened such interest in recent years as has Japan. There is in that empire a wonderful people with a wonderful history, and the world has but just begun to know about them. Recent books speak about an old and a new Japan. The new Japan began not ten years ago; the old Japan is centuries older than our nation. It is not meant that there are two countries of that name, as when we speak of New England and Old England, but the change in that empire has been so great that it seems like another nation.

In this number of the *Herald* will be given some illustrations of the old Japan. Two principal forms of religion have prevailed, Shintoism and Buddhism. The latter is a very sad faith, teaching that the souls of men

Great Buddha. Bronze Idol, 50 feet high.

have lived in a previous state of existence, and that they must pass on from one state to another, suffering in them all until, possibly, they may arrive at what is called Nirvana, which is a sleep, with no consciousness of existence. Because they think that these changes from one form of existence to another will be full of misery, their great desire is speedily to reach Nirvana, or unconsciousness. And so it is said that to repeat to a Japanese those sweet words: "The gift of God is eternal life," or "He that believ-

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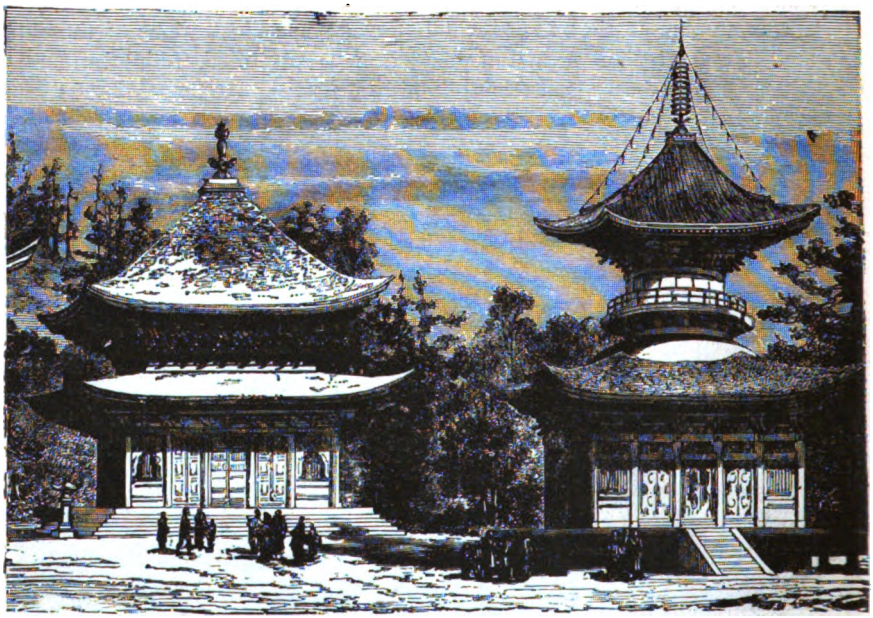
eth in me, though he were dead, yet shall he live," is to say what is very painful to him. He has such sad ideas of the future that he does not wish for eternal life.

The picture on the preceding page represents an immense image of Buddha, in this sleep called Nirvana. This idol is at Kamakura, not far from Yedo, and is said to be a work of high art. You will see how immense it is by the comparative size of the grown men who are standing at its base. A small altar stands before the idol, for the burning of incense, and over its head are rows of snail-shells. There is a door on its back through which any one can pass into the hollow body, where little gilt images are ranged on shelves. In 1611, a few years before the Pilgrims landed at Plymouth, an English naval captain visited this idol and wrote his name inside of it. In 1871, a Christian gentleman from America sat on one of the thumbs of the idol and sang the doxology. It will not be long, if Christians are faithful, before the people who now worship a sleeping god will learn of Him who neither slumbers nor sleeps.



Temple of Hachiman, God of War.

Kamakura was anciently the military capital of the empire. At this place there is a famous shrine of Hachiman, built eight hundred years ago. Hachiman was a noted warrior, and after his death was deified. In many parts of Japan there are temples dedicated to him, but this temple at Kamakura, represented above, is the finest of all. It has a rich museum of armor and weapons, and contains also two monstrous idols, carved in wood and covered with vermilion. Offerings are brought the idols, of a singular sort, being nothing else than immense straw shoes for their feet. Thousands of these shoes are hung about the temple. Is it not strange and sad that people who know how to build such fine structures should know nothing about the true God?

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A Japanese Matsuri.

Matsuri, or religious festivals, are observed all over the country. The chief feature of them is the procession, which is often four or five miles long. The people dress in their gayest clothing, many of them grotesquely, and with trumpets and banners they bring out immense images of idols, and bear them through the streets. These images represent not their god, but their devil, and the procession is not in his honor but to rejoice over his defeat and capture. They have caught the demon and show his hideous head in triumph. The scene is thoroughly pagan, and is often marked by wildest mirth and drunkenness. Alas for the poor revellers! Instead of their capturing the evil one, they are themselves caught by him. May they soon learn that they can triumph over him, not by dragging his image, but by resisting him in the strength of a Divine Saviour.

The people are singularly divided into classes throughout Japan. The Mikado, or Emperor, was formerly supposed to be divine, and was worshiped, but never seen. In the new Japan he has become an emperor like those in other nations. The picture of Buddha and the engraving upon the next page are to be found in an interesting volume for young people, published by the American Tract Society, entitled "Life and Adventure in Japan." The author, Mr. Clark, has given the following description of the several classes: —

"In ancient times society was divided into four classes. The first constituted the literary and military class, called the Samurai. The second,

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strange as it may seem, was the agricultural class, or common farmer. The third was the laboring class, or carpenter and artisan. The fourth was the trading or money-making class, the merchant. These were the chief classes that existed from 1604 until 1868. The Samurai stood at the head of the social scale. He was the gentleman — the soldier in war and the scholar in peace. He could wield either the sword or the pen. Of the two, he rather preferred the sword. He might walk the streets without a hat, but never without wearing his two swords.

"In the picture representing the classes of society in Japan, the Samurai is seen standing on the left, with his long and short swords thrust in his belt. In the middle of the picture, sitting upon the ground, is the carpenter, who carries a square rule. The man with a book is a street story-

Representative Classes of Japanese Society.

teller; and the girl on the right, with a sickle, is a farmer's daughter who cuts grass, and carries it in the basket on her back. The girl sitting on the left, with a musical instrument, is playing on the *samisen*, or three-stringed banjo, which is more popular than any other kind of music. The strings are struck with a piece of ivory. The man with a brick-shaped hat on the right of the group is a Ku-Ge, or court noble. The central and highest figure is dressed in the style which once prevailed at the court of the Tycoon. But these ridiculous fashions are now nearly abolished. The two ladies on either side of the highest figure are members of the Mikado's court. Two dots upon their foreheads denote their high rank. All the other ladies have their hair dressed in the style of the middle classes of society. The men have their heads shaved at the top, in the old-fashioned way. The Samurai have the family crests upon their clothing."

In the new Japan these class distinctions are breaking down; and the people of all classes are receiving the gospel.

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Miscellaneous and Various.

IN EVERY FAMILY.

MANY thanks to the earnest workers who are trying to place a copy of the *Missionary Herald* in every family of their respective churches. The office of the *Herald* is a very busy place just now, but the pleasant words, written and spoken, give stimulus for the present, and encouragement for the future. Let the letters come by ones, or tens, or in whatever numbers, they shall all have attention.

CHEERING WORDS.

The following extracts from letters will be read with interest by all. Many of them are both texts and sermons: —

"*Dear Sir*, — Enclosed please find draft on N. Y. for fifteen dollars, forty cents, to pay for the *Missionary Herald* for 1879, to be sent to the following fourteen persons."

"I want to receive the *Herald* as long as I live. I enclose five dollars, say for four years. Let me know when this time expires, and, if living, I will respond again. R. B."

"Enclosed I hand you subscription to *Missionary Herald*. I have never received the *Herald* regularly, but got a copy at the meeting in Milwaukee. I am just beginning to realize how much I have lost in not receiving it regularly. I notice that by your rules — an annual contributor of more than ten dollars — I am entitled to the *Herald* free, but I prefer to pay for it. I will remit again before the present remittance is exhausted. Very truly yours."

"I hand you herewith check for six dollars, which I think is due from me for subscription for *Missionary Herald*. This should have been remitted previous to this, but like many others, I presume, just neglected or overlooked.

"Most truly yours."

"MY DEAR MR. HUTCHINS: —

"I do not know how my account stands for the *Missionary Herald*, but I send five dollars, to go as far as it will, to my personal subscription. If I owe more, let me know, and oblige,

"Yours very truly, HOWARD CROSBY."

"*Dear Sir*, — I think I am entitled to receive the *Herald*, but, to make *sure* of it, enclose check for eleven dollars, for subscription for next ten years. Please change the enigmatical figures on my copy from '77' to '87.'"

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"My *Missionary Herald* comes *marked* 'f. 74,' and that of Mrs. ——— marked 'f. 75.' We send enclosed a check for eleven dollars ($11), five years' subscription for each of us."

"I am entitled to the *Herald* free, but never mind, here is five dollars to renew subscription. Yours truly."

"A faithful sister, aged ninety, sends the enclosed, on her birthday, to the *Missionary Herald*. She has been a member of this church more than half a century, and has always taken the *Herald*. Yours truly."

DAYTON, OHIO.

"*Dear Sir*, — Enclosed herewith please find draft on New York for eleven dollars, to pay my subscription to the *Missionary Herald* for ten years, and the postage thereon, from the date of the expiration of my last subscription.

"Yours truly."

"*My dear Sir*, — I saw the mission fields for myself last year — India, China, Japan — and met very many of the noble men engaged in the work, and came home determined that *one* church should feel an interest in what, I confess, never interested me deeply till I saw it myself. My church is very small, but will give its *something* to the cause. Very truly."

"CHICAGO, *January* 8, 1879.

"MR. CHAS. HUTCHINS: —

"*My dear Brother*, — Enclosed find list of sixteen names for the *Missionary Herald*, with post-office order for seventeen dollars and sixty cents.

"I should be glad to have them receive the January number, if it be possible. Hope we may be able to send more names. Faithfully yours."

"ST. PAUL, *January* 8, 1879.

"CHARLES HUTCHINS, ESQ.: —

"*Dear Sir*, — Enclosed please find a post-office money order for fifteen dollars and forty cents, for fourteen copies of the *Herald* for the following subscribers."

Such letters as the following enable home missionaries and others, who might not otherwise see it, to have the reading of the *Herald*: —

"Enclosed please find one dollar and ten cents for the *Missionary Herald*, to be sent to one home missionary that does not have the pleasure of reading it.

"Yours respectfully."

"Please find enclosed five dollars for the *Missionary Herald* to be sent to those persons whom you think most worthy and needy. Yours truly."

"I am entitled to the *Herald* free. Please find enclosed my check to your order for ten dollars, to pay for nine *Heralds* and postage for one year, — sent where they will be calculated to do the most good. Very truly yours."

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"As I am a Life Member of the Board, and therefore entitled to receive the *Herald* free, please use the five dollars in your hands to carry the glad tidings of missionary work to the frontier. I wish I could increase it a thousand fold; for oh, what a blessed work it is! and how little a part is known of it.

"It will never cease to be a cause of pain to me that I was obliged to abandon the good work in Mardin. Your Brother,

"N. H. BELL."

The following is editorial in a leading daily: —

"In the *Missionary Herald* we find numerous paragraphs from the pioneers of Christian civilization that fully equal in originality and interest anything that we read in the proceedings of the most distinguished geographical and other scientific associations."

The following is from a father who has a son and a daughter in China: —

"FORT D. A. RUSSELL, WYOMING TERRITORY,
"*December* 25, 1878.

"CHARLES HUTCHINS, ESQ.: —

"I have the pleasure to renew the subscriptions for the *Missionary Herald* for the year 1879, for the following eleven persons.

"Please find twelve dollars and ten cents, pay in advance, for the eleven copies for the year and postage for the same.

"May God make them fruitful in every good work. Your Brother in Christ,

"J. PORTER."

"Rev. Cushing Eells sends nine dollars and ninety cents from Colfax, Washington Territory, for nine names."

The three following letters are from those who have done service in the foreign field: —

"KANEOHE, OAHU, SANDWICH ISLANDS.

"*Dear Sir*, — Please find subscription to *Missionary Herald*. My father, who has lately gone to his rest, was always a reader of the *Herald*, and we all feel that we must have it. M. W. POGUE."

"I can scarcely find words to express how much I have enjoyed the last *Herald*, or the profit received by its perusal.

"It grows better as it grows older, as I hope we all shall.

"The Lord bless it, and the dear old Board that sends it forth. I owe a great deal to both, and am thankful for the years spent in the service of the latter.

"With health well established, and now almost perfect, I design (D. V.) to set my face a third time toward my 'adopted home.' W. P. BARKER."

"PEKING, CHINA.

"You will please credit me eleven dollars for ten years' subscription to the *Missionary Herald*. I must have it, of course, and I don't want to be '*dead-headed*.' Whatever is worth reading is worth paying for, and if the *Herald* does not come within the list of magazines worth reading, then I know of none that does. It is a sort of contemporary 'Acts of the Apostles' (I can say that now, as I am not *formally* among them any more), and deserves careful and prayerful reading and study. CHESTER HOLCOMBE."

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Subscribers will note the testimony to the excellence of the map of Japan in the January number, by President Clark, who has resided in Japan: —

"AMHERST, MASS., *December* 24, 1878.

"*My dear Sir*, — Enclosed please find draft to pay for two copies of the *Herald* for 1879.

"The map of Japan in the January number is *excellent*. The latest reports from Sapporo are full of interest and encouragement.

"With best wishes, yours faithfully, W. S. CLARK."

GRATUITOUS CIRCULATION.

It is inferred, from expressions in letters received, that many regard the condition of an *annual request* on the part of those who are to have the *Herald* free, as an arbitrary and modern provision. The following, from the original minutes when it was first voted to make the monthly free to Honorary Members, will be of interest: —

"Hitherto the *Missionary Herald* has not been sent without charge to members of the Board, as such. Hoping, however, that it may prove a means of increasing interest in and effort for the cause of missions, the Prudential Committee voted that it be thus sent in future, for one year, to such Honorary Members as shall make application for it. The limitations — 'for one year, to such members as make application' — are designed to prevent mistakes and waste. Deaths, changes of residence, and the wishes of members cannot be known at the Missionary House except as information is given. When the work is desired continuously as a gratuity, it will be only needful that the application, like a subscription, be renewed from year to year, with a distinct mention of post-office address."

PERSONS NOW ENTITLED, UPON ANNUAL APPLICATION. — Ministers whose churches contribute to the American Board; Honorary Members; donors of not less than ten dollars annually; collectors of not less than fifteen dollars; and treasurers of churches contributing not less than twenty dollars.

From the first, there have been grave difficulties connected with this practice of free distribution. It was presumed that all entitled would be willing to make an annual request for the same; but such is not the fact. When names have once been placed upon that list, there are no means of knowing that they should not remain there. Collectors, for a single year only, frequently receive the *Herald* for many years, new names being sent from time to time by the church, but with no intimation that any should be discontinued. An individual gives ten dollars, and a copy of the *Herald* is sent him. He may continue to give the same from year to year through the monthly concert, or otherwise, but no information of this is sent, and consequently it is not known whether the *Herald* should be continued or not. Most donations are not sent directly to the Treasurer of the Board, but are sent with the general contribution of some church, so that individual names are not known. Cases of death and removal frequently are not reported for years. The most natural solution of the difficulty would

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seem to be the discontinuance of all copies not asked for at the beginning of each year: but an attempt, from time to time, to do this has given offense to many whose gifts and good will are of more value than many times the year's subscription to the monthly. In 1867 a special effort was made to ascertain the condition of the free list. A circular was sent to every person then receiving the *Herald* free. Many responded, many did not respond. Other circulars were sent and letters written, and after a most persistent effort, of some six months, to correct the list, there were 5,000 "*free*" names unaccounted for. An attempt to discontinue the *Herald* to these names, by stopping those longest unheard from, soon showed that such a course was liable to offend many, who, although not personally known at the Missionary House, were true friends of the cause, but had failed to respond to the circulars, simply because they themselves knew that they were living, resident at the same place, and entitled, and it did not occur to them that all others might not know the same.

For these and kindred reasons, it has long been a question with many whether the free list should be longer continued on the present plan. A very great number of letters have been received, *all of them from persons entitled*, advising that the present plan of gratuitous distribution should either be essentially modified, or abandoned altogether, except to ministers in charge. As the name and address of the ministers are published annually in connection with the statistics of the churches, it is comparatively easy to keep the address of pastors, and good reasons will occur to all why the *Herald* may be sent free to pastors, whatever may seem wise in regard to others.

The Board desires to do what is best, and what is right in the case. The difficulty is to know what is best, and what is right. The matter is introduced thus fully here for two purposes: —

1. In the hope of stating the difficulties so clearly that all will see them, and will report for 1879, that the subscription books may be corrected, and all waste prevented.

2. In the hope that any who have given the subject sufficient thought to have a matured judgment in relation to the matter, will communicate the same, to aid in deciding in regard to continuance or change of policy.

The following extracts are from letters recently received: —

"*Dear Sir*, — Your circular to Rev. ——— ——— received. In reply, would say he removed from this place eight or ten years since, and where he is I cannot tell.

"Mr. ——— ———, who was an Honorary Member, has been dead ten or twelve years. Yours very truly."

"Please discontinue the *Missionary Herald*, as Dea. ——— ——— has been dead four years."

"Mr. ——— ——— died August, 1862. He was an Honorary Member, and entitled to the *Missionary Herald*."

"Mr. ——— ——— has been dead going on eight years, and his estate settled."

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NOTICES FROM POSTMASTERS.

In cases like the foregoing, when postmasters are asked why they have not given notice, they almost uniformly reply that they *have* given notice; frequently, that they have given notice several times. The fact is, that every notice from a postmaster is recorded as soon as received, and the statements do not generally agree with the record. All copies are stopped upon receipt of notice.

The two following are samples from hundreds of letters: —

"*My dear Sir*, — It seems as though some way might be arranged, so that if a man is entitled to receive the *Herald* free, *it might be known at your end of the line.* Kindly yours."

NOTE. — A way has been devised. Let the good brother just write: "I am entitled to the *Missionary Herald* free for 1879," giving full name and post-office address, and it will be all right until 1880.

"*My good Brother*, — You make yourself and the Honorary Members a great amount of unnecessary work. What possible necessity for our writing you every year, any more than for my writing my pastor once a week, and telling him that I am still a deacon of the church?

"If your records are properly kept, they tell you who the Honorary Members are, and you know that they are all entitled *free.* Sincerely yours."

NOTE. — (1.) It does not occur to this brother that Honorary Members die; that ladies change name by marriage; that very great numbers have changed residence once, twice, or many times, and that the American Board has no means of knowing these facts. (2.) Were the *Herald* sent to all Honorary Members, without request, some families would have several copies, for there is no way of determining, except by correspondence, for example, whether J. W., F. E., Mrs. Mary, and Miss Sarah Jarvis, all at one post office, are members of four, three, or two families, or all of one. The following letter, from a well known friend and donor, in a New England city, will illustrate this point. Every member of the family is an Honorary Member of the American Board: —

"*Dear Sir*, — '*We are seven*,' in our nest, and each one is entitled, by both annual contributions of ten dollars each and Honorary Membership, to a copy of the *Herald*; yet I herewith send you enclosed pay for one copy for us all. I enclose a small sum to be used in sending to others who would not otherwise receive.

"Sincerely yours."

The three following letters respecting the discontinuance of the *free list* are from persons widely known and deeply interested in the cause of both home and foreign missions. The first is from a pastor who has given much thought to the subject: —

"MR. CHARLES HUTCHINS: —

"*Dear Sir*, — Let me suggest that the *Herald* do business like any other magazine. Abolish the free list, and either require payment or stop the magazine. Each church, then, can provide for its own poor, and pay the Board for *Heralds* for gratuitous distribution. I am quite sure that the shortest way to revise your

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list is to send bills to date. Those who want it will pay for it, and those who do not wish it will stop it. Meanwhile, I will look out for the free distribution in my own church.

"This is advice gratis, but I wish that the Prudential Committee might consider it. For one, I am scandalized by the yearly confession that the American Board does not know whether or not it is supplying reading matter to *dead people*. It is the business of the Board to find out that fact as other publishers find it out.

"Business is business; and religious business is no less business than secular.

"You will pardon these remarks, but I have long been aching to utter them, yet have hesitated to meddle with matters that did not concern me. But now your circular makes it proper to express these views. Will you please submit them to the proper authorities for consideration.

"Waiting the opportunity to serve the A. B. C. F. M. yet farther, I am

"Yours truly."

The following letter is from one who is both an Honorary and a Corporate Member of the Board: —

"*My dear Brother*, — Enclosed please find postal order of ten dollars. I send the same as a sort of *conscience* gift. I am assured I have received a good from the *Herald* for which I have never made adequate compensation.

"Permit me to say that for some time I have been troubled about your *free* distribution of the *Herald*. I wish there were some way whereby this magnanimity might come to a Christian end. How many who now receive gratuitously the *Herald* would be aggrieved if henceforth they should be required to pay? I think not one in a hundred. Yours in the best of bonds."

The following letter is from a member of a business house all of whose members have long been paying subscribers to the *Herald*, and also among the most constant and liberal contributors to the treasury of the Board.

"MR. HUTCHINS:

"*Dear Sir*, — In remitting to you for the *Herald*, I am reminded to suggest, Why not abolish, and at once, your *free list*? If I understand, of your issue, nearly or quite one third are sent gratuitously. It seems to me (I may not have all the data for judging) it would be wise to stop every one of these, except those to missionaries, on the field or returned. I suppose the *Herald*, for this reason chiefly, has always been published at a loss, and, in the aggregate, a large sum. The reasons prompting to this gratuitous distribution, I suppose, may be three.

"1. That getting the *Herald* thus, free, may be a motive to donate, not as the agent of donations.

"2. To put into possession of those who would not otherwise receive it missionary information, and thus stimulate interest in missions, and so secure financial results.

"3. A promise has been made so to send it, and this must be redeemed.

"As to the first, I doubt whether it has any weight. A person giving, or forwarding donations given, for missionary work, does not seem to me likely to do any more or less for having the *Herald* free. It is a purely benevolent object, and mercenary motives would not come in.

"2. True the diffusion of missionary intelligence is very important, but is not this effected much better through paying subscribers than 'dead heads'? What costs nothing is little prized. Almost inevitably, many of those you thus send out fail to reach any one, from changes, etc.

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"3. I do not understand the Board to have made any such irreparable contract: 'The *Herald is sent*' so and so, not *will be*. At any rate, repeal it as to the future, and announce it will be stopped to all, unless they signify their claim to have it continued free. The numbers so claiming, I apprehend, would be very few.

"Pardon me for what may seem uncalled for suggestions, but they strike me as practical. Sincerely yours."

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CONCLUSION.

It should be borne in mind that the central purpose of these additional pages is not the discussion of the "free list" (except to secure its present correction), or any other side topic, but is the increased circulation of the *Missionary Herald*, and the placing of it, so far as consistent, in every family of every Congregational church in the United States.

No better conclusion can be made than the following brief letter, the writer of which is too well known in the "Northwest" to need any introduction, and is well known in other parts of the country. The "Missionary Papers" referred to are occasional papers prepared by him, and sent to the constituency in his own field.

No one can prophesy better than Secretary Humphrey what the result would be were the *Herald* read in *every family*.

"CHICAGO, *January* 10, 1879.

"*Dear Brother Hutchins*, — By all means put the *Herald* into every family of my field. The '*Missionary Papers*' are only a skirmish line. Bring up the heavy battalions. Push on the column! Pour in the light! Hard as are the times, there are in the hands of Christians resources enough and to spare. Crowd the circulation of the *Herald*. Pile in the facts! And the money will come. Better yet, the prayer will come.

"Cordially yours, S. J. HUMPHREY."

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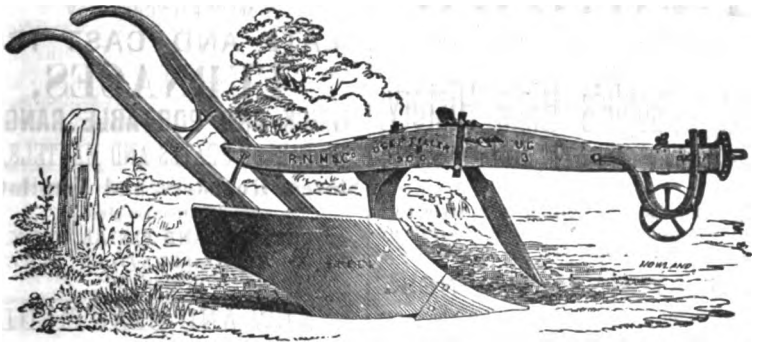

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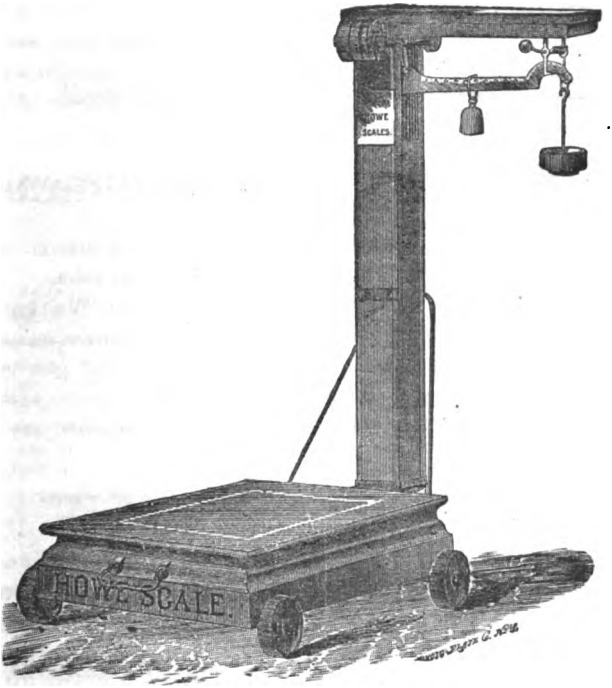

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THE

MISSIONARY HERALD

MARCH, 1879

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THE MISSIONARY HERALD.

VOL. LXXV. — MARCH, 1879. — No. III.

STIRRING news of progress in our missions in the Madura district, Southern India, will be found in the letters from Messrs. Chandler and Howland, both sons of missionaries, who after five years of personal labor are permitted to reap a remarkable harvest. In connection with these letters it might be well to read the article on "What retrenchment means." The young people will find a double number in their department for this month.

OUR readers have not forgotten the generous offer of £1,000 made last year by Robert Arthington, of Leeds, England, in case the American Board should establish a mission within a designated territory in Central Africa. A yet more generous proposal now comes from Mr. Arthington, to give £2,000 additional to provide a steamer to be maintained on the upper waters of the Congo, or Livingstone River, to be used in transporting missionaries and supplies for them to the proposed mission. This new offer raises again, and with added force, the question, "Where are the men, and, especially, where are the supplies?" A very large sum would be needed at once, and annually thereafter, to maintain this mission. In view of the fact that the receipts of the Board for the first five months of the present financial year are less by $28,000 than for the corresponding period last year, it seems impossible to undertake any new enterprise now. Retrenchment, sharp and sorrowful, has been begun in existing missions where the harvest from seed already sown only waits for more reapers. Will not the noble offer of this English friend of missions inspire Christians in this land, and especially those to whom God has entrusted large means, to fill the Lord's treasury, so that existing missions may be maintained and the heart of Africa may be reached!

IN the valuable general survey of missions by Dr. Mullens, given on another page, no reference is made to what has been accomplished in Japan. No field exhibits more rapid progress or gives more promise for the immediate future. At the convention of Protestant missionaries in Japan, held at Tokio last May, it appeared that there were in the Empire 104 missionaries, including 38 single ladies. Forty-four churches have been organized with a total membership of 1,617, while 173 students are in the "Training Schools" preparing to be preachers and teachers.

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We have to record the death of Rev. William Warren, D. D., who for twenty-two years faithfully served the cause of missions, as District Secretary of the American Board for Maine, New Hampshire, and Vermont. Throughout the section in which he labored so long he was known by old and young as an able and indefatigable minister, and there are multitudes who for a generation to come will associate their first thoughts of foreign missions with the vigorous utterances and striking form of Dr. Warren. Failing health impelled him last year to resign his connection with the Board, and so soon after closing his work has he been called to his reward. He died January 28. For an appreciative notice of Dr. Warren our readers are referred to the *Christian Mirror* of February 1.

An article in the *Indian Evangelical Review* gives interesting details concerning self-support among the Karen Christians. For twenty-five years the Bassein Karen churches (numbering, in 1877, sixty-seven, with 6,556 members) have borne the entire expense of supporting their pastors, building their chapels and parsonages, maintaining at the same time, with some government aid, many schools. They have also contributed generously for various missionary operations. The 16th of May, 1878, was the fiftieth anniversary of the baptism of the first Karen convert, Ko-thah-byu, and the event was celebrated by the dedication of the Ko-thah-byu Memorial Hall, to be used as a place of worship and a school for 300 boys. The contributions of these Christians for 1878 amounted to not less than 50,000 rupees ($25,000), or between seven and eight rupees to each church member. This from men whose ordinary wages are from six to ten rupees a month.

The method pursued by a native pastor among these Bassein Karens, in dealing with stingy and miserly men, is reported to be unfailing. "He would go with one or two of his deacons and labor with the brother all day. Perhaps the man would disappear and go to his work. If an apology was offered, it was readily accepted. They were in no haste. They had come to make him a good long visit. They would sleep with him that night and have a good long talk about the Kingdom of God. A second night was rarely necessary. The next morning, after family prayers, he was almost always ready to meet their wishes."

In 1869 the Woman's Board of Missions of the Interior undertook the support of its first missionary, Miss Porter, of China. In 1879 it maintains twenty-two missionaries in thirteen mission fields of the American Board. The review of these ten years of labor, as given by Mrs. E. M. Humphrey, and the Tenth Annual Report, both presented at the meeting of the Board of the Interior, at Kalamazoo, Mich., November 6, show clearly the value of this agency. Nine of the thirteen Western States have organized branches embracing above 669 auxiliary societies. The aggregate receipts of the ten years amount to $148,178.41. This is a noble record, and yet only the Master, who knows all human abilities, has a right to say of any one, "She hath done what she could."

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A SIGN of the changed state of affairs in Turkey is seen in the elevation of Haïreddin Pasha to the Grand Viziership. This gentleman who now has a controlling influence in Turkish affairs, is the author of an essay on *Needed Reforms in Mussulman States.* In this essay he seeks to prove from Mohammedan law, quoting from the Koran, that "there is no antagonism between its precepts and the development of science, which he recognizes as the blessing of nations, and of which the basis is liberty, civil, political, and intellectual."

THE secular papers have reported the disaster which has befallen a column of British troops marching against the Zulus in South Africa. The scene of the conflict was near the Tugela River, the northern boundary of Natal, and so north of the stations occupied by our missionaries. It is eminently fitting that Christians should pray God to do in this case what he has so often done in the past, make war a plow-share to open the earth for the reception of the good seed.

FIJI ISLANDS. — Allusion having been recently made by one of the secretaries in a missionary discourse to the great change wrought by the Gospel upon the Fiji Islands, a stranger introduced himself to the speaker at the close of the discourse, saying, "I wish to give my personal testimony to what you have just declared in relation to the Fiji Islands. In the year 1846 I was upon one of those islands, being then a boy, and was present at a cannibal feast presided over by the king. Six years later I was upon the same island, being then master of a vessel, and upon the same spot where the cannibal feast was held united with an assembly of three thousand persons in Christian worship, and heard the same king publicly avow his reception of Christianity."

DR. BERRY and Mr. Atkinson, of Kobe, Japan, have recently made a tour of exploration upon the island of Kiusiu. They were very cordially received by three hundred of the gentry of Fukuoka, but left with the impression that the time had not come to establish a station there. The new church at Kobe was dedicated November 21. It is a very church-like structure, with pews and tinted walls and matted floors, and a gallery, which can be shut off from the rest of the church by folding paper doors, to be used as a Sabbath-school room. The church seats 400, and cost $1,446, of which $300 were for the land. One eighth of the cost was a gift from the missionaries, and after every bill was paid $4.80 remained in the treasury.

ON the recent departure from her home of one who has undertaken to be a missionary in Mexico, a friend writes: "Her parents have given her up to the work with a beautifully calm and Christian consent, though greatly needing her, to human view, the mother being almost blind, no son in the family, and their means very moderate; yet there was no "taking on," no lamentations, no undue protrusion of the greatness of their sacrifice. Though the cost be great, yet such cost is not loss, but investment in riches that perish not, at divine compound interest for eternity."

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AN expedition sent out by the English Baptist Missionary Society to explore the territory south of the Congo, or Livingstone River, has returned after a successful tour some 200 miles into the interior. They propose to occupy, first, San Salvador, making that place the base for operations in the regions beyond.

THERE are in the world some two hundred Bible societies, and their issues are immense. The British and Foreign, and American Bible Societies have together sent forth nearly four millions of volumes during the past year, offering sixty-four new translations of the Word of God. Seven hundred and forty thousand copies of the Scriptures, in whole or in part, have been called for in Russia. The American Bible Society expended last year $89,832 in its foreign work, largely in Turkey, China, and Japan.

WHOSE OX WAS GORED? — A mob of Chinese (not American) "hoodlums," at Foochow, recently attacked some of the English Church missionaries and burned their college building. The British consul warmly expressed his indignation to the authorities that foreigners should be so treated and their property destroyed. The Viceroy is reported to have replied, "My people in San Francisco have had *their* houses burned and been shamefully abused. I can sympathize with you in your indignation. You are right in your feeling."

REV. DR. LEONARD BACON, in an article in *The Christian Union*, speaks of Secretary Alden's paper, read at Milwaukee, on "The proclamation of Christ among all nations a personal responsibility," as follows: "I have just been reading it for the third or fourth time, and I cannot but wish that every pastor of a Congregational church, or of any other church, would study it till it should become an inspiration to him, and would then preach the substance of it to his own people, in his own way, out of a glowing heart. The result would be in this year 1879 a large increase of prayers and offerings for the spread of the gospel through the world."

THE Annual Meeting of the Woman's Board of Missions, Boston, held in Mt. Vernon Church, Boston, January 14 and 15, brought to light the fact that there are connected with it between eight and nine hundred auxiliaries and nearly five hundred mission circles among the children. The receipts of the year from donations and legacies amounted to $65,728. The meetings were large and enthusiastic, and the announcement of a gift of $25,000 from a lady, to cover the amount pledged by the Woman's Board to Armenia College, and to add to its endowment, called forth expressions of deepest gratitude both in prayer and song.

THE lists of missionaries and of stations, with pronunciations, given in the January number of the *Herald*, have been issued separately, and may be had on application at Room No. 14, Congregational House. A variety of missionary leaflets for free distribution may also be found at the same place. — A Concert Exercise, having for its subject the missions of the American Board, the author being anonymous, has been issued by Eben Shute, 52 Bromfield St., Boston, and it is reported that similar exercises are in preparation in other quarters.

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WHAT RETRENCHMENT MEANS.

RETRENCHMENT in the foreign work is a far more serious calamity than is generally believed. The relative loss to the work is by no means proportioned to the difference in expenditure, as, for example, the difference between four hundred and fifty thousand and five hundred thousand dollars. The retrenchment tells largely on the actual value of all that remains. It is like pruning a fruit tree, by lopping off the out-growing shoots and twigs which were to bear the fruit. The body of the tree and the main branches are preserved, but very largely at the expense of the fruit which the tree ought to produce. A certain amount is required for the general work — for expenses of missionaries to and from their fields, for dwelling houses and the support of missionary families; and as these expenses are graded down to the lowest possible sum, large as it is relatively to the whole amount expended, the retrenchment falls on the small sums asked for opening schools and preaching places at new points, on the grants in aid for the support of native preachers and pastors, or for the education of youth in training for a native agency. Hence it is that retrenchment seriously impairs the value of the entire expenditure.

There is not a station of the Board but is to suffer in this way the present year; not one in which missionaries are not pained to see the results of past labor and self-sacrifice falling short of what they ought to be and of what they feel might be, if but a little more, a tenth only, could have been added to the appropriations of the year. The sole alternative to the retrenchment made is the giving up of one or more missions and the recall of the missionaries.

The first response that reached the missionary rooms from the foreign field, after sending out a statement of appropriations for the current year, was from Constantinople and Broosa, where the missionaries, though they had asked for salaries only such as they felt they must have, and though no reduction was asked or suggested by the Board at home, yet rather than have the work suffer as it otherwise would, they have thrown off from their salaries from forty to seventy dollars apiece. Those who have visited these missionaries in their homes know what this means to those families, — fewer books and papers, the less variety of nutritious food, the less expense for needed change and rest, and the more making over and refitting of clothing for themselves and their children. Whether this added contribution to the cause may not cost the Board and the mission too much, in the impaired health of missionaries and in the expense for earlier visits home to recruit, remains to be seen.

We can hardly wonder at this action of these missionaries when we think of the pain it must give them to refuse a village now for the first time asking for a teacher, or a preacher, when only fifteen or twenty dollars would piece out his salary, or to withhold a grant of fifty or a hundred dollars that would encourage a community to provide itself with a chapel or a school house. A little help stimulates wonderfully, just as in this country the promise of a small sum to pay last bills gives a new impulse to the cause, and secures the fruits of past labor.

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Five hundred dollars more this year for each station of the Board in the Turkish Empire, in India, and in China; yes, all round, how far it would go! How much of hope and courage it would have added to the hearts of missionaries, and to the native Christians! How much greater the probable results of the year in the evangelization of hundreds and thousands of souls that must be left still longer in darkness and sin, unwarned and unsaved!

Nor is it the least painful fact connected with retrenchment that the erection of much needed buildings for training schools, and in some instances for the comfort of missionary families, must be deferred to another year. When we consider the success that is attending missionary effort, the calls for enlargement at almost every point, the relative ability of the home churches as compared with thirty or forty years ago, and the small advance in the contributions to the work abroad, this long continued retrenchment may well be a burden on the hearts of those who labor and pray for the coming of the kingdom of Christ.

P. S. Since writing the above, a letter has come from one of the brethren in Eastern Turkey, from which the following extract is taken: "It is unnecessary to speak of the paralyzing effect of this action on our work. Just before the mail came in, I was talking with a young man about going to Ordo as preacher for the winter, there being none there now. I must now veto the project, one consideration being to save the forty or fifty dollars of expense that would be incurred. You tell us distinctly that we must make no attempt to enter Russia, and I am fearful the expense involved in employing the three students from Marsovan for the vacation may involve us in debt. We are stopped from seeking any new openings in our work, and we must not press forward too eagerly to enter the openings created by the developments of the war. We have been sowing the seed in hope, and now that the ripened grain is ready for the sickle, we are stayed from reaping and gathering into barns. For this I cannot blame the officers of the Board. They can only give what they have to give; but I am amazed that the churches, more particularly the pastors of those churches which give nothing to foreign missions, do not see the importance of this work and feel that it is a privilege to share in it. At this poor dying rate, when will the world be conquered for Christ?"

The same mail brings a letter from Erzroom written in reference to the three young men from Marsovan, before news of retrenchment had been received, which says of them: "One is out on the Passim plain, which is some thirty miles towards Kars, and the other two are at work on the Erzroom plain, selling books and preaching among its forty villages, where heretofore all doors have been shut against us. These young men find warm receptions and attentive audiences. We do hope and pray for a rich harvest from the winter's work among these villages." Who would begrudge a hundred dollars to keep these three young men at work the present winter in these villages so lately suffering from all the evils of war and famine, and now for the first time ready to receive the gospel?

This is but a sample of what is to be found in all of our great mission fields, in Turkey, India, and Northern China; a sample of what is expected by every mail for the next six weeks!

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WHAT IS MY PART IN THE WORLD'S EVANGELIZATION?

BY REV. A. J. F. BEHRENDS, D. D., PROVIDENCE, R. I.

THE question assumes that the world is to be evangelized, that under the spiritual and invisible leadership of Christ the earth is to be reclaimed to righteousness. Not duty alone, as growing out of the great command of our Lord, but hope also, grounded on the assurance of his living, victorious presence, pushes the church to so stupendous an endeavor. The inspiration of missionary devotion is not merely the clear conviction that the work ought to be done, needs to be done, but also the glad affirmation that its prosecution is favored by the inmost pressure and the whole sweep of the Divine administration. "All power . . . . is given unto ME, go *ye* therefore;" the Great Captain's word is not only our justification, but the pledge of success.

What now is my part in so great a work? It is committed to the church universal, of every age and nation. The work of the centuries can be done only by the consecrated force of the centuries. Even the apostolic devotion could not achieve humanity's renewal in half a hundred years. The moral and spiritual inertia was too much for even inspired hands to break. The kingdom of heaven *must* come in the way of the leaven and the mustard seed. By no arbitrary decree is the great and universal regeneration delayed; for even if the church's zeal should be increased an hundred fold, we still must wait for those slow, mental and moral processes that are involved in radical and permanent national transformations. The very conditions of the work, therefore, limit and define my personal responsibility.

Besides, my years are few. My capacities are limited. There are millions whom I cannot reach. The sphere of my personal influence is narrow, and God certainly does not hold me responsible for the naturally impossible. If, however, the world's evangelization is beyond the power of my hands, it need not and ought not to be foreign to my thought, and heart, and aim. The same law that binds the material universe into majestic and orderly unity, marshals to service every mote flying in the sunbeam. It pulses both in atom and in star. So should my life be shaped by the passion for the universal sovereignty of Christ.

I am called to *believe in* the world's evangelization; so to familiarize myself with the testimony of the Divine word and the movements of Divine providence, that I shall be as certain of the world's conversion as I am of the sun that flames above me. It will prove an unintended blessing to the church if the recent millenarian conference shall provoke a truer study of the Scriptures, and kindle, as such study is sure to do, a diviner faith in the rescue of the very world we live in.

To faith I must add desire. My heart must go with my understanding. It behooves me to cherish the disposition of universal good will, to suffer the Divine love to impart the quality to my own. He has no pleasure in the death of any, or in any part of that ruin. And so I am to love my en-

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emies and desire the salvation, present and speedy, as well as ultimate and eternal, of all flesh.

Out of the abundance of the heart the mouth speaketh. My prayers cannot fail to follow my convictions and desires. The Lord's prayer is full of petitions in the plural number. This is to be the quality, not of an occasional petition, but of my every supplication, carrying into the privacy of my devotions the burdens and needs of the race. "Thy kingdom come" must be the passion of my life. I must pray for all I know, and for all whose faces I have never seen; even as Paul's heart's desire and prayer to God for Israel was that they might be saved. Many of them he could not possibly reach, many bitterly opposed and persecuted him; but neither ignorance nor hatred could check the petition. Here is a very grave and pressing duty and joy, to desire and pray for the immediate and universal success of the gospel; to pray for it as we should pray for bread in the day of famine, or for peace in the time of war, or for health in the hour of pestilence. There is a prayer that refuses to take the measure of confronting obstacles, to whose vision a thousand years are as one day, conscious only of the imperative necessity, and winged by a faith that overcomes the world.

Such prayer will not spend its force in the utterance. It will fashion the life while it moves the lips. The kingdom that I pray for, I must welcome to my own heart, for in me, too, must that reign of righteousness be established. This brings the foreign misssionary work very close to my daily life. China and Japan are many miles away, India and Syria are far from my door, but I may bring them near me in thought and prayer, and I may enrich *them* when I make my own life holy. If it be true that every motion of my hand pulses through the spaces until the waves reach and beat against the stars, none the less true is it that every true life is the world's inheritance. The world's evangelization is attainable only through the operation of cumulative moral and spiritual forces. The quality of our religious life goes forth with every missionary we appoint, and every dollar we appropriate; so that righteousness at home cannot fail to cross the seas in the ships, to commend and enforce the gospel that is preached. It is true of the heathen, as it is among us, that the only Bible they will be disposed to read and test is the Bible of a living discipleship. Not ideal, but concrete Christianity, conquers the world. "*Ye* are my witnesses," said the Lord Jesus. If foreign evangelization moves slowly, it is largely due to the fact that the old leaven has not been cast out at home. We know that missionaries are hampered in their work by the open sneers and the shameless lives of many representatives from professedly Christian nations. Who shall compute how long the Christianization of China has been delayed by the infamous opium war? We need more prayer, more money, more men; but the increase in quantity needs to be charged with a higher quality, so that every dollar shall represent a more sinewy and practical godliness. We need holiness; and that is but another way of saying that we need a baptism of the Holy Ghost.

That will open the purses. That will unclasp my wallet. Believing in the kingdom to come, desiring its advent most earnestly, praying for it with

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all my heart, yielding up my daily life to its holy and blessed control, I shall count it an honor and a joy to consecrate my substance to the Lord's work. There will be spontaneity in the benevolence, whether the material gift be copper or gold. The Lord loveth a cheerful giver; and where the Lord's love goes, there goes power.

TURKEY SINCE THE WAR.

REV. C. C. TRACY, after an absence of three years from the Turkish Empire, has recently returned to his former station, Marsovan. His account of the changed condition and views of the people is here given. His record of missionary labors will be found among the "Letters from the Missions."

You may be glad to know what are our impressions in regard to this country and people, on taking a fresh view, after an absence of three years. We see much that is striking and suggestive. Our eyes seem to discern the beginning of a new order of things — something which those who have been here steadily through the war may not so much notice. We had no sooner set foot in Constantinople than we were struck with the different appearance of the Turks, especially the soldiers; a more meek and quiet deportment was manifest in streets and on steamers, where they used to behave with insolence. I noticed that soldiers on the boats obeyed even the coffee-venders, and sat where they were told to. In the interior, too, there are striking differences. Frequently, as I pass through the streets, Turkish women meet me with open faces; three years ago they drew their veils instantly whenever a man appeared. It is possible to talk with many Mohammedans on religion, which was not formerly the case. Thousands of Turkish soldiers are returning home from Russian prisons, — of course, burning with hatred of the Muscovite, you will say. No; precisely the contrary. I am surprised to find that the Russians captured their hearts as well as their bodies; they give glowing accounts of the treatment received at their hands. "They gave us good food," say they, "and kind care, and clothes and books." The soldier's prayer now is, not particularly for the Sultan, but that "he may rule who will rule best." These soldiers are scattered, and are scattering their sentiments all over the land, if those who come this way are an example. I hear the opinion expressed that if the Turkish common people are summoned again to fight against the Russians, they will refuse to go, or going, will gladly be captured by them. I think it safe to say that the Turkish people love the Russians more than the English — admire the foe that crushed them more than the friend that, they say, failed to bleed for them.

The Turks feel conquered. The other day a teacher in Marsovan told one of us a dream of his. In the night visions he had seen the crescent moon fall from out the western sky. He was perplexed as to the meaning of the dream, but though the missionary did not volunteer an interpretation, his own countrymen will do so readily. With the loss of power and prestige, there is, at least, some change in religious sentiments, though the change may not, at once, appear very strikingly. A few days since a prominent

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pasha, publicly and in the presence of one of our preachers, rebuked a company of Mohammedan religious teachers, saying: "Your bigotry has lost you the respect of the government." The same pasha asked for some books explanatory of the New Testament.

There are, also, external changes. Wagons are running on our roads, where, three years ago they were unknown — introduced by refugees from Roumelia. This leads to road-making. Colt's revolvers are sold everywhere in the markets; they are in the hands of muleteers, of travelers, of Circassian robbers, where we used to see only flint-lock guns. Potatoes are now a commodity in the markets. The condition of the interior appears better than that of the capital; there is more prosperity, certainly, in these parts, — that is, the incubus of depression is greater at the capital than here. The people stand in expectation of some change of administration; there is a hope in their hearts of something better. The other day, in Tocat, we were examining some old ruins. The Turkish boys gathered about us and asked us if these ruins were to be rebuilt. "Is that possible?" we asked. "It is, if you say so," they replied. It seems that some idea of a general renovation of the country has fastened itself upon their minds.

WORK AMONG THE INDIANS. THE EPISCOPALIANS.

THE Episcopalians are now doing more than any other body of Christians in this country for the evangelization of the Indians. They have missions among the Oneidas, the Sioux, the Chippewas, the Dakotas, and the Shoshones, sustained at an expense of about forty thousand dollars a year. The missionary force includes one missionary bishop, ten white clergy, ten native clergy, sixteen native catechists and teachers, and fifteen women helpers — fifty-two in all. Forty-two of these are among the Dakotas, in close proximity to the missions of the American Board.

It is an interesting fact that this work of the Episcopalians is largely dependent on the efforts of the women of their churches, working through a society auxiliary to the Board of Missions. From the last report of this society, it appears that their cash contributions for Indian work amounted the past year to over $15,000, besides 166 boxes of useful articles to the value of nearly $1,100 more. After this, one can better understand the following from the pen of Bishop Hare: "The ministration of the female members of the mission are such as only Christian women can render, and the influence of their work goes beyond the circle of those in whose behalf they specially labor. Said a leading heathen chief on one occasion: "I do not know about you missionary men, but I am sure," pointing to one of the ladies of the mission, in the distance, on her round of duty, "I am sure that that little missionary woman is good and true."

In reply to the question, "Will Indians work?" the Episcopal agent at Yankton says, "Under the superintendence of the Agency engineer, the following industries are conducted entirely by Indian workmen, taught their trades during the last three years: one grist and saw-mill, steam power, with circular saw, turning lathes, iron and wood planing machine, corn mill, one

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tin shop where all the tin ware used by the tribe (in number over two thousand) is manufactured, carpenter and blacksmith shops, slaughter-house, and issue-rooms. Again, under the direction of the Agency farmer, all outside and farm work is done. Indians, who three years ago were seen lounging about in gay blankets, feathers, and paint, are now to be seen in white men's clothing, behind the plow and cultivator, and cutting grain and hay with reaper and mower."

These results are in full accord with those reported by our missionaries laboring among the same people, and with the results of efforts, years ago, among the Cherokees and Choctaws.

FINANCIAL INQUIRIES.

THE receipts for the first five months of our financial year from regular donations fall short of those of the same period for the preceding year $5,891.93. Legacies for the same period are less to the amount of $22,-030.15. At the present time, therefore, as compared with last year, the treasury of the Board is nearly $28,000 in arrears. Must another letter be sent to the several missions requesting them to make further retrenchment? Are unusually large donations to be soon received from the churches? Are the weekly pledges for the year 1879 decidedly in advance of those of the preceding year? Are the pastors all preaching those stirring foreign missionary sermons, whose abundant fruit will in due time appear? Will a considerable number of churches make a resolute effort for a contribution at least twenty per cent. beyond their annual average? Will special memorial gifts be sent in from expected and unexpected sources? Should there be a large deficiency reported at the end of the year, with whom will the responsibility rest? Who is responsible for the severity of the present retrenchment? It is far easier to ask these questions than to answer them.

THE WIDE WORK OF MODERN MISSIONS.

BY THE REV. JOSEPH MULLENS, D. D., SECRETARY OF THE LONDON MISSIONARY SOCIETY.

[Abridged from the *Chronicle of the London Missionary Society.*]

RARELY has there been presented to the church an opportunity of learning the progress and extent of Christian work in the world, such as was enjoyed by the friends of foreign missions in the Conference recently held in London. In that gathering of practical workers, drawn from many lands, accustomed to many races, able to speak many languages, the direct purpose which each and all had in view was to testify to the power with which the gospel is working in various parts of the earth.

OCEANICA AND AFRICA.

One missionary, whose people in the New Hebrides have been decimated by the kidnappers, and in their exceeding barbarism have long resisted the

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gospel, reported that Erromanga has been faithfully occupied by a succession of missionaries, and it is steadily becoming Christian. Another showed that in Polynesia seven great groups of islands have all become nominally Christian; that in these and their attached groups some four hundred thousand converts, including eighty thousand communicants, have been brought into Christ's Church; that these are largely under the instruction of native pastors, paid by themselves; and that four aggressive missions are now at work in Western Polynesia, one chief element of which is the strong force which they contain of native missionaries. It was shown that among the Indian tribes of North America, once thought so dull and hopeless, whether on the Northwest Coast, over the broad plains of Manitoba, or on the reserves of the United States, many thousands of converts have been gathered, distinguished for their liberality and their personal zeal; and that in some of the tribes there are no heathen left at all.

Respecting the progress of the negro race, and their evangelization, decided testimony was borne by eye-witnesses from both the West Indies and America: while it was also made plain that the missions carried on in the great continent of Africa are both numerous and strong. Not in vain have the three hundred and fifty missionaries in South Africa carried the gospel into the Cape Colony and far beyond it. The slaves have long since been freed; and by perpetual struggles, native rights have been defended against English encroachment at many points, and that successfully. Hottentots, Fingos and Kaffirs, Zulus, Basutos, Bechuanas, have been evangelized and civilized. Thirty-five thousand communicants have been gathered into churches, and a hundred and eighty thousand people are adherents of these missions. Education, long in a backward state, at the present time is making progress. The sphere open to Christian effort in South Africa has continued to widen, and is now steadily advancing northwards toward the Zambesi and the populous tribes around it. The new missions in Central Africa are being firmly established in full and harmonious coöperation with one another.

CHINA AND INDIA.

Only thirty-five years ago not a single Protestant missionary was living within the bounds of the Chinese Empire; though a few were training themselves and gaining experience in its outlying colonies, waiting for the opportunity which they were convinced must come. Since then, by various steps, nine provinces of the empire have been occupied by settled missionary stations; and at most important points — the twelve treaty ports — some forty missionary societies[1] have placed bands of missionaries, by whose constant efforts their populations have been brought under careful instruction. As the Chinese themselves maintain schools, and desire the education of their children, the direct preaching of the gospel in the vernacular tongues is the most prominent feature in these evangelistic labors. Systematically carried out in fixed places by many workers, English and native, the number of sermons preached in China mounts up to an extraordinary number in the course of each single year. The Scriptures are supplied in ample numbers.

[1] The Missionary Conference at Shanghai in 1877 reported twenty-seven societies as laboring in the Empire. [Ed. of *Missionary Herald.*]

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No country has so large and so good a supply of sound Christian literature. Itinerancies are numerous; and in recent years the other nine provinces of the empire have been traversed, and in part occupied, by missionaries, chiefly of the Inland Mission. Wide-spread instruction, the leavening of the mass, has been a needful and most important step in these great missions. But God has blessed them, also, with true converts. Thirteen thousand communicants, in a community of some forty thousand Chinese Christians, are an earnest of the future, and a great present gain; and the formation of strong, self-reliant churches and the increase of native ministers and missionaries, are guarantees that that future will be of the noblest kind. The painful famine in China has not been without its compensating blessings. The kindness of foreigners has produced a profound impression upon high and low; and already thousands of Chinese are coming nearer to Christ's people to ask about the religion from whence such benevolence springs. The Medical Missions hold a strong place in China; and within a few years the number of medical missionaries in various countries of the world has increased from twenty to a hundred.

In India, the time of harvest has not yet arrived. Its six hundred missionaries, with their three hundred native companions, continue to till, and clear, and sow. Preaching in the vernacular; broad systems of education; extensive literatures in many tongues; humane efforts in famines, pestilences, and pain; all are employed steadily, and in faith, to make known the good news of Christ's saving love. Good churches, with no despicable number of converts, have been gathered, are growing, are worthy of all esteem. But the leavening of India is the principal feature of the great work carried on for the enlightenment of its people: and the effect of it is wonderful and widespread. Laborers, steady and diligent, patient and full of faith, are the great need of India and China, but already there are signs apparent of the glorious future to which such labors have ever led.

Special advance has been made in recent years in female education. It was shown that the Ladies' Society for Female Education in the East, the pioneer amongst women, after its long and useful career, still occupies the foremost place in this important branch of Christian work. But the Zenana missions of many societies (American and English), and lady missionaries devoted solely to this service, have greatly increased in number in recent years, while "wide and effectual doors," into the homes of Hindu society, are opening in larger numbers every year.

TURKEY.

Notwithstanding the wars, the disorder, the poverty of the present, the Christian races of Turkey are progressing in the knowledge of the gospel, and in the nobler life to which it calls them. More than three hundred centres of usefulness have been established in the principal towns and villages of the empire, among Armenians, Nestorians, Syrians, Copts, and Bulgarians. Self-reliant churches, native pastors, schools, colleges, female education, are all advancing among them, as in India and China; and it has often been confessed, even by their oppressors, that the people of these communities are the most honest and trustworthy that they know. These

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races in Egypt also are waking to the light of a new and brighter day. On the continent of Europe missionary work is carried on in many forms, and the spread of the Scriptures in the spoken tongues has greatly increased. The Russian soldiers during the war purchased thousands of copies for their own use.

SIGNIFICANCE OF THESE FACTS.

What a small band the two thousand five hundred Protestant missionaries in the world form, compared with the teeming multitudes and races among which they toil! How small a sum are the $6,000,000 by which they are sustained compared with the resources of these races, and even the funds expended on the native religions with which they contend! Yet they are wonderfully and wisely located: they are settled at the most important points in the wide realms open to their efforts. And they are exerting a moral influence, are making spiritual impressions, and are breaking down the ancient heathen religions, with a power infinitely greater than the churches which maintain them are at all aware. Would that these facts impressed the churches more. They should call forth missionaries in hundreds; they should secure with ease a ten-fold increase in the funds by which those missionaries must be sustained. But are our home churches aware of these things? Are they aware that the many prayers which they have offered for the spread of Christ's Kingdom are being wondrously heard? Do they know how widely the message of grace is being published: how many faithful brethren and sisters are telling it: and how deeply it is stirring the heart and the life of the heathen world at large? Do they know that the Scriptures are at the present time printed and read in two hundred and twenty-six modern languages: and that from the importance of many of those tongues, such as English and German, French and Russ, Bengali and Chinese, those Scriptures have now become available to three fourths of the population of the globe? Are they aware that during the year 1877 five millions and a quarter of portions of Scripture were put into actual circulation by the various Bible societies? Do they know that in India alone the circulation of Scriptures and books amounts to over nine millions of copies in the course of ten years?

To all who care to listen or to read, the testimony given is strong and clear, that the aggressive work of the gospel in modern times is growing more effective every year, and that it is influencing a wider area of that heathen life which has endured unchanged so long. That gospel is as fresh in its truth, as powerful in its converting influence, as in its earliest days. It saves individual men; reforms households; regenerates nations. Give the gospel time, and it will cleanse the world. It will restore the reign of righteousness, justice, and truth; it will right all wrongs; it will bring man close to his fellow-man, because he is close to God. And as the end of all we shall get "the new heavens and the new earth, wherein dwelleth righteousness."

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"RETRENCHMENT SOCIETIES."

AMONG the donations recorded upon the books of the treasurer of the American Board, three-score years ago, are several from auxiliary associations in various localities bearing the name of "Retrenchment Societies." No explanation of the name is given. It is easy, however, to understand its significance. Those were days when young people and others were taught to economize in as many directions as possible, in order that the money thus saved might be given as an offering to Christian benevolence which costs something to the giver. Accordingly they retrenched, not merely out of luxuries, which were few, but from conveniences and even from the ordinary necessities of daily life, — not infrequently from food and apparel, — so that the fruits of their Christian frugality should appear in the proclamation of the gospel in foreign lands. This was the "plain living" in which they believed as a help to "high thinking" and generous giving.

Some such "retrenchment societies" as these doubtless still exist in churches and homes. Economy honored as a Christian grace for the one purpose of increasing Christian benevolence is as genuine to-day as it ever was. To such economy we are probably indebted for a large proportion of the gifts which send the bread of life to the perishing. When such "retrenchment societies" as these are multiplied throughout the land, and every Christian disciple cuts his own expenditures down with glad self-denial in order that the missionary expenditures abroad may *not* be cut down, it will be retrenchment at the right end of the line. How distressing a thing it is at the missionary end of the line is partly told in the present number of this magazine. When shall we learn that the place to retrench is in personal expenditures, and the place to enlarge is in benevolent gifts, and that the two are vitally connected?

LETTERS FROM THE MISSIONS.

Micronesian Mission.

SAILING IN THE NAME OF THE LORD.

LETTERS have been received from Micronesia, forwarded by chance vessels touching at the Islands. Captain Bray, of the "Morning Star," writes from Apemama, July 13, of the progress of the vessel in delivering Testaments and various supplies at Peru and Tapiteuea. He experienced much difficulty in reaching Apemama on account of shifting currents and winds. He writes: —

"I find no words to express the delight of the blessed privilege the Lord has granted me in the command of a vessel in his own service. The interest of navigating among these wonderful islands and shoals is far greater than I ever anticipated, and is a pleasant change from the monotonous navigating upon the long voyages I have been accustomed to. To be sure there are squalls, calms, and currents, and I should think two years would make a used-up man of a captain who could not cast all his care on the Lord. I know if I use all the means in my power to reach Apemama, and then am eleven days in doing so, that that is just the number of days the Lord wanted used for that purpose. I know that if, in entering a difficult lagoon, after using all the means in my power, the "Star" should go on a reef

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and go to pieces, that would be just what the Lord wanted, and why should I, with my poor blind vision, murmur at the will of the Lord? No; I dishonored the Lord years enough in this manner, and in the few months I have known the 'secret of the Lord' in giving up my will to his, I have lived in heavenly places. Why should we be disturbed, if we are the Lord's?

"I am glad to say I have mates after my own heart, and am convinced they were provided by the Lord. They are full of patience and interest in the Lord's work. Outside of the lagoons, I have not yet found the navigation as difficult as a great deal I have been accustomed to in the China Sea and East India Archipelago. It seems to be plain that I am to trust wholly in the Lord on this voyage, as both chronometers have been going at a rate that I have been unable to obtain as yet, and my marine glasses I lost overboard from the topsail yard the day we were off Maiana. I thank the Lord that in this case also I can cast all my care on him.

"I am getting *every confidence* in the 'Morning Star.' She works like a perfect little yacht, and I begin to feel that I can depend upon her in every position, and know just what she will do, and having such a vessel, for such interesting navigation, there is no end to the interest I experience."

WAR AT TARAWA.

The letter of Captain Bray having been delayed, he added a postscript at Butaritari, under date of July 29: —

"Since last writing we have had pleasant weather, no currents, and fair winds most of the time. We are now at the last place in the Gilbert group, and sail for Mille, July 31. We have been very successful in entering all the lagoons that are accessible, and have anchored as near the door of all the missionaries as possible. At Marakei we could almost pass the boxes from the anchorage of the vessel to Mr. Kanoho's house. Mr. Kanoho did not feel inclined to return to Honolulu this year, as there appears to be a prospect of some trouble upon the island. Mr. Maka has decided to return with us. At Apaiang I found the teachers from Tarawa, Simon Kabure and John Teraoi. They reported that there had been fighting upon Tarawa since Mr. Haina left, and that they were obliged to leave. A schooner was also there that reported an attempt to land, but were driven off. Mr. Haina and wife appeared anxious to get there, so taking John Teraoi and wife, we left Apaiang one morning, and at dark that evening we came to anchor just off a point in the lagoon between the two war parties. During the night we could see the flashes and hear the report of their guns as they shot at each other."

PEACEMAKING.

"At daylight Mr. Haina and wife and Teraoi, took their Bibles, and went first to the party opposing the king, and found them disposed for peace. Two of their chiefs came on board with Mrs. Haina, while Mr. Haina went for the king and one more of his party, and brought them on board. Having now the heads of both parties on board, I was unable, after all the conversation and imperfect interpretation thereof, to ascertain the cause of the war, but I could distinctly understand that they were all disposed to peace. So Mr. Haina drew up a treaty of peace in the Gilbert Island language, which they all signed, and after shaking hands with each other, they sung, 'There is a happy land,' and Mr. Haina led in prayer. After this they went on shore to disperse their bands, and all day long we could see the natives with their guns, goods, etc., going to their homes in the different parts of the island. Thus the Lord used the arrival of the 'Morning Star,' and his servants the missionaries to put an end to the death and devastation that had raged for over seven months. There has been great destruction of property, but not so much of life, as far as I can learn. I shall be interested to know the full particulars upon my return, as you will have them from Mr. Haina."

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North China Mission.

FAMINE RELIEF.

REV. W. S. AMENT, of Pao-ting-fu, gives an account of a tour made by himself and Mr. Pierson to a district about sixty miles from his station, whither they went to relieve the starving people. He writes: —

"Mr. Goodrich had been there a few weeks before us, and had, in a measure, prepared the way, acquainting the people with our motives in giving aid, and also with our plan of operation. At the time of our arrival the people had been somewhat disturbed by many robberies, some of them very bold. A soldier told me that fourteen robbers had been captured in that vicinity, and several executed. The latter fact was not news to me, as I saw their ghastly heads swung in cages on the street for the inspection of the people. Our method of procedure was, by personal inspection, to find out the needs of a village, secure the names of the families and number of them, and then on the following day give them funds for ten days' sustenance."

Mr. Pierson having been called home, Mr. Ament remained alone, ministering as best he could, and going, in the mean time, to Peking for further supplies. He continues: —

"I think I have felt the sensations of a soldier under fire for the first time. Comrades have dropped on all sides from an enemy more deadly and pitiless than the leaden bullet. Never did my religion appear more grand and precious, or the presence of Christ more comforting. Surely the law of compensation holds good in spiritual as in financial affairs.

"Finishing our work as rapidly as possible, Mr. Pierson and I bade farewell to that desolate region and the throngs who came to see us depart, and launched our carts for Peking. I well say *launched*, as the roads, by the recent rains, had been reduced to that state of consistency when liquidity and not solidity prevails. Such roads! The imagination of a Dante could not conceive of worse in the region of the lost. At Ho-chien-fu we separated, he going to Pao-ting-fu, I hastening on to Peking, which place I reached August 2, almost as much dead as alive. But weariness seemed to vanish when I entered the pleasant rooms and grasped the warm hand of good Dr. Blodget, with whom Mrs. Ament had been spending her leisure at the hills. It was refreshing to be in association with this learned and good man."

ANTICIPATIONS.

"I am anxious to begin regular, systematic work. How this field of North China cries out for more workers. Our station at Pao-ting-fu would employ two physicians and four preachers, and give them no leisure. I feel more and more that the Chinese demand our best talent. Learning, high scholarship, would find full scope for its exercise in any city of the north. The cordial reception with which we are met in Pao-ting-fu gives us reason to expect that soon the literary and official classes will be listening to our preaching. I anxiously await the day when, in accurate and intelligent phrases, I can preach the gospel of our Lord. I am afraid that long continuance with the people, while unable to converse with them, may blunt the sensibilities and weaken sympathy. The Chinese are as sensitive as any people on earth to these sentiments, and easily distinguish the true from the false."

FIRST IMPRESSIONS.

Mr. Willis C. Noble and wife arrived at Peking, October 8. Mr. N. is to have charge of the business affairs of the mission, taking the place of the late Mr. Hunt. In his first letter, dated October 15, he says: —

"I cannot begin to tell you how glad I am that I have been called to engage in this blessed work of spreading Christ's kingdom in this heathen land, and to follow in the footsteps of so good and consecrated a man as Mr. Hunt. I find the entire mission loud in their praises of his devotion to this glorious work.

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I hope, as soon as I get a sufficient knowledge of the language, to take a chapel of my own, and thus spread the glad tidings of salvation. I was eager to engage in the work before leaving America, but after having seen this people in the midst of their wretchedness and utter degradation, my heart has gone out toward them with ten thousand times more eagerness than ever before to preach Jesus to them. I believe, if our young men at home who love the dear Master could only see this poor wretched people as we see them, they would joyfully offer themselves for this good work."

GOOD NEWS FROM PAO-TING-FU.

Since the foregoing communications were in type other letters have been received from North China. Mr. Ament, writing from Pao-ting-fu, November 12, says: —

"I have some good news to tell you. Yesterday was our communion Sabbath, and a blessed occasion it was. Four candidates, who had been carefully instructed and examined, were received into our little church. The Spirit of the Lord was present, as he had been in our two preliminary meetings. Two of the four persons received were our servants. One of them, but eight months since, was as wild and crazy-brained a heathen as one usually sees. He could not read and seemed to have no disposition to improve his condition. Yesterday he stood before us a *new man* in Christ. For him, indeed, old things were passed away. In external appearance and manners, as well as in intellectual and spiritual character, he has changed more than any man I ever knew. He reads quite readily, and daily studies his Bible with increasing eagerness. Indeed, the three men and one boy who united with us yesterday are remarkable instances of the leading of the Lord, and are the earnest, we trust, of a harvest close at hand. We are full of hope here, as never before.

"The work among the women, under Mrs. Pierson's enthusiastic superintendence, is branching out most wonderfully. Indeed this whole region, like that in Shantung, where Brothers Smith and Sprague are at work, seems to be in a ripened state for the harvest. We feel the Lord brooding over us. Already the work has begun in the hearts of our church members, and we await the fire from on high to illuminate the city and region."

THE CLAIMS OF CHINA.

These hopeful anticipations concerning immediate and large success in China are fully shared by all our missionaries. Rev. L. D. Chapin, of Tungcho, under date of November 19, writes to the foreign secretary: —

"Your intimation in one letter that the next great advance made in the work of the Board must be in China, thrills our hearts with joy and hope. We trust that action was taken at your late meeting in Milwaukee looking to such advance. God is providentially sounding the call to go forward. If we had more laborers now at work in the famine regions of Shantung and Shansi hundreds, if not thousands, might soon be gathered into the church. It is a new experience in North China, or at least a very rare one, for whole villages to stand ready to listen to the gospel, and in some cases to embrace it. This is the precious harvest God is causing to spring up from the seed sown at the sacrifice of precious missionary lives, and now shall we not be able to reap it?

"The China Inland Mission are making noble efforts to plant the gospel in the interior of China. God is giving them the honor of being pioneers in this glorious mission, but they need to be supported by other societies, and it will be a burning shame to us, among others, if we do not plant ourselves alongside of them at some points, or what is still better, strike out in some new lines of advance. Unless our American churches have less spiritual life than I give them credit for possessing, they cannot comprehend the facts of this glorious missionary campaign, and be willing to be counted out.

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"Why do not the young men in our American colleges, medical colleges, and theological seminaries hear the call addressed by the providence of God to each one of them personally to come out and share in the toils and the honors of this service for Christ? I believe that nowhere on the face of the earth, not even in Japan, is there so glorious a field of missionary service as in China."

Madura Mission.

CHANDLERPURAM — A CHRISTIAN COMMUNITY.

REV. J. S. CHANDLER, of Dindigul, under date of December 13, writes: —

"My letter of July last informed you of the dedication of a new building in Chandlerpuram. That congregation had grown so as to comprise all of the 174 souls in the place. When few in numbers they had attended service in Silkuvarpatti, two miles west, and about twenty had been admitted to the church there. But now they were too numerous to attend there and had special interests to draw them thither. So they asked to be separated, and the Silkuvarpatti church cordially agreed that it was better for them to form a distinct church. The church was therefore duly organized on the 9th of September. Fifteen members of the Silkuvarpatti church, and the new catechist and his wife from the Pasumalai church, were present to enter into fellowship. Although the people are poor, and have lost much in the famine, all having been pariahs and coolies, yet their number is large and they are all united together, fifty families of them. Moreover, I was very glad to have Mr. Noyes transfer to me one of his best men, Catechist Solomon, who had just finished a course of theology in Pasumalai.

"Since then several more have been added to the church, and catechist and people have met my anticipations. I look forward to having a pastor there within a few years."

AN AWAKENED PRIEST.

"A priest of the Kallar (thief) caste has become interested in Christianity. He succeeded his father as a priest of a sort of a hermitage, in which the various members of that wide-spread caste are accustomed to worship a trinity of gods, and where water is kept for travelers. He had plenty of land, but the famine made it a desert. His caste people always gave him a portion of their crops, but they had had no crops for two years. He had one other means of livelihood. Being a sacred and honored man wherever he went, the people would receive from him sacred ashes and give food in return. A long course of fever had laid him low, and unknown to me he had received a little famine-relief from one of my agents. His horse had wandered away, and while searching for it he was led to the dedication services of one of our new buildings. There I first made his acquaintance, and invited him to the bungalow. When he came I learned that he had some acquaintance with the Roman Catholic priest of Usalampatti, and that the latter had promised to build him a nice caravanserai near the hermitage, in which he could put up travelers over night and make his living, on condition of his becoming a Roman Catholic. He had not considered that a sufficient reason for changing his religion.

"Having no son by his first wife his caste-people had, in order to secure a succession in the priesthood, prevailed upon him to marry a second wife, and both wives lived with him. He began to come frequently to see me, and I talked to him about putting away the heathen signs, the sacred ashes and a sacred orange-colored cloth he always wore. In reply to his statement that if he put those away his only livelihood was gone, and that in that time of famine there was no work, I agreed to give him his food if he would work in my garden. Although he had never worked in his life he agreed to do so, and spent several weeks with me. He had a great desire to learn to read, and after work-

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ing awhile would go to his studies. Every day I took an hour to read the Bible to him, and thus finished Luke and Acts.

"At length he was persuaded to give up his sacred cloth, and did so publicly at the meeting of the Church Union in July. He was very anxious to have both his wives become Christians, and would occasionally bring them to see the mission establishment. For some weeks past he has not been to see me, because his caste-people, displeased with his prospective conversion, have issued a public proclamation that they will turn him out of the priesthood and choose another to take his place. Our catechist went to see him and found him faithful to his convictions in favor of Christ. Moreover he has not returned to his former livelihood of giving sacred ashes, but has opened a little stall for the exchange of betel leaf and arecanut for grain, and is thus earning an honest living.

"As he has not yet learned to read well, I am very anxious to have him learn enough to read the Bible, for then, I believe, he will be taught of God, if not before. He himself has said, 'I wish to know how to read the Bible; for when I talk, people will not listen, but if I have the book in my hand and read to them, it becomes a sword by which I can slay them.' I desire that others should pray for this man, for he seems to be a person exceptionally sensible and honest in his convictions."

ADHERENTS, AND CONVERTS.

"The annual returns for my station show that the signs of progress previously noted have all been fulfilled. Although seventeen families who hoped for aid have not proved to be Christians, yet my whole number of adherents has increased by 354, making a total of more than a thousand. The number received into the church is 113, one more than the number received in all the mission last year.

"The contributions of the people, the amount received for books sold, and the fees received in my schools, have each more than doubled. The number of castes reached has been greater than ever. We never before had accessions from the weavers, or blacksmiths, or thieves, or carpenters, but now two of the latter caste are to be admitted to the church, and three families of the first two are enrolled in our list of adherents.

"This is a good time to work, and it will be all the more joyful if we are not hampered by having needed money withheld."

LARGE ACCESSIONS.

Rev. W. S. Howland, of Mandapasalai, writes the following encouraging letter: —

"In my last letter I gave some account of accessions. During the last few months, while some have gone back, many more have joined us. They will number in all over 500.

In June I had the pleasure of dedicating two new prayer houses, built in place of two washed away in December, 1877. The people gave nearly one half the cost in each case. In another congregation, some Christians gave a valuable piece of land in the best part of the village, and they are just finishing a prayer house in place of the one washed away by the flood. In another village a new congregation of fifty have built a large prayer house, paying more than half the cost. The help received from the Board, $75, has been of great service, as the expense in the villages for repairs and new buildings has exceeded $200, and there are a number of prayer houses still untouched."

CASTE OVERCOME.

"In a village where Miss Pollock's labors are remembered, is a congregation of Nayaks. They have long wished to unite with the church, but because the pastor in charge was from an inferior caste, they have held back for four years, hoping that I would send another pastor to administer baptism and the Lord's Supper. In June the leading man came to a neighboring vil-

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lage connected with the same church, and asked to be taken as a communicant. The congregation were from a low caste, and the pastor from the same caste was present. I examined the man, and was much pleased with his replies. He was admitted, and sat down with us at the table of our Lord. In September, the communion was in turn administered in this village. The communicants from the low caste village were present. These Nayaks asked that the Lord's Supper might be administered, and when the low caste people had gone home, they might receive baptism and the Lord's Supper by themselves. We could not consent to this. With earnest prayer, the services were commenced. After the sermon I asked all who wished to unite with the church to come forward for examination and admission. After some explanations, thirteen candidates came forward, seven of them being widows. The thirteen were baptized upon profession of their faith, and five children were also baptized. It was to us an exciting scene, and not soon to be forgotten, as we sat down, high and low, at the table of our common Lord and Master.

"In July, Mrs. Howland and I were present at another communion service in another village. Two Nayaks joined us a year ago, and were admitted to communion in January. Since that time their wives have commenced attending meeting. At this communion season, one of the Nayaks presented a child for baptism. The catechist came with his child also. It was an impressive scene, a Nayak and wife, who as heathen, would not have come near the house of the catechist, standing side by side with the catechist and his wife, and without hesitation presenting their child for baptism, in the presence of heathen relatives, who were looking on from a little distance. The school in this village is taught by a lame girl from the same caste as the catechist. The heathen Nayaks send their children. An attempt was made by a few, to start a rival school under a heathen teacher. The man soon left, because unable to secure pupils. In two or three villages relatives of these Nayaks have joined us."

A GIFT OF A PRAYER HOUSE.

"I mentioned, in my last, a man of respectable caste and of some wealth, who had joined us. I visited his village some weeks since. He wished me to see a rest-house he had built as a work of merit some years ago. I found a nice large substantial brick building, and upon closer examination no trace of an image could be seen. It at once occurred to me that it would make a good prayer house, but I said nothing. He had a seat brought, and asked his son to read a few verses in the Bible. I then explained their meaning. He asked me to send a catechist to the village, and then expressed the wish to give this rest-house for a prayer house. 'But,' I said, 'will you allow all castes to come in here?'

"'All who are baptized are of one caste,' was his reply."

AN EXPANDING WORK.

"We have had an unusual number of itineracies, all resulting in great good. In one village a congregation of over twenty, is the direct result of an itineracy in July. In the same itineracy a Zemindar invited us to preach in the street near his house, and attended the meeting 'in state.' He acknowledges that Christianity is true, and wishes to join us, but fears persecution.

"I have just returned from a tour in the southern part of the station district. I found over twenty new adherents in each of two villages. In another fifty, and now in another village where we had ten names last year, the register has 130 names. I need two more catechists, imperatively, but have not the money, and must leave two congregations, one of 50 and the other of 60, in the care of catechists who live at some distance. I have already had to take two new men, or I could not have done even this. The work is growing upon us rapidly."

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THEY FLY AS A CLOUD.

Following this report there comes a later and more remarkable record of accessions at Mandapasalai. Under date of December 16, Mr. Howland writes: —

"We have just finished collecting the statistics for this station. We have suffered severely from the famine. The total number of Christians reported at the close of last year for this Mandapasalai station was 1636. This number has been further reduced by 128 deaths. There have been only 19 births during the year. These deaths minus the 19 births, reduce the 1636 to 1525. But to counterbalance this loss a great many have joined us. Up to July 1st enough had joined us to make our total of Christians for this station 2,254. In other words, 746 have given up idols and become Christians. Since July 1st, more than 230 have joined us, making a grand total for the last eighteen months of 976. Surely this is the Lord's work. These all need teachers, for they come to us very ignorant. How Brother Taylor would rejoice, were he living, to see such a harvest of souls in this station where he labored so long and earnestly! Surely this is the work of the Holy Spirit, and to God be all the glory. What are we that we should have this privilege! What are we, that we should guide this people! The work is still going on. Yesterday there came to me the swords, knives, clothes, and bangles of a devotee who was a man of respectable caste. He is now reading and devoutly studying the Bible. Last week another man sent me his household idol and the spotted skin used in worshiping it. I know that you are all praying for us."

Western Turkey Mission.

MARSOVAN — THE EVANGELICAL WORK.

IN another part of this number will be found Rev. Mr. Tracy's account of the changes which met his eye on his return to Turkey after an absence of three years. His letter, dated Marsovan, December 9, gives also an account of evangelical work. He writes: —

"I need not stop to speak of the warm welcome we received from missionary and native friends, out on the plain and in the city, on our arrival here; it was another day of joy and love. We were gratified at the progress the work has made in three years, alike among the influential and the lowly. We find a full church and full schools, with a good deal of momentum in the work. This church contributes to the Lord's work, annually, about a hundred Turkish pounds, or — measured by the scale of a laborer's wages and living in any American town of ten or fifteen thousand people — about three thousand five hundred dollars.

"A young brother was ordained as pastor over the church, soon after our arrival, Mr. Mängäsär, a graduate of Robert College, and of Marsovan theological seminary. In the presence of twelve hundred people we laid our hands on his head. It was a day long waited for, and long to be remembered, a day of holy joy and much prayerfulness. May the Lord add his blessing! The happy wedding of the young pastor with an estimable young lady, a graduate of the Girls' Seminary, soon followed. They are settled in the midst of a loving people."

AMASIA AND HEREK.

"Establishing ourselves speedily in the quarters vacated by Brother Riggs and family, on his departure for Athens to perfect himself in the Greek language, preparatory to giving instruction to Greek students here, we made some provision for winter, and Mr. Smith and I hastened to improve the fine fall weather for a tour of two hundred miles. We spent a few days at Amäsia, interesting by reason of its sublime mountain surroundings, of its ruins and rock-tombs, of the beautiful Iris that flows through it, of the castle of Mithridates, that overhangs it on cliffs a thousand feet high, but more interesting still by

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reason of the battle now going on in the hearts of its inhabitants between the religion of Jesus Christ and the superstitions of men. The evangelical Christians of the place have increased to the number of 160. Rev. Mr. Avedis, our co-laborer in the seminary, is located there temporarily, and doing a very useful work.

"After a few days among these brethren, we passed on to Herék, forty-five miles, where we spent a day and a night. Here we found a few brethren whom we encouraged in the good work, and who encouraged us by pledging a tenth of their incomes to the Lord's work."

CHRISTIAN MOUNTAINEERS.

Mr. Tracy in his tour came to Aza Baghi, a village high on the forest-covered mountains, supplied by a preacher who spends his summers there and his winters at Herék. The thrilling account he gives of the heroism of Mariam, the wife of this preacher, will be found in the *Life and Light* for this month. The story, in connection with the following statements concerning the vigor and piety of the people of Aza Baghi, is as refreshing as a mountain breeze: —

"I can never forget our visit at that mountain village, the incomparable, genuine 'mush and milk' furnished us, and the incomparable appetites with which we ate it, the excellent dishes of other sorts. But above all shall I remember the hearty, childlike love of the people, their manly appearance and beautiful simplicity. The men are mighty, physically, and brave of heart. They pursue the Circassian robbers with deadly weapons, and recover stolen animals. They dance over the mountains in their strength, where our breath falters half-way up the steeps. They hunt the wild boar and the wolf; in time of deep snow they pursue the deer on snow-shoes and catch them by the horns, bringing them home alive. They are as skillful on the trail as American Indians, following readily on the track where I could not distinguish the least sign of a foot-print. But they come like loving children to prayers by torch-light in our log lodge. The soil of their hearts is the best to be found for the reception of the good seed of the word. Half the village have already received the truth. They have a little church built of logs split with the saw, and quite neat. They have agreed to *tithe their time* and build a parsonage in similar style, with four rooms. The songs of Zion ring in the village and echo through the mountain forests. The people are advancing in education. Here is the fountain head of a community which is to be mighty in influence a hundred years hence. If any one supposes they were naturally good and noble, I can assure him that it was in a very limited sense. Before they received the gospel they were little better than a nest of robbers."

TOCAT AND ZILLEH.

"We spent several days here, flourishing in body and spirit, then set out for Tocat, for the purpose of visiting Mr. and Mrs. Perry, who have come from Sivas to spend the winter. We crossed six great mountains that day, passing through deep forests much of the way. Occasional rude villages relieve the solitude. We descended into the plain of Tocat by a long, winding road, and reached the city at dusk. There our souls were refreshed among our friends during two days. Tocat is hopeful yet, and a very important point. Thence we made our way toward Zilleh, lodging at a village the first night, in an apartment with three horses, five or six cows, and innumerable animals of a much smaller class, also one soldier, sick with fever and ague, whose groans kept us awake when other things did not.

"Nearing Zilleh, a goodly company of brethren came out to meet us on horseback. The work is new in that place, but progressive; the preacher is a live man. They have prepared a place of worship with help from us. This work was just accomplished, and all wished to have the dedication on this

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occasion, but there remained a debt of fifteen hundred piasters, and we told them they could not dedicate to the Lord what was not their own. They were disheartened about trying to raise it, but we encouraged them, and they proceeded to subscribe, when lo! they overshot the mark, and instead of 1,500 piasters they raised 3,300, one quarter of which we contributed. There was overplus enough to go far towards finishing the preacher's rooms. It was a glorious day for Zilleh. We might report, as Cæsar did, from this place, 'I came, I saw, I conquered.'"

Central Turkey Mission.

AINTAB — CENTRAL TURKEY COLLEGE.

REV. DR. RIGGS, of Constantinople, while on a visit at Aintab, writes of what he found in that city: —

"The three Sabbaths that we have been here I have looked in upon the three congregations. In the 1st Church I preached at the pastor's request in Armenian, he interpreting for me in Turkish. The congregation was about six hundred; that at the 2d Church about the same, and at the third place of worship (no church yet organized) about one hundred, the day being rainy. This enterprise is an interesting one, though not yet self-supporting. It is in an Armenian quarter of the town, at considerable distance from the other churches, and draws in hearers who would not venture to go to the other places of worship.

"The Central Turkey college seems to me to be doing a very important work. Mr. Trowbridge is indefatigable. Professor Bezjian is the right man in the right place, and all the teachers seem to be earnest Christian men. The pupils also are most of them mature, serious young men, a majority of them hopefully pious, and more than a fourth part of them desirous to prepare for the ministry of the gospel. This gives tone and character to the institution from the start. It reminds me of the early days of Amherst College, and indeed of the *early* days of our oldest American colleges, which were dedicated 'to Christ and the church.' Oh, that some of our large-hearted, wealthy Christian men, who are giving their tens or hundreds of thousands to old, established institutions, would remember and aid this struggling infant institution, the only one of its kind for a region about as large as all New England, a region stretching from the borders of Syria to the middle of Asia Minor, and from the Mediterranean to the Tigris."

Eastern Turkey Mission.

AN EVANGELICAL SOCIETY.

REV. GEORGE C. RAYNOLDS, of Van, writes of a journey taken to Bitlis, passing on his way through several villages where he preached and talked with the people. Among the villages visited was Aghagh, which is entirely Protestant, more than one third of the adult population being already church members, and several others candidates for membership. Mr. Raynolds continues: —

"The main object of our journey was to attend the annual meeting of our Evangelical Society, which began on Sunday, October 20. The exercises of the meeting were briefly as follows: Sunday morning the address of the President, on the Christian duty of fruit-bearing. At noon, a communion service, after which was held a special service in which the need of preachers, and the honorable nature of the preacher's calling, was set forth. Monday, Tuesday, and Wednesday forenoons were occupied with sessions of the Executive Committee, in which the details of the work were arranged. The public meetings of the society occupied the afternoons from Monday until Friday. The first day was devoted to hearing reports of officers and accounts of the progress of the work in various parts of the field. Tuesday's session was occupied with a discussion of the question, 'What are the mutual duties and

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relations of preachers and peoples'; led by Pastor Simon, of the Bitlis church. Various meetings were held with the helpers who were present, for mutual edification and counsel, and the consideration of questions of directly practical and spiritual importance."

SELF-HELP.

"Seven different communities have made monthly concert contributions to the society's treasury, amounting in the aggregate to 1,551 piasters = about $78. This is in addition to what the different communities pay toward the support of their own institutions. Three hundred and five piasters were also received during the year as membership fees. This is very creditable, considering the hard times — and however much hard times may mean in America, it means tenfold more here. But the great value of the society consists in its inculcating the idea that the evangelization of this land is the proper work of the people themselves, and that foreign assistance is aid granted them in this work, instead of the contributions of the people being aid granted the Board in its work. The making clear and emphasizing of this fact, I consider the great thing accomplished by this meeting."

LED BY GOD'S WORD AND SPIRIT.

"A young man was present at the meeting, from a village among the mountains south of the Moosh plain, who wanted to devise means for introducing the gospel in his village. I spent an hour very pleasantly, in hearing the story of his life.

"He says that ten years since, he being then quite a youth, his father, who is in comfortable circumstances, sent him to a neighboring monastery to obtain a little education. The vartabed started out, in the early winter, to collect the "dues" of the monastery from the villages, and took this young man, whose name is Stepan, with him. Having friends at the Protestant village of Havodarik, they stopped there a day or two, and a very severe snow-storm made it impossible for them to proceed. The vartabed spent much of his time in religious discussion with the Protestant teachers, and Stepan was an interested listener. Pastor Simon, of Bitlis, also visited the village during their stay. The young man was presented with a Testament, which he kept at another house, and read when he could do so without the vartabed's knowledge. The reading and conversations opened up a new world to him. After some time, when the road to his home had become passable, his father sent for him to return. He had some of the villagers bring his precious Testament outside the village, where he could take it unobserved, and when he reached home, he made a little bag for it and hung it about his neck, and henceforth it was his constant companion. During the next year or two, the opposition of friends somewhat cooled his ardor, till the vartabed again took him on a collecting tour. This time they fell in with the Protestants at Sert, and his zeal revived. He was also able to visit Bitlis, where he received encouragement from Mr. Knapp, Pastor Simon, and others."

FAITHFULNESS UNDER OPPOSITION.

"Soon after his return home, his father insisted on his marrying, and as a number of ecclesiastics came together, at their village, to attend the funeral of a priest, the time was considered favorable for the performance of the ceremony. As a preliminary thereto, they took away his Testament, and a Bible and Hymn Book he had obtained during his recent visit at Bitlis. They proposed to throw them into the fire. He entreated, 'Do what you choose with them, but do not destroy them.' They finally took them to the monastery, where all but the Bible were torn up. After this, persecution grew more severe, and he left home, with others from his village, who were going to the capital to procure work. He remained away three or four years, and became identified with a Protestant community. This summer he has returned to his

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home, and hopes, during the winter, to open a school in his own house, and labor to enlighten his friends and neighbors.

"The case seems especially interesting to me, as showing how God, by apparently accidental, but really providential means, introduces the light of the gospel, even where his living messengers have never penetrated."

GLEANINGS FROM LETTERS.

— A great many people came out to meet us as we approached our new home with hearty salaams, and at one point we found the schools drawn up in rank, singing at the top of their voices the familiar air, "Glory, glory, hallelujah." I could not catch the words in all the confusion, but interpreted it as a song of welcome. The American flag was flying from the mission premises, and the seminary bell ringing. So we had altogether quite a triumphal entry into the city. — *Rev. W. C. Dewey, Mardin.*

— We have lost the long-hoped for opportunity of being the first mission to occupy Shansi. Seven missionaries, three male and four female, of the "China Inland Mission" have gone into the interior with the expectation of making Tai'-yuen, the capital of the province, their permanent home. Paoting-fu now ceases to be the out-post of stations in North China, and becomes in fact the base of supplies for those pioneers far to the westward. — *Rev. W. S. Ament, Pao-ting-fu.*

— "Many things of interest have happened within the last few months. The attack on the premises of the English mission, in the city of Foochow, last September, has excited much interest all along the coast. One thing that gives the matter special interest is that it has happened in one of the treaty ports, and hence is a gross violation of treaty. The actual amount of damage was not great, and though the senior missionary, Rev. Mr. Wolfe, was severely handled by the mob, he received no dangerous injuries. The mandarins who connived at the disturbance have offered to repair all the damages, but the missionaries and the British consul feel that this will do but little good so long as the instigators and leaders of the mob are untouched, and go about boasting of future mischief. Many foreigners in China, who are even adverse to missionaries and their work, are anxious that the offenders in this case should receive condign punishment, because of the treaty violation involved.

"Our annual meeting with our helpers this year, which came off the second week in October, was one of more than usual interest. To my own mind the most interesting feature was the decided evidences of the growth, both of mind and heart, in the helpers. There were two or three especially who, two years ago, seemed very doubtful candidates for the ministry, but are now coming to the front as earnest and able men.

"There has never been a time in the previous history of the work at Foochow when the native helpers were so heartily in sympathy with the missionaries, or the common people so accessible as now. About three weeks ago, with my family, I left Foochow for Shanghai. We found the steamer destined to call first at Wenchow. This is one of the newly opened ports. Its site, a wide and fertile plain surrounded by rugged mountains and intersected by numerous watercourses, is exceedingly beautiful. The city itself is laid out with considerable regularity, and is clean and well drained. The streets are almost straight, which is quite wonderful for a Chinese city, for the Chinese think that bad luck flows in straight lines, and roads, streets, ditches, etc., should be crooked to confuse and

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disperse all evil influences. The China Inland Mission have a station at Wenchow, and have gathered about one hundred members." — *Rev. J. E. Walker, Shau-wu*, in *San Francisco Pacific.*

— The Chinese work is opening with increasing interest. There are so many Chinese here now, and so many coming, that more systematic and extended effort ought to be made to bring them under Christian influence. The people have been kindly disposed, and the work done in behalf of the Chinese has been carried on by their contributions and coöperation. We ought to have one or two Chinese colporters, or teachers and preachers, on each island. And there is a great work for somebody to do among the mechanics and laborers, of all sorts, coming by fifties from California by almost every steamer. There is an influx of undesirable characters constantly going on, which adds another difficulty to the many already in operation in hindrance of the growth of vital piety. — *Rev. C. M. Hyde, D. D., Honolulu.*

— We visited two new islands, Aur and Molwonlap, on the latter of which we landed a missionary teacher from Namerik. This teacher, belonging to the family of the ruling chief on Molwonlap did not require pecuniary assistance. The Higlo chief of this island, Jurtake, holds sway over all the Radak islands north of Aur. — *Rev. J. F. Whitney, Ebon, Micronesia.*

MISCELLANY.

A BELIEVING PEOPLE.

OF the recent Missionary Conference in London the editor of *The Family Treasury*, of Scotland, says: —

"If ever there was a place in which *faith reigned* — a simple, sublime, unfaltering faith — it was that Mildmay Hall, London, in which men met for the single purpose of consulting together about the extension of the Redeemer's kingdom. As I sat day by day, a watchful spectator, and listened to what this missionary and the other had to tell of what God had done in China, and Japan, and the South Sea, and among the Red Indians, and in Africa, I detected nowhere the faintest hint of a doubt as to whether or not Christianity is the true religion, or whether or not it is destined to cover the earth. To these men the whole thing was a tremendous reality. *They* had not been sitting in their studies, brooding over speculative difficulties. They had seen the habitations of cruelty with their own eyes. They had themselves translated the whole Word into barbarous tongues, and could speak of the effects produced by its circulation. They had witnessed idolatry slowly disappearing before the Cross, and lands growing brighter and better and happier under the genial influences of the gospel. The questions of whether the world could be subjugated to Christ, or whether, if the conquest were achieved, it would be benefited, had long passed, for them, out of the region of discussion. They *knew* what the truth was, and what it could do, and it was cheering and stimulating even to listen to the quiet assumption, which ran through all their addresses, that of course they were on the winning side, and that by and by the kingdoms of this world would become the kingdom of Jesus Christ."

THE SCRIPTURES FOR CENTRAL AFRICA.

A MOST interesting discovery has recently been made by Bishop Steere, of Zanzibar, on the east coast. It is that the Swahili version of the Word of God, translated by himself, is intelligible to some of the tribes living around the great central lakes of Africa. The bishop says, "We have had the happi-

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ness of putting a great many copies in circulation. Even in Uganda, Mtesa, the king, understands Swahili, and the consul-general has just asked me for copies of our Swahili translations to send up to him, with the answer to his messages." Our new missionary brethren in the interior, on the discovery of this interesting fact, will of course set to work at once in the formation of adult schools, teaching the people to read, so as to render the Swahili Scriptures of practical value. — *Illustrated Missionary News.*

BIBLIOGRAPHICAL.

The Races of European Turkey. Their History, Condition, and Prospects. In three parts. Part I. The Byzantine Empire. II. The Modern Greeks and the Albanians. III. The Turkish Slavonians, the Wallachians, and the Gypsies. By EDSON L. CLARK, member of the American Oriental Society. Author of "The Arabs and the Turks." New York: Dodd, Mead & Co. 1878. 532 pp. 8vo.

This goodly volume, as the title indicates, describes the people among whom the American Board has some of its most prosperous missions. With the companion volume, on the Arabs and the Turks, published a few years ago, by the Congregational Publishing Society, it furnishes a compendious and clear account of the characteristics and of the civil and social condition of the European part of what was recently the Turkish Empire. Mr. Clark has a compact, lucid, picturesque style; he gives in a pleasant form what people generally want to know; his narrative is not clogged by dead-wood, nor overburdened by details of interest only to the student. The learning which underlies the text seems sufficient, and no display is made of it. We do not know where else to find in the same compass, as much that is both trustworthy and entertaining about the conglomerate nationalities, of whom in the recent Russo-Turkish war we have heard so much and most persons have known so little. Friends of the Turkish missions will specially welcome both of Mr. Clark's volumes.

ARRIVALS.

REV. C. C. TRACY and wife, at Marsovan, in November; Rev. Henry Marden and wife, at Marash, December 7; Rev. Willis C. Dewey and wife, at Mardin, November 8; Rev. John P. Jones and wife, at Madura, December 16; Rev. Charles Hartwell and wife, at Foochow, December 1; Miss Ella J. Newton, at Foochow, December 1.

DEPARTURES.

REV. J. K. KILBOURN and wife, for Guadalajara, Western Mexico, January 22.

DEATHS.

IN Philadelphia, January 5, Rev. Elias R. Beadle, D. D., a missionary of the American Board in Syria, from 1838 to 1842.

In Gorham, Me., January 28, Rev. William Warren, D. D., late District Secretary of the A. B. C. F. M.

DONATIONS FOR A MISSION TO CENTRAL AFRICA.

[Pledges have been received as follows: From Robert Arthington, Esq., of Leeds, England, £1,000, and from an Episcopalian, Boston, Mass., $500.]

Previously acknowledged, see February "Herald,"	$324 72
Wyoming Co., N. Y., A friend	9 90
	$334 62

DONATIONS RECEIVED IN JANUARY.

MAINE.

Cumberland county.
Gorham, 1st Cong. ch. and so., with other dona. to const. MARSHALL IRISH, H. M. 26 25
Portland, State St. ch. and so 413.88; High St. ch. and so. 150; 563 88
Yarmouth, 1st Cong. ch. and so. 18 26—608 39
Hancock county.
Orland, Mrs. Buck and daughter, 30 00
Kennebec county.
Augusta, South Cong. ch. and so. 234.25; A friend, 2 236 25

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Richmond, Cong. ch. and so. 10 00
Winthrop, Mrs. Narcissa Bourne, 5 00—251 25
Penobscot county.
Brewer, G. A. Snow, 5 00
Hampden, Cong. ch. and so. 12 25—17 25
Piscataquis county.
Monson, R. W. Emerson, 20 00
Union Conf. of Churches.
Hiram, Cong. ch. and so. 1 65
Washington county.
Machias, Machias, 4 00
York county.
No. Newfield, Susan Marston, 5 00
937 54

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
Keene, 1st Cong. ch. and so. 32 96
Coos county.
Lancaster, A friend, 10 00
Grafton county.
Bristol, Cong. ch. and so. 9 45
Lebanon, Cong. ch. and so. 56 00
Lyme, Cong. ch. and so. 5; Layman, 5; 10 00
Orford, John Pratt, 15 00
Woodsville, Mrs. S. C. Quimby, 1 00—91 45
Hillsboro co. Conf. of Ch's. George Swain, Tr.
Amherst, Cong. ch. and so. 30.06; Mrs. A. A. Davis, for the Dakota mission, 2; 41 06
Antrim, Presb. ch. 8 75
Bedford, Emily J. Haselton, 10 00
Francestown, Joseph Kingsbury, 10 00
Greenfield, A. N. Hardy, 1 00
Hollis, Cong. ch. and so. 16 33
Manchester, Franklin St. ch. and so. 200 00
Milford, Cong. ch. and so. 20 54
New Ipswich, Leavitt Lincoln, 10 00—317 68
Merrimac county, Aux. Society.
Boscawen, 1st Cong. ch. and so. 14 27
Concord, Family Mite Chest, 5 00
Pittsfield, John L. Thorndike, 10 30—29 57
Rockingham county.
Atkinson, Cong. ch. and so., to const. Rev. Frank H. Kasson, H. M. 50 00
Chester, Cong. ch. and so., to const. Charles H. Knowles, H. M. 100 00
Derry, 1st Cong. ch. and so. 38 00
Londonderry, Jefferson Caldwell, 10 00
Windham Depot, Horace Berry, 10 00
——A friend, 5 00—213 00
Strafford county.
Dover, 1st Cong. ch. and so. 125 00
Rochester, Cong. ch. and so. 50 00—175 00
Sullivan county Aux. Soc. N. W. Goddard, Tr.
Claremont, Cong. ch. and so. m. c. 4 40
874 06

Legacies.—Newport, Frederick Chapin, by David A. Newton, Ex'r (and interest), 121 00
Portsmouth, Dea. Joshua Brooks, of the North Ch., by Henry A. Yeaton, Ex'r, 500 00
1,495 06

VERMONT.

Addison county.
New Haven, Mrs. Eliza Meacham, 50 00
Orwell, Miss Lovisa Root, 10 00—60 00
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
St. Johnsbury, North Cong. ch. and so. 464.83; Rev. Henry Fairbanks, 1,000; 1,464 83
Chittenden county.
Burlington, C. A. Hibbard, 20 00
Westford, Cong. ch. and so. 18 00—38 00
Lamoille county.
Wolcott, Cong. ch. and so. 6 00
Orange county.
Thetford, Thank-offering, 10 00
Tunbridge, Cong. ch. and so. 5 09
Wells River, Mrs. J. H. Carbee, 1 00—16 09
Orleans county.
Coventry, Cong. ch. and so. 15 50
Derby, Cong. ch. and so. 14 00
Newport, Cong. ch. and so. m. c. 7 00
West Derby, Rev. John Fraser, 5 00—41 50
Rutland county.
Pittsford, Cong. ch. and so. 25 00
Rutland, Cong. ch. and so. (of which from J. M. Haven, to const. Wm. Fuller, H. M.) 299.56; Mrs. Dr. A. Walker, 10; James Ledget, 5; 314 56—339 56
Washington county, Aux. Soc. G. W. Scott, Tr.
Northfield, Cong. ch. and so. 12 86
Worcester, Cong. ch. and so. 1 00—13 86
Windham county, Aux. Soc. C. F. Thompson, Tr.
Brattleboro, H. 10 00
West Brattleboro, Cong. ch. and so. 4 57—14 57
Windsor county.
Ascutneyville, Mrs. J. B. Davis, 5 00
Springfield, Charles Haywood, 5 00
Windsor, Cong. ch. and so. 26 25—36 25
2,030 66

MASSACHUSETTS.

Barnstable county.
Falmouth, 1st Cong. ch. and so. m. c. 21 75
Harwichport, F. Snow, 5 00
Yarmouth, 1st Cong. ch. and so. m. c. 23 52—50 27
Berkshire county.
Great Barrington, 1st Cong. ch. and so. 100 00
Pittsfield, Mrs. Phineas Allen, 50 00—150 00
Bristol county.
Attleboro, 2d Cong. ch. and so. 48 64
Fall River, 1st Cong. ch. and so. 112 54
Somerset, Cong. ch. and so. 10 00
South Attleboro, Cong. ch. and so. 16 13
Taunton, Trin. Cong. ch. and so. 50 00—237 31
Brookfield Asso'n. Wm. Hyde, Tr.
Brookfield, Ev. Cong. ch. and so. 20 00
North Brookfield, Cong. ch. and so. 8 56—28 56
Essex county.
Lawrence, Lawrence St. Cong. ch. and so. add'l, 51.73; Eliot Cong. ch. and so. 21.31; 73 04
Essex county, North.
Georgetown, 1st Cong. ch. and so. 1 30
Haverhill, North Cong. ch. and so. 10; Mrs. Abby B. Kimball, 10.30; 20 30
Ipswich, 1st Cong. ch. and so. 60 00
Newbury, 1st Cong. ch. and so. 31 50
Newburyport, Whitefield Cong. ch. and so. 12 66—125 76
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane St. ch. and so. 37 41
Danvers Centre, A friend, 90
Gloucester, Cong. ch. and so. 100; A friend, 50; 150 00
North Beverly, 2d Cong. ch. and so. 15 00—203 31
Franklin co. Aux. Society. William F. Root, Tr.
Ashfield, Cong. ch. and so. 34.75; Mrs. Daniel Williams, for Dakota mission, 30; 64 75
Colerraine, Cong. ch. and so. 10 00
Conway, Cong. ch. and so. 94 22
Greenfield, 1st Cong. ch. and so. 6.08; 2d Cong. ch. and so. 218.56; 224 64
Montague, Cong. ch. and so. 27 60
Shelburne Falls, E. Maynard, 20 00
Sunderland, Cong. ch. and so. 3 00—444 21
Hampden co. Aux. Society. Charles Marsh, Tr.
Chicopee, 2d Cong. ch. and so. 34 35
Monson, E. L. Coburn, 10; Mary L. Coburn, 10; 20 00
Westfield, 2d Cong. ch. and so. 20.19; N. T. Leonard, for a helper in Eastern Turkey, 112.50; Mrs. M. E. Richardson, 10; 142 69
West Granville, Cong. ch. and so. 12 50
West Springfield, Park St. ch. and so. 52 89—262 48

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Hampshire county, Aux. Society.
Amherst, S. C. C. S. 10 00
Goshen, Cong. ch. and so. 11 27
Granby, Individuals, 19 50
Hadley, 1st Cong. ch. and so. 39 00
Northampton, 1st Cong. ch. and so. 161.40; Edwards Cong. ch. and so. 114.24; A friend, 170; 445 64
North Amherst, Cong ch. and so., with other dona. to const. S. E. Harrington, H. M. 35 00
South Amherst, Cong. ch. and so. 10 00—570 41

Middlesex county.
Allston, A friend, for Mrs. Renville's work, 3 00
Arlington, Cong. ch. and so. 50 00
Cambridge, No. Ave. ch. and so. 10 00
Cambridgeport, Prospect St. ch. and so. 136.85; Pilgrim ch. and so. 13.28; 150 13
Lowell, High St. ch. and so. 77 52
Malden, Two friends, 1 90
Maplewood, 1st Cong. ch. and so. 14 16
Marlboro, Union ch. and so. 143 20
Natick, S. E. Hammond, 50 00
Newton, Eliot Cong. ch. and so. 281 36
Newton Centre, 1st Cong. ch. and so. 94 44
North Cambridge, George F. Wade, 50 00
Sherborn, Pilgrim Cong. ch. and so. 20 00
Somerville, Franklin St. ch. and so. 8 83
Waltham, Trin. ch. and so. 15 51
West Somerville, Cong. ch. and so. 4 29
Wilmington, Cong. ch. and so. to const. Rev. Daniel P. Noyes, H. M. 75 83
Woburn, 1st Cong. ch. and so. 40 95—1,091 12

Middlesex Union.
Groton, A friend, 2 00
———, A friend, to const. Charles W. Houghton, H. M., 100 00—102 00

Norfolk county.
Braintree, 1st Cong. ch. and so. 20 50
Brookline, Harvard Cong. ch. and so. 135 50
Hyde Park, 1st Cong. ch. and so. 35 75
Randolph, 1st Ch., E. Alden, 75 00
South Franklin, Union Cong. ch. and so. 3 13
South Weymouth, 2d Cong. ch. and so. 51 00
Wellesley, P. D. C. 5 00
Weymouth and Braintree, Union ch. and so. 41 17
Wrentham, Cong. ch. and so. m. c. 8 00—375 05

Plymouth county.
Abington, 1st Cong. ch. and so. 11 21
Bridgewater, Rev. Isaac Dunham, 5 00
Hingham, Ev. Cong. ch. and so. 31 43
Marion, Cong. ch. and so. 10 00
No. Middleboro, A friend, 5 00
Plymouth, Ch. of the Pilgrimage, 36 90—99 54

Suffolk county.
Boston, Park St. ch. (of which 200 from Mrs. Nancy B. Curtis), 1,067.76; Old South ch. 1,021.84; Mt. Vernon ch. 668.80; Central ch. 318.32; Central ch. (Jamaica Plain), 300; Winthrop ch. (Charlestown), 268.94; Eliot ch. 268.66; Phillips ch. 206; Highland ch. 156.12; Union ch. 103.67; Berkeley St. ch. 30.59; Salem and Mariner's ch., Rev. Charles Nichols, 20; Maverick ch. (m. c. for 1878), 17.32; S. A. Quincy, 40: A friend, 30; The Old Friend, 25; Cyrus Brewer, 20; Amie, 10; E. S. F. 10; David Pike, 5; A friend, 2; 4,590 02

Worcester county, North.
South Royalston, Cong. ch. and so. 10; Edwin Patch, 10; 20 00

Worcester co. Central Asso'n. E. H. Sanford, Tr.
Oxford, 1st Cong. ch. and so. 21 52
West Rutland, Otis Demond, 10 00
Worcester, Central ch. 368.04; do. m. c. 7.55; Union ch. 86.13; Samuel W. Kent, 10; 471 72—503 24

Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Blackstone, Cong. ch. and so. 14 14
East Douglas, Cong. ch. and so. 56 13
Millbury, 1st Cong. ch. and so. 70 20—140 47
———, For native helpers at Van, Turkey, 50; in Japan, 50; in China, 50; 150 00

9,216 74

Legacies. — Berkshire co., Samuel Gates, by John S. Perry (prev. paid 1,631.52), 300 00
Southampton, Hannah L. Sheldon, by Gaius Lyman, 25 00
Wilmington, Jonathan Manning, by Levi F. Manning, Ex'r (prev. paid 1,000), 247 00

9,788 74

RHODE ISLAND.

Barrington, Mark A. Herrick, 5 00
Bristol, Mrs. Maria DeW. Rogers, 500; Miss Charlotte DeWolf, 500; 1,000 00
Little Compton, United Cong. ch. and so. 57 12
Newport, United Cong. ch. and so. bal. 127 36
Pawtucket, Cong. ch. and so. (of wh. 35 for Papal Lands), to const. George E. Miller, H. M. 160 00
Providence, Beneficent Cong. ch. and so. 65.34; Pilgrim Cong. ch. and so., to const. Mrs. Abbie H. Preston, H. M. 30; Anthony B. Arnold, 100; 195 34—1,544 82

CONNECTICUT.

Fairfield county.
Black Rock Cong. ch. and so. 4 45
Fairfield, 1st Cong. ch. and so. m. c. 56 51
Greenfield Hill, Cong. ch. and so. 17 71
Greenwich, 2d Cong. ch. and so., to const. Joseph L. Roberts and Mrs. Maria L. Roberts, H. M. 407 21
Stamford, T. Davenport, 2; 1st Cong. ch. and so., from the Huxton estate, 6; 8 00—493 88

Hartford county. E. W. Parsons, Tr.
Broad Brook, Cong. ch. and so. 14 00
Collinsville, Miles Chidsey, 5; H. N. Goodwin, 3.30; 8 30
Hartford, Asylum Hill ch. and so. 483.44; Mrs. Mary C. Bemis, 101; A friend of missions, 50; 634 44
Kensington, Frances Wright, 5 00
New Britain, 1st Cong. ch. and so. 230 84
Plainville, A friend, to const. Mrs. Abigail J. Clark, H. M. 100 00
Southington, Cong. ch. and so. 154 72
West Hartford, A friend, 5; In memory of Miss A. F. May, 1.50; 6 50—1,153 80

Litchfield co. G. C. Woodruff, Tr.
Goshen, Mrs. A. O. Crandall, 1 00
New Hartford, North Cong. ch. and so. 8 57
New Milford, Two friends, 15 00
Norfolk, Cong. ch. and so., to const. R. I. Crissey, E. Burr, P. E. Curtiss, Mrs. A. R. Curtiss, A. Wooster, Harriet Brown, and Louisa P. Stevens, H. M. 700 00
Salisbury, Cong. ch. and so. 121 50
Thomaston, Cong. ch. and so. 17 40
Warren, 1st Eccl. ch. and soc. 22 00
West Winsted, 2d Cong. ch. and so. 43 54
Winsted, E. E. Gilman, 10 00
Woodbury, Benj. Fabrique, 20; Mrs. E. L. Curtiss, 10; 30 00—969 01

Middlesex co. E. C. Hungerford, Tr.
Cromwell, Cong. ch. and so. 90 00
Deep River, Cong. ch. and so. 89 39
Killingworth, Cong. ch. and so. 20 26
Middle Haddam, 2d Cong. ch. and so. 11 79
Old Saybrook, Cong. ch. and so. 8 67—220 11

New Haven co. F. T. Jarman, Agent.
Cheshire, Cong. ch. and so. 43 00

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Guilford, 1st Cong. ch. and so. 36 00
Milford, "Plodder," 5 00
New Haven, 1st Ch. 796.81; do. Mrs. J. A. D. 100; North ch. 274.67; College St. ch. 121.59; Davenport ch. 21.86; Taylor ch. 8; Dr. W. W. R. 2; 1,324 93
Orange, Cong. ch. and so. 7 15
Woodbridge, Cong. ch. and so. 94 81—1,510 89
New London county. L. A. Hyde and L. C. Learned, Tr.'s.
Jewett City, Cong. ch. and so. 18 50
Liberty Hill, Mrs. M. A. Preston, 90
Norwich, 1st Cong. ch. and so. add'l, 10; 2d Cong. ch. and so. m. c. 36.84; 46 84—66 24
Tolland county. E. C. Chapman, Tr.
Gilead, Cong. ch. and so. 67 60
No. Coventry, Cong ch. and so. to const. L. HENRY GAGER, H. M. 149 20
Union, Cong. ch. and so. 22 00
Willington, Cong. ch. and so. 5 00—243 80
Windham county.
Brooklyn, 1st. Trin. ch. and so. 34 00
Hampton, Harriet Colman 1 00
Thompson, Cong. ch. and so. 144 00
Wauregan, Cong. ch. and so. 15 00
Woodstock, 1st Cong. ch. and so. to const. Mrs. SARAH A. WOODARD, H. M. 11 00—205 00
—— An old friend, 100 00

4,962 73

Legacies. — Tabitha Skilton, by George C. Woodruff, 50 00

5,012 73

NEW YORK.

Albany, 1st Cong. ch. and so. 149 51
Arkport, Jarvis P. Case, 2 00
Brentwood, E. F. Richardson, 3 00
Brooklyn, New England ch. 17.29; Ch. of Pilgrims, W. F. Merrill, 25; J. Davenport, 50; Mary S. Benedict, 3; Julia A. Benedict, 2; 97 29
Canaan Corners, Mrs. A. Barstow, 10 00
Chestertown, R. C. Clapp, 1 00
Coxsackie, M. Lusk, 5 00
East Bloomfield, 1st Cong. ch. and so. 61 08
Geneva, Mrs. D. A. Foster, 10 00
Kiantone, Cong. ch. and so. 14 00
Lenox, Mrs. A. H. D. Johnson, 2 80
Lockport, 1st Cong. ch. and so. 60 92
Martinsburg, A friend, 80
Mexico, 1st Pres. ch. 21 52
Millville, Cong. ch. and so. 6 20
New York, A friend, through Rev. Dr. Cheever, 300; A friend, 10; Mrs. E. P. Woolsey, 200; A friend, 100; 610 00
North Bergen, Rev. Shubael Carver, 6 00
Northville, Cong. ch. and so. 27 26
North Walton, Cong. ch. and so. 22 65
Prattsburgh, Lucius Waldo, 10 00
Rome, John B. Jervis, 25 00
Sherburne, Cong. ch. Mrs. William Newton, 100; A friend, 12; 112 00
So. Salem, Elizabeth Beers, 5 00
Stamford, M. E. Richards, 5 00
Stockholm, J. Hulburd and wife, 5 00
Syracuse, William Carr, 30
Wellsville, 1st Cong. ch. and so. 46 46
Yonkers, 1st Pres. ch. 40 00—1,359 79

Legacies. — Canandaigua, Mrs. Eliza R. Coleman, of 1st Cong. ch. by A. G. Coleman, Ex'r. 1,000 00

2,359 79

NEW JERSEY.

Bound Brook, Cong. ch. and so. 16 06
Chester, A friend of missions, 30 00
Jersey City, 1st Cong. ch. and so. 43.16; A friend, 10; 53 16
Newfield, Rev. Charles Willey, 20 00
Orange Valley, 1st Cong. ch. and so. add'l, 250 00
Vineland, Cong. ch. of the Pilgrims, 22; A Pilgrim, 1; 23 00—392 22

PENNSYLVANIA.

Drifton, Welsh Cong. ch. and so. 5 00
Montrose, Edwin Lathrop, 10 00
North East, Two friends for Mrs. Renville, 2 00
Philadelphia, Central Cong. ch. m. c. 5.75; A. S. Hill, 10; 15 75—32 75

DISTRICT OF COLUMBIA.

Washington, Wm. H. Campbell, 10 00

NORTH CAROLINA.

Wilmington, 1st Cong. ch. and so. 5 00

VIRGINIA.

Clifton Station, Rev. William Bradley, 5 00

LOUISIANA

New Orleans, A friend, 2 00

TEXAS.

San Antonio, Mrs. S. M. Newton, 2 50

OHIO.

Belpre, Cong. ch. and so. 5 20
Castalia, Cong. ch. and so. 12 00
Cleveland, Heights Cong. ch. and so. 69.10; Euclid ave. Cong. ch. and so. 19.10; Madison ave. Cong. ch. and so. 2.30; 90 50
Columbus, James L. Bates, 25 00
Delhi, John Winsor, 4 00
Dover, Cong. ch. and so. 10 25
Elyria, 1st Presb. ch. 339 37
Madison, Central Cong. ch. and so. 51 08
Marietta, 1st Cong. ch. and so. add'l, 210 00
Marysville, Rev. W. A. James, 5 00
Norwalk, 1st Cong. ch. and so. 5 40
Oberlin, 1st Cong. ch. and so. 47.55; 2d Cong. ch. and so. 20.42; 67 97
Paddy's Run, Cong. ch. and so. 27 15
Painesville, 1st Cong. ch. and so. 29 77
Richfield, Mrs. Sylvester Townsend, 5 00
Ruggles, Tithes, M. S. T. 5; Thank offering, 5; 10 00
Springfield, 1st Cong. ch. and so. 20 25
Steuben, Mrs. N. M. Atherton, 4 00
Tallmadge, Mrs. Harriet Seward, 5 00
Toledo, Mrs. Eliza H. Weed, 20 00
Twinsburgh, Cong. ch. and so. 28 00
Walnut Hills, Mrs. C. Bates, 5 00
Windham, 1st Cong. ch. and so. 19 50—899 44

Legacies. — Tallmadge, F. F. Fowler, by M. S. Atwood, 124 75
Cleveland, Elisha Taylor, by J. W. Taylor, Ex'r. 49 11

1,073 30

INDIANA.

Terre Haute, S. H. Potter, 25 00

ILLINOIS.

Bloomington, S. S. Smead, 2 00
Canton, 1st Cong. ch. and so. 60 00
Chicago, New England ch. m. c. 13.39; bal. collec. 80; A friend in do. 100; Friends of missions, 200; 393 39
Downer's Grove, Cong. ch. and so. 5 66
East Wauponsee, Cong. ch. and so. 7 00
Galva, C. S. Ray, 6 00
Geneseo, N. B. Huntington, 10 00
La Moille, Cong. ch. and so. 3 95
Mattoon, 1st Cong. ch. and so. 11 40
Moline, A friend of missions, 10 00
Naperville, Cong. ch. and so. m. c. 10 25
Oak Park, Cong. ch. and so. 36.51; A friend, 10; A friend, 1; 47 51
Pittsfield, Mrs. Elizabeth Carter, 15 00
Plainfield, Cong. ch. and so. 6 00
Polo, Robert Smith, 500 00
Princeton, Cong. ch. and so. 51 73
Rockford, 2d Cong. ch. and so. 82 00
Rock Island, A friend, 8 00
Rosemond, Cong. ch. and so. add'l, 1 47
Verona, P. F. Landphere, 10 00
Wauponsee Grove, Cong. ch. and so. 8 60
Wilmette, Cong. ch. by Rev. E. P. Wheeler, 10 00
Woodstock, Cong. ch. and so. 8 55—1,268 51

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MICHIGAN.

Almira, Cong. ch. and so.	1 00	
Canandaigua, Cong ch. and so.	3 05	
Charlotte, Mrs. B. Landers,	5 00	
Columbia, Cong. ch. and so.	5 00	
Detroit, Rev. F. T. Bayley, 15; A friend, 3;	18 00	
Empire, Cong. ch. and so.	1 00	
Greenville, Cong. ch. and so.	47 62	
Hudson, Cong. ch. and so.	15 32	
Jackson, 1st Cong. ch. and so.	67 00	
Kalamazoo, 1st Cong. ch. and so.	50 00	
Lodi, Eli Benton, for support of Mrs. Renville,	10 00	
Manistee, Cong. ch. and so.	50 00	
Morenci, Cong. ch. and so.	4 06	
Owosso, Cong. ch. and so. 62.01; Mrs. E. Barnes, 4; Mrs. E. H. Ament, 2;	68 01	
Richmond, Cong. ch. and so.	6 00	
Romeo, Cong. ch. and so.	97 12	
Summit, Cong. ch. and so.	6 53	454 71

MISSOURI.

Kansas City, Cong. ch. and so.		40 15

MINNESOTA.

Alexandria, Rev. Quincy L. Dowd,	5 00	
Benson, Cong. ch. and so.	1 30	
Duluth, E. C. Ingalls,	10 00	
Excelsior, Cong. ch. and so.	15 00	
Hamilton, Cong. ch. and so.	9 00	
Minneapolis, Plymouth ch. and so. 28.03; Pilgrim ch. and so. 3.30;	31 38	
Northfield, 1st Cong ch. and so.	14 63	
Owatonna, J. H. Hatch,	90	
Spring Valley, Cong. ch. and so.	20 00	
Sterling, Cong. ch. and so.	5 00	
Zumbrota, 1st Cong. ch. and so.	18 64	130 85

IOWA.

Belmond, Rev. J. D. Sands,	1 00	
Burlington, Cong. ch. and so.	62 15	
Denmark, H. K. Edson,	10 00	
Elk River, Cong. ch. and so.	2 50	
Green Mountain, 1st Cong. ch. and so.	38 50	
Haughton, Cong. ch. and so.	6 65	
Montour, Cong. ch. and so.	14 00	
Onawa, Cong. ch. and so.	7 00	
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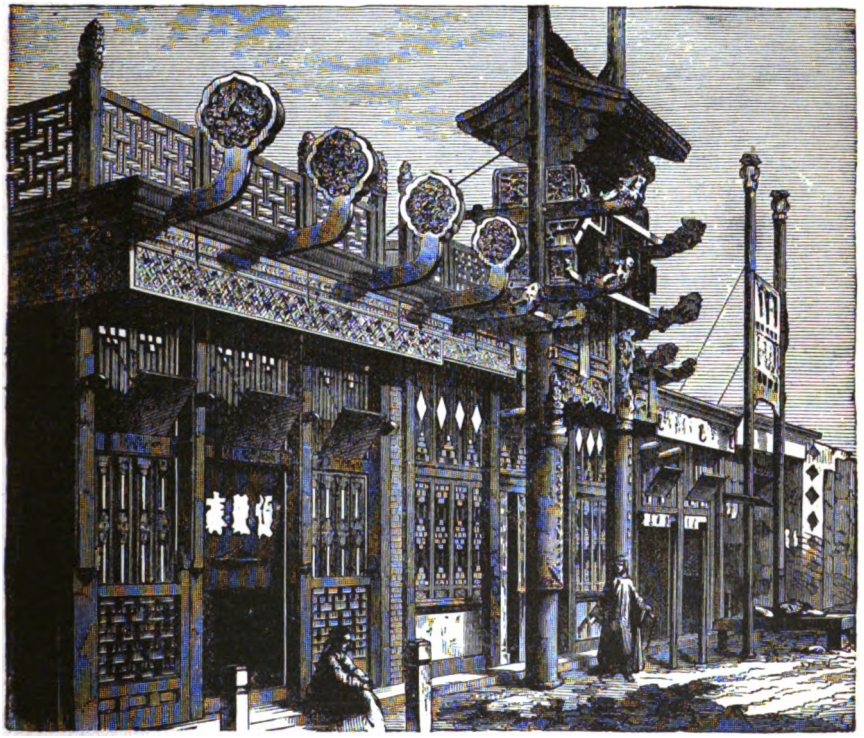
FOR YOUNG PEOPLE.

CHINA.

If all the people of all the world can be imagined as standing abreast, in a single line, so that they should just touch one another, that line would be about 500,000 miles long, long enough to reach around the earth twenty times. And if you could pass in front of that line and look on each face, at least one man in every four you would see, would be a Chinaman.



MERCANTILE WAREHOUSE, PEKING.

There are eighteen provinces in China proper, each one being about as large as Great Britain, and yet it is very doubtful whether many of the boys and girls who have finished their geographies, know so much as the name of any one of these provinces. We Americans talk much of our vast country, yet China with its dependencies has 300,000 more square miles than are found in all our States and Territories, including Alaska. On each square mile in the United States there dwell, on an average, ten or eleven persons, while China has at least two hundred and fifty inhabitants for every one of her square miles.

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There are from three to four hundred millions of souls in the empire, and though we think a good beginning has been made towards giving them the gospel of Jesus, and many thousands have already learned to love him, there has not yet been sent from all Christian lands so much as one minister for each million of people. What should we think if there were only forty ministers of Christ in all the United States of America? If Christians knew more about China and thought more about it, they would surely make more effort to give to its millions the gospel.

THE CENTRAL FLOWERY KINGDOM.

The Chinese have many names for the land they inhabit. It is from their name Tsĭn or Chin, that our word China comes. This is very like the name Sinim, by which it is supposed China is referred to in the Bible (Is. xlix. 12). They call it also "The Middle Kingdom," sometimes "The Central Flowery Kingdom," because they suppose it stands in the centre of the earth.

On the opposite page is a picture of the Great Wall built upon the northern boundaries of the empire two hundred years before our Saviour came to earth. It was designed as a defense against the warlike Tartars, but is now quite useless. It runs from the sea along the northern border of the empire for 1,300 miles (some authorities say 1,500), passing through the valleys and over lofty mountain ranges. The wall varies from fifteen to thirty feet in height, and is about as thick as it is high, while at intervals there are large square towers, some of them being fifty feet high. It is said that six horsemen could ride abreast on the top of the wall. What energy and patience the Chinese must have had to build this enormous structure, which has lasted now for over two thousand years!

WORSHIP OF ANCESTORS.

There are said to be three national religions in China. One originated with Confucius, a sage who lived about six hundred years before Christ. All the Chinese reverence him, and yet a large portion of them follow another religion than the one he taught. Some are Taoists, and some Buddhists. But while these three forms of religion are professed, the people care little about any one of them. Once or twice a year each Chinaman bows and worships heaven and earth, but every day of the year and in every house in the land, worship is offered to departed ancestors. The universal religion of China is the worship of ancestors. Each family keeps what are called ancestral tablets. These are boards, usually about twelve inches long by three wide, on which are written the name, rank, titles, birth and death days of each deceased member of the household. Every day, morning and evening, incense is burned and worship offered before these tablets.

One of the saddest things about the religions of China is that none of them seem to have it for their object to make men better. A priest once said to a missionary: "Your religion does not give what the people want. When they worship they wish to know whether they can grow rich and recover from disease. In the case of believing in Jesus, there are no ben-

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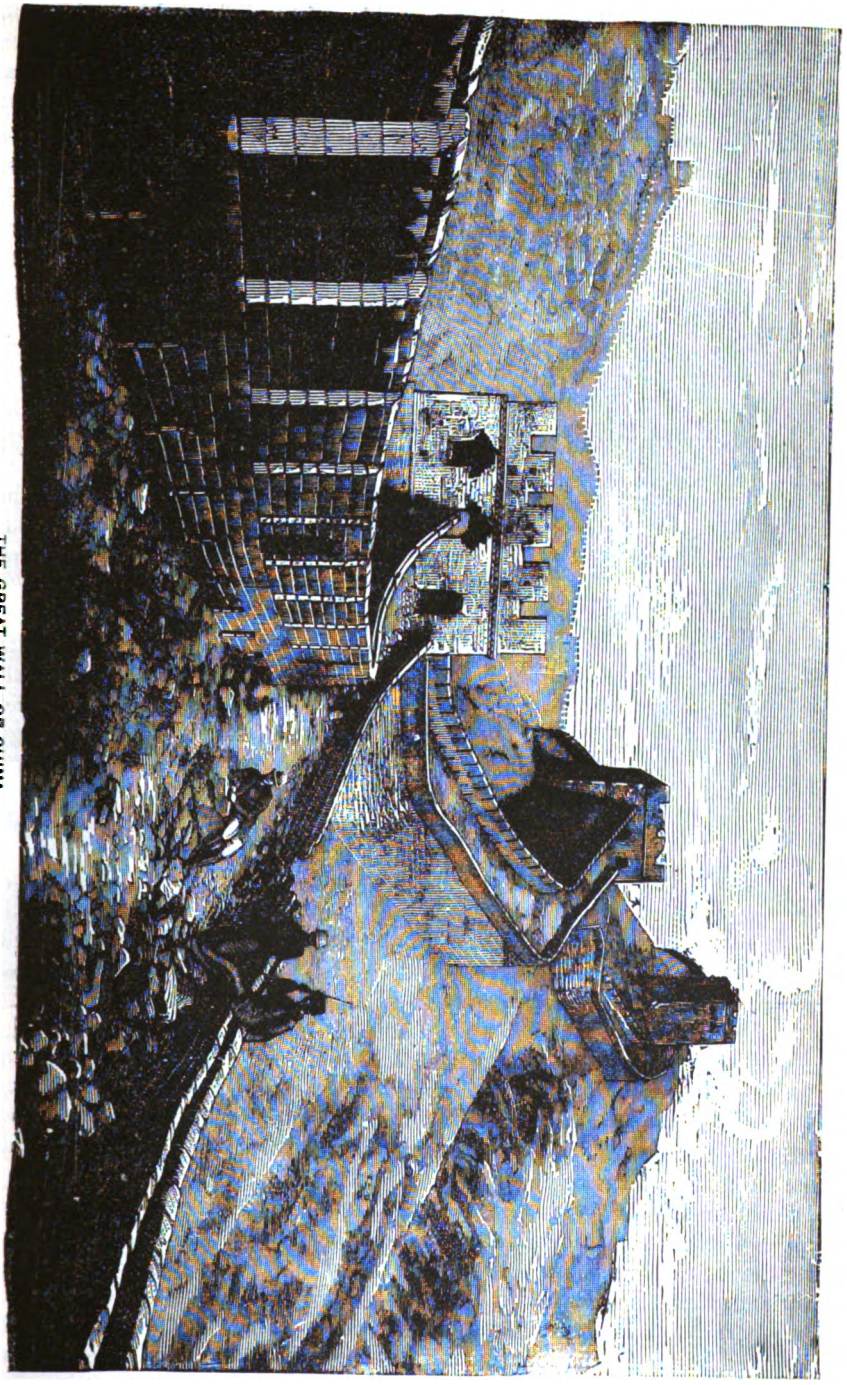

THE GREAT WALL OF CHINA.

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efits of this kind." The people have no idea of a religion whose aim is to free from sin and make men pure.

Though the Chinese are good scholars and have many books, they are as superstitious as the lowest savages. They believe in ghosts and evil spirits, and one of their singular notions is that these evil spirits go in straight lines, and hence they make their streets crooked so as to confuse and keep off the bad spirits. They also believe in an oracle by which they

CONSULTING THE ORACLE.

can foretell their fate. The picture above represents a person consulting this oracle before a priest. While incense is burning and crackers are fired off, to keep the god awake and attentive, the inquirer shakes a cup in which are placed strips of wood with some written words upon them, and from the strips that fall upon the ground he learns his fate.

Another singular notion of the Chinese is that they can convey to any spirit, whether human or divine, whatever they may please, by simply burning the article, or an image of it, in the flames. Hence as they think that a friend, after his spirit leaves the body, will need just what he needed here, they burn paper images of these objects, and so fancy that they reach the departed soul. A missionary describes a paper house which he once saw built for a person who had died. "It was about ten feet high and twelve deep. It contained a sleeping room, library, reception room, hall, and

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treasury. It was furnished with paper chairs and tables. Boxes of paper money were carried in. There was a sedan-chair, with bearers, and also a boat and boatman, for the use of the deceased in the unseen world. A table spread with food was placed in front of the house." This whole paper establishment was suddenly set fire to, and in the midst of a fusilade of crackers it quickly vanished in the flames. What a pitiable notion this is as to what human souls will need in the future!

WRITING AND SALE OF PRAYERS.

This idea that whatever is burned in the sacred flame is thus conveyed to unseen spirits, is applied to prayers. The Chinaman always writes his prayers and then burns them. So he fancies they go up to the god or spirit he would address. The practice of writing prayers explains the picture above. The priests behind the bar are filling up blank prayers,

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according to the wishes of their customers who come with their various wants. People come to buy prayers for themselves and for others, and having had them filled out, they go away to burn them.

BURNING PRAYERS.

Among other singular customs of the Chinese are those connected with the death and burial of people. When any man is supposed to be dying he is taken into the hall of his house and washed and dressed in his best clothes. Of course such treatment often hastens death. When he is fairly dead a priest is called who exhorts the spirit to leave the body. Coins of gold or silver are put in the dead man's mouth. With these, it is supposed, he can pay his way in the other world. The coffin is usually all ready, since most Chinese make this provision for themselves long before they die. It is said that children often present their fathers and mothers with a coffin as a suitable birth-day gift when they have completed their sixty-first year. After the body has been closely sealed in the coffin, it is kept in the house

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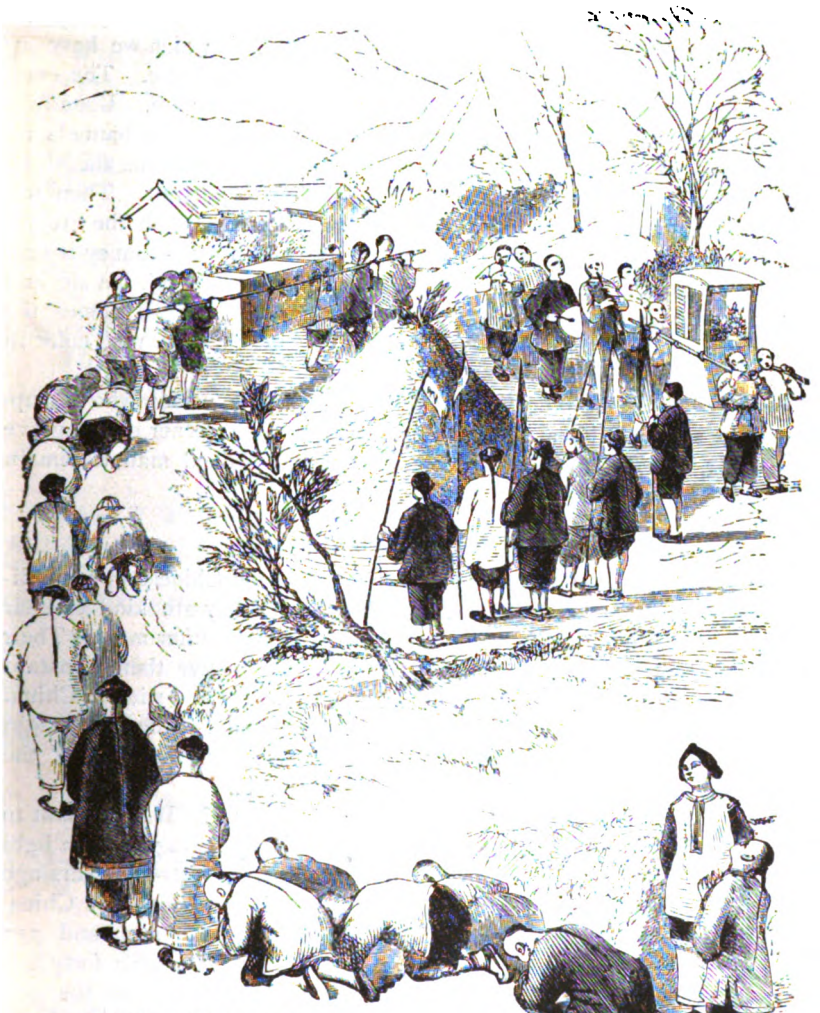
for fifty days of mourning. During each of these days, the family go into the street, and kneeling in front of the house they wail bitterly. All the relatives send offerings of food and money to be placed before the coffin



CHINESE FUNERAL PROCESSION.

for the use of the spirit which remains in the body. They imagine that each person has three souls, and on the twenty-first day of mourning they raise huge paper birds on long poles, and these birds are supposed to carry away one of the souls to heaven.

HOW THEY BURY THE DEAD.

The Chinese are like some foolish people in America in imagining that good or bad luck is connected with certain days and places. But the

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Chinese carry it so far that they seek a lucky spot for a grave, and a lucky day and hour for the funeral. This often takes a long while, and a burial has been known to be delayed many months till a really lucky time could be pitched upon. When the day comes the people gather at the beating of gongs, and the priest calls upon the remaining spirit to accompany the coffin to the tomb. The procession is then formed, of which we have an engraving on the preceding page, taken from a native picture. The ceremonies are almost endless, quite too many to describe here. Usually a band of musicians, or gong-beaters, goes first, then men with banners on which are inscribed the names and titles of the deceased and his ancestors. In the sedan chair which follows is placed the man's portrait. Then follow more gong-beaters, and near them a person who scatters on the ground paper money, representing gold and silver coins. This mock-money is supposed to be for the hungry ghosts who are wandering through the air, and will annoy the departed soul unless they receive toll. Then comes the coffin, and after that the relatives all clad in white, the mourning color in China.

On the arrival of the procession at the burial-place, a person who is supposed to be able to drive away evil spirits strikes each corner of the grave with a spear, and the priest calls upon the soul of the dead man to remain with his body in the tomb.

CRUELTIES TO CHILDREN.

Is not all this a sad story of superstition? And the Chinese in some directions are as cruel as they are superstitious. If they are kind to their parents, they are inhuman to their children. The girls suffer most. Their feet are tightly bound to keep them small, in a way to give them constant pain. The wail of the poor feet-bound girls is heard far and wide in China. And in some provinces parents kill their daughters and nothing is thought of it. It is said that in the great city of Foochow, more than half of the families have destroyed one or more of their daughters.

What can save such a people but the gospel of Jesus? It is pleasant to close this sad story of wickedness and superstition by telling how the light is beginning to shine in the midst of the darkness. Thirty-five years ago no Protestant missionary was permitted to live within the bounds of China. Now twenty-six missionary societies are maintaining laborers, and 312 churches have been organized, with 13,035 members. Between forty and fifty thousand people have left their idol worship, and are hearing the gospel of Jesus. Will not some of the young people who have read this story of China ask God to fit them to go to that land with the blessed Word of Life?

THE question asked above brings to mind the following letter recently received at the Missionary Rooms: —

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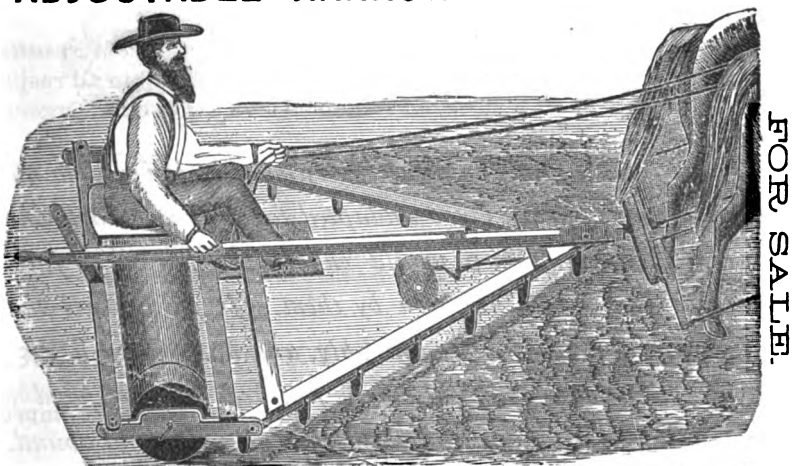

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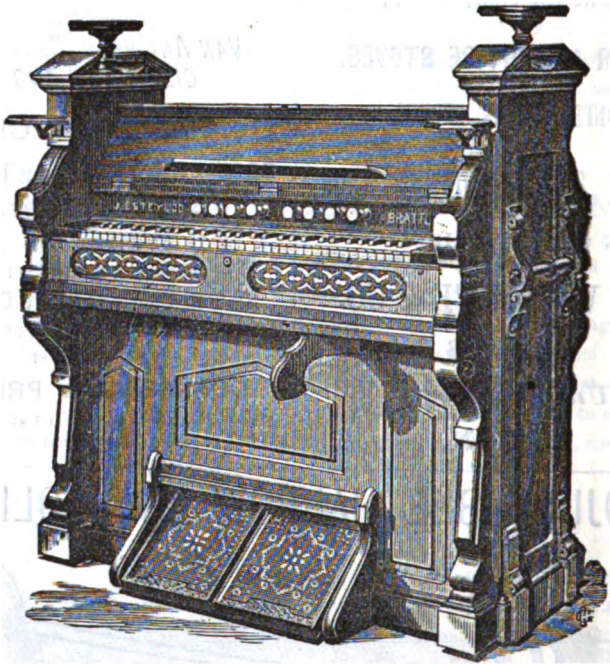

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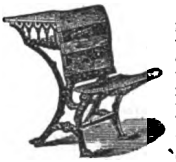

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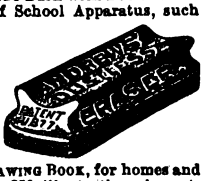

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THE

MISSIONARY HERALD.

VOL. LXXV. — APRIL, 1879. — No. IV.

THE letters from the missions in this issue will be found to be of a specially encouraging character. Since these pages were filled, a full report, covering the year 1878, has been received from the Madura mission, which says that probably not less than sixty thousand idolaters in Southern India have cast away their idols, and have embraced Christianity, in the year 1878. Our own missions report larger accessions "and more general prosperity than we have realized in any previous year." This report, together with a letter just received from Rev. Arthur H. Smith, confirming and adding to the late tidings from North China, will be given in our next issue. Two or three friends, living near the Missionary Rooms, having privately heard these tidings, have been moved to make a special thank-offering, one of $250 and another of $1,000. Who will join these generous friends in a grand thank-offering to Him who sends these rich results, while our offerings to Him have been comparatively so small?

A GOOD EXAMPLE FOR FOREIGN MISSIONS. — The American Home Missionary Society is able to present the following splendid record as given in its magazine for March: "It is matter of sincere gratitude to God that in the dark and troublous times through which the country has been passing, the receipts of this society, in its latest five full years, exceed by nearly $151,000 those of the five most prosperous years that the society had previously known." By way of contrast, it is somewhat humiliating to report that the receipts of the American Board, in its latest five years, are *less* than those of the five most prosperous previous years to the amount of $245,538. As the result of this sad decline our missionaries have been obliged to retrench below the necessities of the work, to the amount of an annual average of nearly $50,000. How long shall foreign missions be obliged to "live at this poor, dying rate"?

THE London journals report that a project is on foot for constructing a telegraphic line from Egypt to the Cape of Good Hope through the heart of Africa. The Royal Geographical Society is promoting the scheme, which is pronounced feasible by its Exploration Committee. It is said to be cheaper to connect Northern and Southern Africa by way of the interior than to do so by a submarine cable along the coast. But would not a line across the continent need to be defended after it was built?

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THE following note from a generous contributor deserves to be put in print for future reference: "I am always glad to see a word of appeal in the *Herald*. I like to have you urge us readers to larger contributions. There is a ring of earnestness and truthfulness that gives them force, and I always feel they will not — *cannot* be disregarded. Whether it be the voice that allures, the appeal to our sympathies and our love, or, if *need be*, the [affectionate] whip, I hope it will come now and then. It seems to me you always hit the mark. Excuse this gratuitous opinion." No apology is necessary. We are glad that this department of the *Herald* is becoming attractive. We fear, however, it may grow monotonous as long as regular donations decline. We should like to try our hand in a new direction, and "ring" forth a few congratulations upon rapidly advancing receipts. Our readers do not know what we might be inspired to write if we only had the opportunity to utter forth our long pent-up hallelujahs. Please help, dear friends, in the same method illustrated by the good friend whose *note*, from which we have quoted above, was accompanied by another kind of *note*, which meant "business." A few more such *notes* and you shall have a song instead of a sermon.

THE commercial prosperity of the Sandwich Islands is indicated by the Annual Report of Exports for 1878. The total value of all domestic exports from the port of Honolulu, for the year, was $3,247,879.49. This is an increase of $884,012.83 as compared with the exports of 1877.

REV. DR. WILLIAM M. TAYLOR has been visiting a theological seminary, where he finds the students greatly exercised on the subject of foreign missions. He has given an admirable paper in the *Christian at Work*, containing his answers to some questions presented him by the students. It would be well if not only theological students but pastors would ponder the answers given, especially such sentences as these: "The missionary enterprise is no merely accidental outgrowth of the gospel. Wherever, therefore, it is neglected in the ministrations of the pulpit, the temple of truth lacks its cope-stone; the presentation of the responsibility of the Christian is wanting in one of its most vital aspects, and the preacher is untrue to his function. We cannot help recording our conviction that the ministry which virtually ignores foreign missions is in a moribund condition, if, indeed, it be not already dead."

IT is not only when the husbandman sleeps that the enemy sows tares. By the side of the active messengers of Christ in Japan there are teachers of materialism in the Imperial College, coming from Christian lands, yet assaulting Christianity. A call recently came from Kioto, for the volumes of Rev. Joseph Cook's lectures, as being well adapted to meet the skepticism which was showing itself in certain quarters. On hearing of the call, Mr. Cook generously forwarded twenty copies of his published volumes to Rev. Mr. Davis.

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THE *Journal des Missions Evangéliques* has a report from the heart of Africa, of one of the most remarkable incidents in the history of missions. A year or more ago Mr. Coillard, one of the French missionaries who had been laboring among the Bassutos, set off with a small party of native Christians to begin labor at some point further to the north, not yet occupied. Thwarted in one plan after another, often in great peril, and driven on further and further to the north, he has at last come to a people on the upper waters of the Zambesi, in the heart of Central Africa, nearly a thousand miles away from his starting point, who speak the Bassuto language! The missionaries have met with a cordial reception, and are already engaged in preaching the gospel and teaching them Christian hymns. "Man proposes, but God disposes." These Bassutos, called Makololo in their present location, emigrated some fifty years ago from their old home in Southern Africa. Thus marvelously has the way been prepared for the establishment of a Christian mission nearly four hundred miles to the west of the Scotch missions on Lake Nyassa, and as far to the Southwest of Ujiji on Lake Tanganyika. The readers of Stanley's volumes will remember his allusion (vol. I., p. 502) to a tribe of Bassutos on the Zambesi, the same now found by Mr. Coillard and party.

MISSIONARY meetings are not often expensive, but it is a notable fact that the total cost to the Woman's Board of Missions for the Interior, for its last annual meeting, amounted to just $8.75.

THE Presbyterian mission in Central and Southern Mexico, after less than seven years of labors, can report the organization of twenty-two churches, with an aggregate membership of more than three thousand. Thirty native Christians, eleven of them ordained, are constantly engaged in preaching and teaching in more than sixty different cities and towns. At the present time a special religious awakening is manifest, so that many are saying, "This is Pentecost for Mexico."

THE Rev. Mr. Slater, of the London Missionary Society, at Madras, has been giving lectures in a public hall of that city upon religious themes. The lectures were well attended, and prominent native gentlemen, one of them a learned Hindu, judge of the Madras High Court, consented to preside at the meetings. A native newspaper, *The Hindu*, deplores the conduct of these gentlemen, and says, "Mr. Slater can now boast of having succeeded to a considerable extent in infusing into natives a spirit of love and respect for Christianity. The last days of Hinduism are evidently fast approaching. When a Christian goes on discoursing on Christ being the only Mediator, and the immorality of Kristna and the wicked teachings of the Puranas, our worthy fellow-countrymen keep nodding their heads, and after the lecture is over whisper a few words into the lecturer's ear and sit down. Such thoughtless proceedings of our countrymen cannot but be interpreted by missionaries as a secret conviction of the truth of Christianity, at least of the falsehood of Hinduism."

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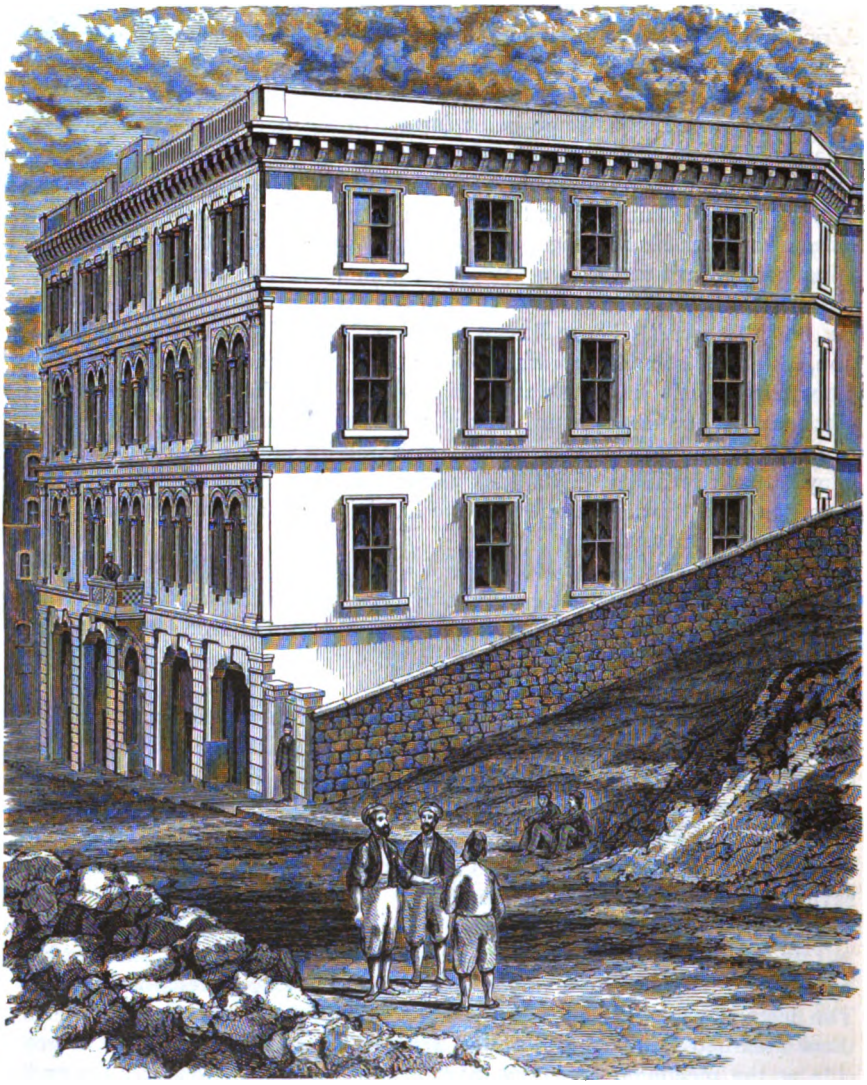

THE BIBLE HOUSE AT CONSTANTINOPLE.

THE engraving here given is of the building which above all others may be called the centre of evangelical work in the Turkish Empire. In this Bible House, both the American and the British and Foreign Bible Societies have their offices; here the missionaries meet; here the Scriptures have been translated into the many tongues of the empire; here a prayer-meeting is held each day at noon; here people of all nationalities, American, English, Scotch, Greek, Armenian, Bulgarian, Turkish, are engaged in preparing a Christian literature, including four weekly newspapers in as many languages, to be scattered throughout every portion of Turkey. May the glory of the Lord fill this house!

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SIX MONTHS' RECEIPTS.

ONE half of our financial year closed February 28. Our total receipts for this period amount only to $146,056.67, nearly $32,000 less than what was received from the same sources during the same period the preceding year. Of this deficiency $26,570.86 is to be attributed to the falling off of legacies, and $5,292.78 to a decline in regular donations. As it was stated one year ago that "the regular donations to the treasury were less than those of the same period during the preceding year by the sum of about $13,000," it can be readily seen that another decline of over $5,000 is a matter of serious import. Read in this connection the following extract from the animating annual report of the Madura mission, just received: "The estimates we send home, expressing only our actual necessities, are cut down every year, and this year, when so many new congregations have been received, and there are new openings in every direction, we are likely to be still more embarrassed." The trouble is, God has answered the prayers of his people, and is giving them large missionary success, involving, of course, new calls for grateful thank-offerings, and just at this interesting and critical hour the thank-offerings are lessening rather than increasing in amount. Since writing the last sentence a noble giver, whose heart had been touched by the recent tidings of God's blessing upon the mission in Madura during the past year, has sent in a special gift of $1,000. The blessing of our three hundred and fifty missionaries and of their Lord will rest upon him and upon others like him. May many, according to their ability, follow the good example!

SUCCESSFUL MISSIONARY CONCERTS.

A HOPEFUL sign, just at present, is the renewed interest felt in many quarters in the Missionary Concert. Frequent inquiries are made as to the best method of conducting this service. Several pastors, in writing to the Missionary Rooms, have incidentally mentioned plans which they have recently put in operation with marked success.

A pastor in Massachusetts writes of the monthly concert in his church: "We sometimes adjourn over and fill a second evening, my only trouble arising from an *embarras du richesse*. I have twenty persons, male and female, on whom I could depend for excellent reports from different parts of the great field, at home and abroad, if I could only find time and room to bring them in. As compared with the wearisome toil by which alone the monthly concert can be sustained in many places, I feel that this is something to rejoice in and be very thankful for."

A pastor in Central New York tells of his method of procedure: "I engaged some of our young people to make maps to be used in monthly concert. We confined our thoughts and prayers to one country, and in December I was able to suspend before my people a beautiful and accurate map of India, made for the occasion by one of our young ladies. I selected one of the young men to prepare himself and give us information of the country, and of our 'missionaries — where are they?' Another was to tell

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us 'what they are doing.' We had also an address, on the history of the people and their religion. In addition to this, I gathered all I could obtain in the way of specimens, — curiosities and the like, some of which were brought from Pasumalai by a daughter of our church. Last Sabbath evening we held a union monthly concert, and, with the aid of a map of Japan, prepared by another of our young ladies, we learned what the Methodists, and the Baptists, and our own grand old Board are doing in that profoundly interesting country of the Rising Sun. The consequence of all these influences is a large increase in our offerings to the Board."

A pastor just commencing service in the Northwest writes of his first missionary concert as a fine success. "The church was crowded. Next month we expect to have it *jammed*. I have long indulged the theory that missionary concerts could be popularized, and I hope — indeed expect — that the theory will be realized here." The ministry of one who starts with such efforts to broaden the views of his people cannot fail of success.

Another voice comes from the Northwest to say that, in their church, they must have a concert oftener than once a month. "We have organized a Missionary Inquiry Society, and hold a meeting once a week. Fields are assigned to different individuals, and each one is expected to study the geography of the country, its physical features, etc., the history of the mission and missionaries, past and present, and the character of the people before and after the gospel reached them. The results of such researches are to be given in the form of a lecture, without notes, for the entertainment and instruction of the society from week to week. We hope in this way to make the *monthly* concert interesting and profitable."

The method pursued by a pastor in a long established church in central Massachusetts he thus describes: "I have reorganized our monthly concert on a plan which will, I hope, increase its worth to missions and to my people. One half hour is devoted to reports from the different fields, home and foreign, each four or five minutes in length, and one half hour to bringing before the meeting some single mission. This is done chiefly through papers read upon divisions of the field, made by myself. In this way I enlist the ladies of the church and congregation, who thus far have cordially and intelligently responded. On the first Sabbath of this year we took up Africa, with one paper on the physical features of the continent, chief discoveries, etc., another on missionary operations. I have also brought several of the younger brethren into this work. As a result, we had the largest meeting this month that we have had for years."

Another pastor writes of a greatly quickened interest in his missionary concert, where twelve reports were given from as many clippings, made by himself from the *Missionary Herald*, and assigned to different individuals. Such a plan involves labor, but this pastor rightly says that one reason for the complaint about missionary concerts is that "the pastors have not put work enough into them."

In some churches the Sabbath-school concert is occasionally turned into a missionary meeting. For such meetings we have seen nothing better than a suggestion made by a correspondent of the *Sunday-School Times*. The suggestion is of "a missionary newspaper, and to prepare it successfully you must begin its preparation three months beforehand. Say to chil-

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dren and to teachers that all the papers, religious and secular, contain items of missionary news, if they will only keep their eyes open for them, and ask them to aid you in preparing a missionary newspaper for the next concert. Place in a conspicuous location — near the door, if possible — in your school-room, a box marked 'Missionary News,' and call frequent attention to it, asking teachers and scholars to drop into it any items, or articles, or poems they may find which touch in any way upon this subject. Appoint a competent editor, or else edit it yourself, choosing the most effective things, and adding what you can from your own stores, weaving the items together. Poems and anecdotes can be interspersed, and the paper be read as two issues, with singing or recitations between. While the preparation needs careful and intelligent oversight, the reading may well be committed to any good reader in the older classes."

Let every pastor who would be faithful to his trust consider what he can do to keep both himself and his people alive to the work intrusted to the church by its Master. Let it be remembered that while all effort should be made to present missionary tidings in an attractive form, yet the great end of the concert is not the presentation of news, but the offering of prayer. Keep the name of the meeting before the people. It is the missionary concert *of prayer*, not of news, or of anything else. Nothing in the meeting is valuable save as it incites, immediately or subsequently, to prayer.

CHALLENGING FAITH.

AT the last Annual Meeting of the Board one of the speakers dwelt earnestly on the duty of challenging the faith of our young men and women in calling them to go abroad at their own charges; and the faith of the churches in asking them to enlarge the field of missionary operations. He was not aware that a young lady in the audience before him had just been invited to study medicine and to go out to China as a medical missionary, defraying her own expenses; that a young minister in New England, who had been left ample means by the recent death of his father, was also earnestly pondering a similar proposition. One devoted Christian woman had just returned for a season of rest after ten years of happy and eminently successful labor in the darkest portion of the Turkish Empire, and another was completing a second year in North China, neither of whom had drawn a dollar from the treasury of the Board. A young man, who gave up uncommonly fine business prospects in New England, is now doing royal work for Christ in Japan, deriving one half of his salary from the income of funds earned by himself, and deposited with the treasurer of the Board. To these examples might have been added many missionary families who, rather than ask all they need for their support, are using the income of their own private funds, or securing aid from friends at home.

The largest legacy now due the Board is from the estate of one who was for years engaged in missionary work among the North American Indians; and the largest donation to its treasury the past year, from any single individual, was from a missionary still in active service, who has for years paid his own salary.

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At the time of this writing, a young physician is considering the privilege of giving himself to the work in North China, and an honored teacher from the Western States is looking hopefully towards the opportunity of larger service for Christ in connection with a college in Turkey, to be under the care, but not at the expense, of the Board. A young lady in the Northwest who once offered herself as a missionary to Turkey, but was not able to go, has within a few weeks asked the privilege of maintaining a native pastor or teacher in that empire, that through him she may yet work in the foreign field.

We commend these examples to others, who may thus be able to give of their wealth as well as themselves to this cause. The command to go into all the world and preach the gospel to every creature is as binding on those possessed of wealth as on those who can give only their lives.

The faith of the churches represented by the American Board is continually challenged by the three hundred and seventy missionaries who have given up all the opportunities of livelihood and of wealth at home, and now depend upon the contributions of Christian friends for their support, and the means of a vigorous prosecution of the work abroad. The Prudential Committee challenge the faith of the churches, when in November, without a cent in the treasury, they appropriate four or five hundred thousand dollars, — the expenses of the missions the coming year. The whole missionary enterprise is a work of faith as truly as is that of Müller at Bristol. The faith of good men and women in our churches is challenged to sustain it. Do they realize the full significance of the challenge, and the privilege of a generous response?

EAST INDIAN LANGUAGES.

A WORK[1] of much value, the fourth in Trübner's Oriental Series, has lately appeared in England. The author's object is not so much to furnish a strictly philological treatise, as an introduction to a study of the numerous languages on that broad field comprehended under the term East Indies. The region covered by his survey extends from the confines of Afghanistan to Batavia, and, for linguistic reasons, includes also Madagascar and Formosa. By a classification which is original with him, Mr. Cust groups the East Indian languages into eight families, — the Aryan, Dravidian, Kolarian, Tibeto-Burman, Khasi, Tai, Mon-anam, and Malayan. To these families there belong, in their several branches, from one to twenty-four distinct languages, numbering two hundred and forty-three in all; while the branches have dialects, ranging from one to one hundred and twenty-five each, aggregating two hundred and ninety-six; thus giving a grand total for languages and dialects of five hundred and thirty-nine. Such a multiplicity bewilders, and well-nigh confounds. It suggests the magnitude of the work of evangelizing that part of the world.

The literature in volumes, pamphlets, and periodicals, relating to this broad department of study, has come to be enormous. To sift such a mass

[1] *A Sketch of the Modern Languages of the East Indies.* By ROBERT N. CUST. London, 1878, pp. 198.

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of materials, and classify the result wisely, required great industry and an organizing faculty of more than common vigor. Mr. Cust disclaims originality; yet he has brought to his task a knowledge of six European languages, and as many more Oriental languages, twenty-five years' experience in Her Majesty's Indian Civil Service, and an enthusiasm for the work which carried him through wide and patient research. The classification is to some extent provisional, leaving scope for readjustments which may be demanded by the further investigations of living scholars and scholars of the future. The book has full appendices, and is accompanied by two colored language-maps which are executed with much skill and accuracy.

The general student, and especially any one, whether missionary or otherwise, who takes up an East Indian language, will find this work most helpful in determining the sphere and bearings of his particular department of study. There is no substitute for it; and there is great relief in finding order introduced into the confusion of Southeastern Asiatic languages. Mr. Cust, with the eye of a first-class engineer, has traversed the whole region, constructing highways through the jungle; or where that is as yet impracticable, pointing out well-defined landmarks. He has set a praiseworthy example to competent "Old Indians," when they retire from official service, to attempt something for the benefit of that part of the British Empire and for the cause of general science.

Mr. Cust belongs to the Committee of the Church Missionary Society, and is ready to recognize the aid which missionaries have furnished to his specialty.

"To one class of laborers science is more indebted than to any other. I allude to the missionaries, both Protestant and Roman Catholic, who have vied with each other in letting light into dark places" (p. 21). "Among the missionaries have risen up great scholars, like Caldwell, John Wilson, Gundert, Carey, Bigandet, and Pallegoix, and useful grammarians, such as Pryse, Skrefsrud, Haswell, Mason, Flex, and others. . . . . For whatever we know of the Malagásy language we are indebted to English and French missionaries. In reckoning up the advantages to the East Indies of the missionary bodies, we must not forget their substantial, unsectarian, and benevolent linguistic labors.

"One great corporate body has done more than the state, more than private individuals or servants of the state, and has sustained the Protestant missionaries in their efforts. I allude to the British and Foreign Bible Society. Setting aside for the moment the great spiritual and moral advantage of the wide dissemination of a book so remarkable and unrivaled in excellence, to no other book of any kind whatever, at any period of the world, has it fallen to be translated into such a variety of Oriental languages, and to be disseminated so widely in such amazing numbers. As Luther's Bible formed the standard of the previously unsettled High German, and our own Bible became the standard of modern English, so all over the East Indies, with the exception of the Philippines and French and independent Annam, the translation of the Holy Scriptures is becoming the first, often the only, and always the typical, representative of languages which previously were wholly unwritten, uncultivated, and destitute of phra-

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seology for the expression of feelings and affections. In the great vernaculars which already possessed a literature, the Bible, if the selection of the translator was a fortunate one, has greatly helped to fix the standard of purity and good linguistic taste; in the other languages, the Bible has been the first expression of the power of conveying ideas to paper. It is a remarkable phenomenon, that the fountains of so many languages and dialects should have been unsealed just at the moment when the intellectual, mechanical, and religious power of England and Holland were at their height, ready to undertake a task of translating the Bible into scores of languages, for which task, even if the opportunity had offered itself, English scholars were last century as unfitted as the Spanish and Portuguese are even now unfitted, and as unwilling to lend themselves to the task as the Italians, French, and Russians are even now unwilling" (pp. 22, 23).

"The silent and unobtrusive labors of the missionaries, and behind them, of the great British and Foreign Bible Society, must be fostered, encouraged by grants in aid, and duly noticed every year. . . . . The missionary, able to speak the languages of the people and teach the arts of peace, may, armed with translations of the Bible in the language of the people, prove to be the best pioneer of civilization among the wild tribes of the frontiers of Bengal, Assam, and Burma. The soldier with his periodical expeditions, burning villages and slaughtering ignorant savages, has failed. The civil officer, with his inelastic law and his uncompromising revenue demand, has not succeeded. Let us try what the missionary, with the translation of the Bible in one hand and implements of agriculture and domestic manufacture in the other, can do towards the pacification, civilization, and Christianizing of wild nomads living on a Jhum system of cultivation, and raids upon their neighbors" (p. 155).

A VISIT TO A JAPANESE PRISON.

BY REV. OTIS CARY, JR., KOBE.

READERS of the *Missionary Herald* will remember that Dr. Berry, of the Japan mission, was permitted to visit the prisons of the Empire in 1875, and that he made a report upon their condition, with recommendations of certain changes. That report, which contained one whole chapter on the value of Christianity as a reformatory agency, was printed by the government and sent to all the prisons of the land. Some of the remarkable results of that published report are seen in the following account of a recent visit to a prison in Okayama.

We were three missionaries seeking for a place of settlement. "Candidating" in Japan is somewhat different from the thing known at home by that name. There are no large churches in earnest search for a popular minister. Critical audiences are not waiting to comment on the preacher's style, gestures, voice, and, as I knew to be the case once in a Massachusetts town, on his eyebrows. Here the churches are to be formed, the audiences gathered, and the interest awakened.

One of the three in our party was Dr. Berry, and we were now seeking a favorable place for commencing a new work. An enterprising city situated

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in the midst of a populous province seemed to present many inducements; but to be able to reside there it was necessary, as is the case in any but the treaty ports of Japan, to obtain permission from the central government. The success of any application for this would depend largely upon the good will of the governor of the province. It is not strange then that we were much encouraged when this official twice came to our hotel, and invited us to ride with him in what was probably the only carriage in that part of the country. It was on the second of these occasions that he took us to visit the prison.

THE PRISON AND PRISONERS.

Entering a gate-way with guards on either side, we found ourselves in a large inclosure containing several low buildings. Men wearing a reddish-brown uniform of coarse cloth were walking about the yard, and were evidently the convicts, while others in a dark blue uniform were their keepers. We entered one of the buildings containing the offices of those in charge of the prison, who all bowed low to the governor and his foreign companions. After introduction to the officers and a few moments of conversation, we were accompanied by one of them to other parts of the institution.

One of the first things that we noticed was the freedom allowed to the prisoners. Some were walking about the yard, unattended by any officer, and apparently with no restrictions about conversation. In one place a number were bathing, and persons came to and went from the bath without guards. When two dogs commenced a fight near one of the buildings several prisoners rushed out to separate them. This freedom was the more noticeable, because the outer barriers of the prison seemed incapable of much resistance if an attempt was made to break through them. Instead of a wall, the yard was surrounded by a fence made of bamboo poles about two inches in diameter. The sides of the buildings were made of round or squared wooden beams, the wind being kept from entering the spaces between by papers, something after the style of the common paper doors and windows of Japan.

As we went from one building to another, word was sent ahead for the men to be in order for inspection. Accordingly, in each ward we saw from twenty to forty men seated in rows upon the floor. When we came to the door, all of the prisoners made a low obeisance, sometimes keeping their heads to the ground until we passed by. All the rooms had coarse straw matting, looked neat, and from a Japanese point of view were very comfortable. Dr. Berry made particular inquiries about the clothing of the convicts, and examined it for himself. Whereas before he had found prisoners wearing in winter only the thinnest garments, and at night only one thin quilt provided for every two persons, he now, at the same season of the year, found them wearing three thicknesses of clothing, while at night each man had two heavy quilts. These changes doubtless accounted in part for the improved sanitary condition. In the prisons visited three years ago from thirty to fifty, and in one case sixty, per cent. of the inmates were in the hospitals; here, out of seven hundred prisoners, only the remarkably small number of seventeen were on the sick-list.

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PRISON SCHOOLS AND LABOR.

One institution new to a Japanese prison we were glad to find. In two of the rooms were schools where the simpler studies were taught to those who desired it. Industrial labor has also found a place in this prison. Our visit was made after the men had left the workshops; but we were shown straw hats, rattan chairs, and other articles that are manufactured; and, by the kind gift of the governor, took away as mementos of our visit some bamboo canes beautifully carved by the prisoners. Some of the convicts are employed outside the prison walls in gardening, repairing roads, and similar occupations. In the women's department cloth is made up into the uniform worn by the inmates of the institution. A part of the profits resulting from the sale of the various goods is laid aside, and on the release of a prisoner a percentage of what he has earned is given him, so that he is enabled, if he desires to do so, to buy tools for supporting himself in an honest life.

We were sorry to see a whipping-post standing in the yard. In reply to the questions of Dr. Berry, the warden of the prison said that he was using it less and less, and as the discipline of the prison seemed better sustained by other means, he was intending with the beginning of the next month to give it up entirely. He went on to say, that having read Dr. Berry's book, he was so pleased with the ideas it advocated that he had introduced them as far as possible. He stated to the governor that the marked improvement in the condition of the prison was the result of this. With such a good recommendation for the leader of our company, we went away in the hope that hereafter there would be not only the changes already accomplished, but that opportunity would be given for Christianity to do its uplifting work.

SPIRITUAL RESULTS.

To some persons the most striking vindication of missions will be the philanthropic work done in connection with them. To such, this account of our visit to a Japanese prison will show that those who work for Christ are not forgetful of their fellow-men. Others, however, will ask if in this branch of missionary labor there is only a furthering of the temporal good of those in bonds, or if any higher and spiritual results have been obtained or are hoped for. A few facts and incidents connected with the religious work for prisoners will be appended.

In the report of Dr. Berry, his chapter on the value of Christianity as a reformatory agent was drawn largely from the testimony given at the Prison Convention held a few years since in London. Such strong evidence could not fail of making an impression upon people so sharp-sighted as the Japanese. Since our visit to Okayama we have heard that, from several prisons in the country, petitions have been sent to the officials in Tokio, asking for permission to employ teachers of Christianity. The result of these requests we do not yet know, but here is something to be hoped for, while the mere fact of the desire for such teachers is something for which we may well be thankful.

Lately we have become interested in the story of some political prisoners.

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A Christian who manufactures knitted goods employed a few convict laborers. He told these about his religion, and occasionally had some of the missionaries come to talk to the men. As a result, some of them became convinced of the truth of what was said. When their employer's means became somewhat contracted, he told the prisoners that he should not be able to employ them any longer. They were so anxious to hear more of the Bible that some of them who were men of wealth loaned him money that he might continue to hire them. Through the influence of these men there has lately come to our mission a pressing invitation to open a work in the province whence they came.

The readers of the *Missionary Herald* will recall a story, told some time ago, concerning a fire in the large prison of Otsu, near Kioto. One of the inmates, through certain tracts, became interested in the truth and taught others. A short time after, when a fire broke out in the prison, the officers were surprised to see that the men, instead of trying to escape, as had before been the case on similar occasions, exerted themselves in extinguishing the flames. When on inquiry they found the cause of this, they released the one who had been teaching Christianity, and asked for more books of the same kind as were sent before. The released prisoner has opened in the city of Otsu a school, whose first object is to teach the Bible, and on Sundays the school-room is used for preaching.

In such ways the glorious liberty of the Lord is coming to some of the captives of Japan. There are special reasons for hoping that the influence of the work done in prisons will not stop there. Many of the political prisoners are leading men in their own provinces, so that some of them, on their release, may be the means of opening a way for missionary work. Again, if Christianity is seen to be an influence for good in these institutions, the government will be more inclined to open the country to its teachers. Such incidents as that of the Otsu fire are worth volumes of argument in convincing officials. So in Japan, as was often the case in the early church, the gate of the prison may prove a great and effectual door opened for the preaching of the gospel.

REV. WILLIAM WARREN, D. D.

REV. CYRUS HAMLIN, D. D., an early friend of the late Dr. Warren, gave an address at the funeral services, which were held at Gorham, Me., February 2. A portion of the address which relates to Dr. Warren's services in connection with the American Board is here given: —

I knew him well in his work as District Secretary of the American Board. I repeatedly traveled with him. For that work he was a model man. With his faithful horse and roomy buggy he would take one, sometimes two, coadjutors, and they renewed the memories of missionary hardships. Careless of himself, he was kind to his horse. The two understood each other perfectly. He believed that his horse had an intelligent affection for his master, which worked like a sense of duty, and that when his service was hard he performed it willingly. On arriving at a stopping-place his first care

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was to have his horse properly cared for. He might be wet and cold and hungry himself, but he neither could nor would enjoy any comfort until his horse was suitably stabled, covered, and fed. Our brother's horse served him in good heart for almost a quarter of a century, and if Mr. Bergh's thought of a possible immortality for animals should prove true, I am sure our brother's horse will gratefully and peacefully graze on the greenest slopes and in the fairest valleys of the equine paradise. I was once riding with him when darkness came on. To the overshadowing of dense clouds on a moonless night was added a dense fog from the sea. We were often in the ditch, first on one side, then on the other. After a time of careful groping the horse stopped. "Hamlin," said Brother Warren, "there are times when a horse knows more than a man, and my horse knows more now than you and I both. *He is going to wait for more light*, — just what we must often do in this dark world." We were close by a house, where we obtained an excellent lantern and achieved the remainder of the way in light. I shall always love Brother Warren the better for the kind and excellent care which he took of his horse. If there should be any purgatory for good ministers, it will be for those who have been cruel to dumb animals, or careless of their rights.

The churches always seemed glad to see Brother Warren. The Sabbath-schools rejoiced in him. He loved the children. There was so much strength to his character that it was not a little curious to see it all devoted to children. He had a clear, extensive knowledge of the whole missionary field. He felt the necessity of laborers over all the whitening fields. He groaned in spirit that so many must perish before a Saviour can be revealed to them. But while hastening to do if possible the work now, he relied more upon the ultimate results of interesting the children in the work, and when they shall grow up they will have it at heart. His addresses to them were simple in style, easy of apprehension, weighty in meaning, and so illustrated as always to secure attention. In his departure from earth the Sabbath-schools of his whole district have lost a friend whom they all loved, and whose place will not be readily supplied.

I cannot but bear strong and feeling testimony to the very kind and delicate attentions which he paid to those who traveled with him to speak as returned missionaries. When he introduced them it was in few words, and at the close of their addresses he would sometimes in five minutes bring the whole to a head with singular felicity and power. His advocacy of the missionary cause was wise and able. It was based upon Scripture truth. It was illustrated and illuminated by an extensive and accurate knowledge of the great fields of labor. His heart was wholly in the work, and he lamented the failure of strength when he desired to labor more earnestly than ever. He had always been interested in education. His soul rejoiced in the springing up of flourishing institutions of learning on missionary ground. He saw in them sources of great power and progress for the future. They were to him exponents of the vigor, wisdom, and success with which the work was conducted. He would gladly continue in the work in order to see those grand triumphs of the kingdom of our Lord which he believed the closing quarter of the century would witness.

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He may survey them all from a higher sphere, and rejoice over them with a purer joy. But the church on earth has lost one of her faithful servants. He was a good man and true. He was strong as he was gentle. He was unselfish, laborious, devoted. "A great man has fallen in Israel." But we may write over his tomb, with sorrowing, yet rejoicing hearts, "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

DR. LIVINGSTONE ON MISSIONARY SACRIFICES.

THE new international magazine of the Presbyterians, entitled the *Catholic Presbyterian*, was fortunate enough to obtain for its first issue an article written by Dr. David Livingstone on his return for the first time from Africa, but never given to the press until now. The article is one of remarkable vigor, and its force is intensified by the remembrance of the heroic life of the author. In the following extracts, liberty has been taken to condense a few paragraphs: —

It is something to be a missionary. It is something to be a follower, however feeble, in the wake of the Great Teacher and only model missionary that ever appeared among men; and now that he is head over all things, King of kings and Lord of lords, what commission is equal to that which the missionary holds from him? May we venture to invite young men of education, when laying down the plan of their lives, to take a glance at that of the missionary?

What means the lugubrious wail that too often bursts from the circle of his friends? Pathetic plaints are penned about laying their bones on a foreign shore by those who never thought of making aught of their bones at home. (Bone dust is dear nowhere, we think.) And then there is the never-ending talk and wringing of hands over missionary "sacrifices." The man is surely going to be hanged, instead of going to serve in Christ's holy gospel! Is this such service as he deserves who, though rich, for our sakes became poor? Bipeds of the masculine gender assume the piping phraseology of poor old women in presence of him before whom the Eastern Magi fell down and worshiped, aye, and opened their treasures, and presented unto him gifts, — gold, frankincense, and myrrh. They will give their "mites," as if what they do give were their "all."

Why should we so regard all we give and do for the Well-beloved of our souls? Our talk of sacrifices is ungenerous and heathenish. A white man, having the bone of his arm crushed by a lion, was crossing a small stream on his way home, and, feeling faint from loss of blood, tried to stoop down and drink; but he could not support the dangling limb with the other hand, and so bend himself to slack his thirst. A black man lifted up water in his hands repeatedly, till he was satisfied. Now, had he done this to one of his own countrymen he would have thought no more about it; but he had done it for a white man, — he had made a sacrifice! A few days afterwards he made his appearance, and, after inquiring for the arm, remarked, "It was I who helped you with the water;" and he repeated the observation on subsequent occasions, with the addition, "As I helped you, I hope you will help me, when you recover." The white man gave a present in order to

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wipe off the obligation. It is just so we are disposed to value highly what we do for Christ. We talk of "sacrifices," till, we fear, the word is nauseous to him. We have no English female missionary biography worth reading, because it is all polluted by the black man's idea of sacrifice. It ought not so to be. Jesus became a missionary, and gave his life for us. . . . .

Who would not be a missionary? His noble enterprise is in exact accordance with the spirit of the age, and what is called the spirit of the age is simply the movement of multitudes of minds in the same direction. They move according to the eternal and all-embracing decrees of God. The spirit of the age is one of benevolence, and it manifests itself in numberless ways: ragged schools, baths, and wash-houses, sanitary reform, etc. Hence missionaries do not live before their time. Their great idea of converting the world to Christ is no chimera. It is divine. Christianity will triumph. It is equal to all it has to perform. It is not mere enthusiasm to imagine a handful of missionaries capable of converting the millions of India. How often they are cut off just after they have acquired the language! How often they retire with broken-down constitutions before effecting anything! How often they drop burning tears over their own feebleness amid the defections of those they believed to be converts! Yes! but that small band has the decree of God on its side. Who has not admired the band of Leonidas at the pass of Thermopylæ? Three hundred against three millions. Japhet, with the decree of God on his side, only three hundred strong, contending for enlargement with Shem and his three millions. Consider what has been effected during the last fifty years. There is no vaunting of scouts now. No Indian gentlemen making themselves merry about the folly of thinking to convert the natives of India; magnifying the difficulties of caste; and setting our ministers into brown studies and speech-making in defense of missions. No mission has yet been an entire failure. We who see such small segments of the mighty cycles of God's providence often imagine some to be failures which God does not. Eden was such a failure. The old world was a failure under Noah's preaching. Elijah thought it was all up with Israel. Isaiah said: "Who hath believed our report, and to whom is the arm of the Lord revealed?" And Jeremiah wished his head were waters, his eyes a fountain of tears, to weep over one of God's plans for diffusing his knowledge among the heathen. If we could see a larger arc of the great providential cycle, we might sometimes rejoice when we weep; but God giveth not account of any of his matters. We must just trust to his wisdom. Let us do our duty. He will work out a glorious consummation. Fifty years ago missions could not lift up their heads. But missions now are admitted by all to be one of the great facts of the age, and the sneers about "Exeter Hall" are seen by every one to embody a *risus sardonicus*. The present posture of affairs is, that benevolence is popular. God is working out in the human heart his great idea, and all nations shall see his glory. . . . .

A monstrous idea once obtained among those from whose own education we might have hoped better things, — "that any pious man who could read his Bible and make a wheelbarrow was good enough to be a missionary;" and the idea is not yet quite extinct, that more learning and ability are

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needed for the home pastorate than for the foreign field. The idea would be tolerable if any of those who entertained it were not judges and jury too in their own cause. The complaisant belief that we at home require ministers of greater abilities than does the missionary work smacks of the conceit of which Solomon gives some judicious hints. It is, in fact, believing that household troops need more ability than those who must rough it in the field, and that Field-Marshal Prince Albert requires more talent than Field-Marshal the Duke of Wellington.

This work requires zeal for God and love for souls. It needs prayer from the senders and the sent, and firm reliance on him who alone is the author of conversion. Souls cannot be converted or manufactured to order. Great deeds are wrought in unconsciousness, from constraining love to Christ; in humbly asking, Lord, what wilt thou have me to do? in the simple feeling, we have done that which was our duty to do. They effect works, the greatness of which it will remain for posterity to discern. The greatest works of God in the kingdom of grace, like his majestic movements in nature, are marked by stillness in the doing of them, and reveal themselves by their effects. They come up like the sun, and show themselves by their own light. "The kingdom of God cometh not with observation." Luther simply followed the leadings of the Holy Spirit in the struggles of his own soul. He wrought out what the inward impulses of his own breast prompted him to work, and behold, before he was aware, he was in the midst of the Reformation. So, too, it was with the Plymouth pilgrims, with their sermons three times a day on board the "Mayflower." Without thinking of founding an empire, they obeyed the sublime teachings of the Spirit, the promptings of duty and the spiritual life. God working mightily in the human heart is the spring of all abiding spiritual power; and it is only as men follow out the sublime promptings of the inward spiritual life, that they do great things for God.

Who would not be a missionary? "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Is God not preparing the world for missions which will embrace the whole of Adam's family? The gallant steamships circumnavigate the globe. Emigration is going on at a rate to which the most renowned crusades of antiquity bear no proportion. Many men go to and fro, and knowledge is increased. No great emigration ever took place in our world without accomplishing one of God's great designs. The tide of the modern emigration flows towards the West. The wonderful amalgamation of races will result in something grand. We believe this because the world is becoming better, and because God is working mightily in the human mind. We believe it because God has been preparing the world for something glorious. And that something, we conjecture, will be a fuller development of the missionary idea and work.

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LETTERS FROM THE MISSIONS.

North China Mission.

THE PROVINCE OF SHANTUNG. REMARKABLE AWAKENING.

THE missions of the American Board in Northern China have hitherto been mainly confined to the province of Chihli. During the recent famine our missionaries passed to the southeast, into the province of Shantung, where they ministered relief to large numbers of people. The results of this relief-work are both speedy and surprising. A familiar letter from Rev. A. H. Smith, giving an account of the cleansing of an idol temple at Shih Chia Tang, and of the deeding of the whole property to the Church of Christ, has been in the hands of many pastors who have doubtless reported the facts to their congregations. But the story is so striking that some permanent record of it should be made in this magazine. Extended extracts from this letter of Mr. Smith will therefore be here given, and also a letter from Mr. Sprague, who narrates other incidents connected with this remarkable movement.

Mr. Smith's letter is dated October 29, 1878: —

"You will remember hearing from Mr. Sheffield and from me [see the *Herald* for November, 1878], of the renovation of the temple at Shih Chia Tang, — the 'Hall of the Shih family,' — about seven miles southwest of our headquarters. The step which was taken in June, of removing the idols from the rear building and congregating about sixty of them in the smaller building in front, was much more than could have been expected by the most sanguine of us, yet it was done. As there was, however, no precedent for anything of the kind, it was natural that some hesitation should be felt to outrage public prejudices by such an act. The step seems not only to have met with no opposition, but on reaching here we found that lapse of time had made the villagers, who took a prominent part in the movement, desirous of completing the work, totally destroying the idols, and inviting the missionaries to use the building in the rear for a chapel, and that in front for a public school. Desirable as this seemed, there were certainly grave difficulties. The gratitude for relief in famine had gradually cooled, as the harvest everywhere produced such a plentiful crop that millet was sold at the same price per pound as charcoal, and sweet potatoes at the same price as kindling wood. Not that any one regretted the step taken, or entertained the least idea of retracing it, but there was no longer the same momentum as at first."

A PRESENT OF THE TEMPLE.

"One day last week, the temple keeper came up with a proposition and an inquiry. He asked whether, if the temple were purified of idols, and, together with the whole premises, *presented* to the Jesus sect, the church would accept it, be responsible for repairs, and establish a public school, in which Chinese and Christian literature should be taught in equal proportions. I consented to the conditions, provisionally, and the temple keeper took his departure. He is a man of strong convictions, but extremely unobtrusive, and had long since decided to leave the temple, if it remained such, although he has a family and no other means of support but the temple land. Many regard him as an amiable idiot, for in addition to losing a certain support, if the land should be given with the temple, he would forfeit certain perquisites of great value. Twice a year, after the summer and autumn harvests, he has the prerogative of going about in the village and collecting contributions of grain. This, of course, would be at an end. On Sunday, day before yesterday, he came again with a native helper, to say that the matter had gone so far that he

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thought it a fixed fact; but in China there are many slips 'twixt cup and lip. To guard against a possible change of base on the part of any one, he proposed to give a feast to which all the eighteen managers of the temple, with the Master of Virtue among them, should be summoned. Eating in Oriental lands is no such trifling matter as it becomes in railway restaurants in America. The Chinese have a saying that having eaten a man's food, one's mouth is stopped, and having used his property, one's hand is stayed. On this principle Mr. Chu, the temple keeper, thought it prudent to plug all the eighteen mouths securely, and being in narrow circumstances himself, he borrowed about ten dollars to enable him to give the feast. He came to invite us to his feast on the 28th. We went long after the appointed time; everything in China occurs long after the appointed time — except eclipses; the eighteen managers assembled, and among them came the Master of Virtue, a weazen-faced old man, in an ineffably ragged coat. It was by no means a feast of sea-slugs and sharks' fins, pickled bamboo sprouts and bird's-nest soup; on the contrary, it was a homely farmer's dinner of only one course and a plenty of it. After dinner and sundry pipes of tobacco, came business. A draft of a proposed document, amounting to a kind of quitclaim deed, was read and submitted for approval. Then ensued a scene worthy of a New England town meeting. One or two were afraid that the temple keeper was in some remote danger of losing his living, and much furious gesticulation and unintelligible roaring — eight or ten generally bawling at once — was exchanged over the question how to forefend this injustice. The helpers and a few obstreperous managers retired to concoct a clause to meet the exigency, and the paper, 'as amended,' was put on its 'final reading,' and passed amid general yells of 'Cha, cha, cha,' 'Puls'o,' and 'Chiu shih' ('aye, aye, aye,' 'all right,' 'that 's the thing').

"Here was an absolutely heathen gathering in a heathen town, voting away their temple and its lands to a foreign religion, of which most of them never heard six months ago, and none of them until within a few years. They did it of their own motion, without solicitation on our part, for, although I took occasion two weeks ago to preach with reference to the matter, it was *after* the matter had been broached by them, not before. During the meeting I took occasion to explain our objects in coming to China, and to Shih Chia Tang, and that we sought not theirs, but them; that they gave not to us, but to themselves, the difference being that what the village formerly managed, was now, as soon as practicable, to be controlled by the native church, in which we hoped to see all of them. Thus we left this unique assembly, bringing the deed in my pocket, of which I append a translation."

THE DEED.

"'The authors of this Document, to wit, the whole body of Managers (of the Temple), together with the whole body of villagers, deliberating in a public capacity, voluntarily agree to make over the Temple buildings to the Church of Christ, for the purpose of fitting up a meeting-house, in order to the public preaching of the sacred doctrine, and for the purpose of establishing a public school, that the youth of the village may become virtuous, a benefit to future generations. The whole is to belong to the church, and subject to its control, for a possession forever, and the land belonging to the temple is made over to the chapel keeper, Chu Sien k'o, and his descendants, to be cultivated as his own, and the church is not at liberty to sell the same.

"'In the fourth year of Kuang Hsü, the tenth month, the third day (October 28, 1878).

"'Signed, on behalf of the Master of Virtue, Shih Kung, and twenty others.'

"Here, then, is this singular document, as fast, as the Chinese phrase it, as a nail in a board. Was anything like this ever known in China? If so, it has

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been successfully concealed hitherto. Next Sunday I have promised to go down there, and we hope to organize the beginning of a church, out of the twenty applicants on the list."

THE IDOLS UTTERLY ABOLISHED.

"The destruction of the idols was to be begun to-day, and after preaching at a neighboring fair I went over there to attend the funeral, for they had decided to bury them. The Chinese have a saying that money can move the gods, but here were about threescore gods moved most effectually — more so than ever before — without the expenditure of a cash. For when I reached there about noon, I found the work finished and both temples empty. They began work at dark, and finished about midnight. Like the comrades of Sir John Moore, —

" 'They buried them darkly at dead of night.'

"But there were no 'sods' to turn. For it fell out that a long cavity was found washed out by the water, into which they were plunged headlong, and thus, dust as they were, they returned to dust. The idols often cost enormous sums, because the clay is of a peculiar kind, the materials expensive, — such as oil, etc., especially the gilding. Moreover, it is usual to subscribe a certain amount of silver, which is incorporated in the body of the image, and becomes, perhaps, his heart. In demolishing the gods their hearts were not found right, for in place of the lungs of silver was found a chunk of *pewter*. Thus the delusions of idol worship were fitly typified in the frauds of the idol makers. They that make them are like unto them. It was suitable that such divinities should end their career by sepulture in a gutter!

"A large amount of lumber remains, which, once the platforms for the idols, will now become benches for our congregation. There are drums, candlesticks, incense-holders, etc., and several good bells, the largest of which is to be hung up and can be heard — they say — at a distance of miles. While gazing on the ruins, I saw the deaf Master of Virtue contemplating the result with satisfaction, and he said to me that he considered the affair as being 'eminently respectable.'

"While reading in course this morning I came on the words, 'And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered.' An early fulfillment of the prophecy of Zechariah may be looked for in Shih Chia Tang."

THE MISSIONARIES WELCOMED.

Rev. W. P. Sprague, who accompanied Mr. Smith on this tour in Shantung, gives other interesting particulars concerning the changed sentiments of the people. He writes from Yu-cho, November 26: —

"All the way from Kalgan to Tê-cho, in Shantung, I overheard myself constantly called, as usual, 'Devil.' On leaving our boat and passing through the villages to our headquarters, P'ang C'hia Chuang, every one we met saluted us kindly, often familiarly and lovingly, saying, 'Ah, you pastors have returned to us; that is very good;' or, 'What day is the Sabbath, and where do you preach? We want to hear more of this Jesus doctrine.' One who has not experienced it cannot conceive what a relief and pleasure such a sudden change in the attitude of the people toward us gives us. How good it is to be taken up out of the frosts of scorn, contempt, and hatred, where for four or five years we had cherished our inward heat as best we could, and set down in the warm sunshine of respect, appreciation, and love! It was touching to see with what tenderness and gratitude to God many of the Christian friends saluted Bro. Smith. They never expected to see his face again when he went from them in July with that terrible fever."

PREACHING AT FAIRS.

"Almost every evening at family prayers, some neighbors or inquirers from a distance came in. We went to

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market fairs fifteen out of the twenty-three days I was on the ground, and each time we preached to large numbers. These were not, as in street chapel work in all cities, accidental hearers, for once only, but they were farmers, tradesmen, etc., who lived with their families near by, and who often attended these fairs. In this way all could frequently hear us. And what is still better, all are within reach of our native helpers, and near to Sabbath services, so that it becomes an easy matter for all to learn the truth.

"As we interpret to them God's teaching in their late famine, the sin of idolatry, the duty of gratitude to, and service of, the one only true God, many give assent, often taking up and going on with our preaching, giving their experience of the uselessness of worshiping dumb images made of wood and stone. Verily the Lord has done at a single blow what man could never do, — knocking out from under them the foundations of their superstitious idolatry. And now they are ready to receive whatever truth is presented to them which commends itself to their reason. There is no revival among them, in the ordinary meaning of that term, though I believe there is truly a revival there, through the grace of God, — a revived sense of what is reasonable and true and right."

THE WORK YET TO BE DONE.

"Having done his great work by the famine, God now leaves the results largely in the hand of man. These results will be just in proportion to the amount of truth that can be poured in upon them just now, while nearly every one is mourning the death of one or more dear friends. We cannot help being reminded of the death of the first-born of every family in Egypt when the hearts of the people would not be melted in any other way.

"And now, oh, for sowers and reapers, all in one, and that immediately! I could not stay a day longer. Bro. Smith would not leave the work. The many applying to unite with the church need much teaching, — need the Holy Spirit to move in their hearts a true spirit of repentance and faith in Christ. They are sincere believers, but many have had as yet little opportunity of getting an appreciation of this life of communion with God they are now entering. Would that all Christians might know the condition of these multitudes, not in this little corner of ours only, but also throughout all the places where famine-relief and the preaching of the gospel went together. Would that all Christians might with one heart plead for the outpouring of the Spirit on such as are convinced of the falseness of idolatry, and who are learning the blessed grace of our loving Father."

THE EFFECT UPON NATIVE CHRISTIANS.

"It is very encouraging to observe the effect of this good news on our native Christians. It warms their hearts and arouses them to new life.

"It was my privilege, in returning from the tour, to pass through Tientsin, Tung-cho, Peking, Kalgan, and all our out-stations here in our Yu-cho region, and in every place to tell the story of the Lord's work in Shantung. The young men in Tung-cho were specially interested. I visited one old man, almost bed-ridden and very down hearted, because he saw no one coming to Jesus I quietly told him of the coming of the kingdom of God in Shantung. Before I had finished my story he roused himself as if to start, interrupting me with, 'Oh that I were a little younger and stronger. I want to go right there and preach to them this blessed gospel.' It has much this effect on us all, and I hope it will incite us all, wherever God calls us to work for him, to preach the gospel with more earnestness and faith that God will in his own time and in his own way, in each and every place, make his word effective in saving souls to life eternal."

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Japan Mission.

THE OPENING AT OKAYAMA.

REFERENCE has heretofore been made to the proposal to open a new station somewhere to the westward of the present field of operations in Japan. After visiting Fukuoka, on the island of Kiusiu, Hiroshima, and Okayama, Dr. Berry made a written report to the mission, the conclusion of which was that, while other places presented many attractions, the prospects for successful missionary labor in Okayama were extraordinary. In his report Dr. Berry speaks of the following points as indicating that Okayama should be at once occupied: —

"We have already secured —

"1. The good will and hearty coöperation of the highest members of the government, as shown by their assurances of active interest in our plans and willingness to grant liberal concessions.

"2. The privilege of placing two of our missionaries in a private school of about seventy pupils (founded by the ex-Daimio Ikeda), to teach but one hour a day each, with the promise of its friends that, at the earliest practicable date, it shall be placed upon a Christian basis; or, if objections to placing it upon a Christian basis are raised, then to organize an independent school, in the hope of the ultimate union of the two.

"3. A promise on the part of the government to observe, within three years, all the regulations for the management of the hospital, which were submitted early in the course of my negotiations with them, and which are essentially the rules observed in the management of Christian hospitals in the United States.

"4. The appointment of myself as adviser for the medical interests of the *ken*, with full and free powers of action as to my relations to the hospital, the medical school, and to any out-station work that I may see fit to organize.

"5. The placing at our disposal, for our exclusive use for house lots, the small public garden on the east of the city, with the assurance from the governor that he will insure us against loss of money used in building houses, in case our early removal from Okayama should be rendered necessary from any cause.

"6. Our ability to make a contract at once for five years, with the full understanding that our work looks to permanency.

"7. Invitations from Kurashiki and Kojima, places visited, to commence at once dispensary services among them at their own expense.

"All these points contribute to make the opening of Okayama, with its population of a million and three hundred thousand souls within a radius of a day's journey from the city, exceptional in the history of missionary effort in Japan."

THE PURPOSE TO TAKE POSSESSION.

The plan to enter upon work at Okayama seems to be practically settled, so far as the missionaries are concerned. If the government interposes no obstacle, and if the churches at home respond to the call, it is expected that Messrs. Berry, Cary, and Pettee, with Miss Wilson, will be assigned to the new station. Two weeks after making his report to the mission Dr. Berry writes to the foreign secretary: —

"The contracts of Messrs. Cary and Pettee have been signed, and my own has been prepared for the approval of the government, and the indications are that we shall receive permission to go in ten or twelve days hence. The contracts run for five years, commencing from January 20, 1879, and the understanding is that our occupation looks to permanency. Every point requested has been granted. Indeed, so anxious were they to secure our services that they offered to put us all three in the hospital (I had made my going contingent upon their allowing Messrs. Cary and Pettee to accompany me). The present indications are that, with pa-

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tience and tact, our work can be made *entirely* self-supporting from the very first.

"A strong invitation comes to Miss Wilson from the director of a girls' school of seventy pupils, for her to labor in the school, with freedom of action as to her relations with the students, hours of study, use of the Bible, and so forth. There has not been such an opening for effective missionary work in all the history of missionary effort in Japan, as that afforded to-day in Okayama. *We cannot afford* NOT *to occupy it, and that without delay.* May God grant that this opening may contribute to the deepening of missionary zeal in the churches, rendering its occupation one of help to our treasury rather than a burden to it!"

THE KIOTO TRAINING SCHOOL.

Rev. R. H. Davis, who has but recently joined the mission, writes from Kobe, January 2: —

"I was present at the examination of the students in the Training School at Kioto, at the close of the last term, and must speak one word in praise of the manner in which Captain Janes's boys sustained themselves in their examinations in church history, and especially in mental philosophy. In the latter, their examination, conducted in English, would compare, to the credit of these young men, with similar examinations in many American colleges. Indeed, I was delighted with the whole spirit of the school.

"That idea of Mr. Neesima's which 'slipped out without his intending,' at the meeting of the Board at Rutland, in 1874, was an idea implanted at that time in his mind and heart by God. God knew exactly Japan's great need, and gave utterance to it by the mouth of his humble servant in that noble company of his people. They wisely responded. I hope they have not forgotten to add earnest prayers to their former good works, and that they will continue to mingle good works (for the school now needs books, English books, and will soon need additional buildings) and faithful prayers, which are ever needful in behalf of a school of which so much is expected as this."

THE OPENINGS IN JAPAN.

After speaking of the probable occupation of Okayama by our missionaries, Mr. Davis alludes to other points which should soon be occupied. He says: —

"Kanazawa, a large city on the north side of this island, the largest, I believe, on that coast, situated beyond Lake Biwa, is also more or less stirred, and could be brought into a condition suitable for our entering it in a year or two if we knew where the men were coming from to do the work there. Also Hiroshima, on the inland sea, about 225 miles west of us, is a good center. There are also important places on Shikoku. Take your map of this Empire, and draw a line from Nagoya on the south coast to Kanazawa on the north, and remember that, at the very least calculation, you would have within the field west of this line about one half of Japan's thirty-three millions, and you will see what a grand field lies around us and open to us, or soon to be fully opened to us. I say *to us*, because we are the only important mission on this field. We are stronger than all the others together twice counted.

"Nor is there much, if anything, standing in the way of our early taking possession of all the important strategic points in this large field, and holding the forts for our Great Captain, save the want of men and women, and a small outlay of money beyond salaries and rents, or buildings. Kobe, Osaka, and Kioto are already well manned and well supplied. But, O Nagoya, Kanazawa, Hiroshima, Fukuoka, and all Shikoku! where are your helpers, and the men who shall gather your millions unto the Lord who hath bought you? I do not mean that we can enter, or ought to enter, all these places at once. But we ought to enter at least all of them within five years; one each year ought to be taken by a strong hand.

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"We have no small reason to be glad that we came to Japan, and already I have commenced a class of English-speaking Japanese, in the Sabbath-school of the First Native Church, to study the Gospel of John. The class is growing, and the interest of teacher and scholars increases."

NAKA-GAWA OF OKAYAMA.

This Japanese gentleman, who has assisted our missionaries so much in their explorations in and about Okayama, is spoken of as the leading business man and most popular political character in that province. Of his appearance in Kobe, Mr. Atkinson writes:

"Christmas Eve the Japanese had a tree for the Sunday-school. At that time a Christian from Okayama, the celebrated man, Naka-gawa, made a brief address. That address, coming from him, was a power on the church that did and will act helpfully on them all. 'What! that devil-like Naka-gawa living and talking like this?' The demonstration is clear and unmistakable. The evidence is before all. When this powerfully-built man rose to speak, the stillness of the full building was intense and almost painful. And what he said was such truth as the hearers needed, and such as they appreciated and will ever continue to remember.

"If to 'strike while the iron is hot' is a good proverb, we need to strike *now*, and to keep striking until the metal has taken the form and image we desire. If I do not write much and often, please think of me as hammering away at the heated mass until I am tired. I would rather leave the writing and the telling to some one else.

"Yesterday two young men were received into the Kobe church through baptism. The examination of one occupied two hours, lacking ten minutes. This will indicate the care the churches are taking in admitting new members."

Since the above letters were in type, word has been received that Dr. Gordon's request for permission to reside at Kioto has been refused. This is an unexpected result, and it is feared may be an indication of some reactionary policy on the part of the Central Government, which may prevent the immediate occupation of Okayama.

Central Turkey Mission.

HOW ZEITOON WAS SAVED.

THE following thrilling story comes from Rev. Henry Marden, of Marash, under date of January 28. It shows what opportunities of service our missionaries have, and how they avail themselves of them. There is great rejoicing among the native Christians throughout Central Turkey at the results secured.

"The city of Zeitoon, with its ten thousand nominal Christians, is in open rebellion. Its people have long submitted to the extortion of their Turkish governor with incredible patience, while with little thought of mercy or justice he has wrung from them an annual tax of nearly $30,000, spending scarcely a dollar of it for the good of the people. He has thrust whomsoever he chose into a loathsome dungeon, rejecting with scorn every remonstrance and petition. At last a hundred men, driven to desperation by this intolerable taxation, and in fear of the dungeon, fled to the caves of the mountains, and in defiance of the government have supported themselves by raids upon Moslem villages and passing caravans. They do not seem to be robbers by deliberate intention, but rather under the plea of necessity to escape starvation, though the step is very brief from such a life to lawless brigandage. A few weeks ago they entered the city in a body, destroyed the prison, where men were dying in a dark, damp cellar, and in a sharp fight with a large police force, sent from Marash to repair the prison and put them into it, they killed and wounded a dozen or more, and disarming the rest, sent them home and then quietly returned to their

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own houses, waiting, with weapons in hand, ready at a moment's warning to rally in mutual defense. During these riots the treasury was robbed, and the local government prudently retired from the scene. Troops were hurrying to Marash from all directions, and a formidable army was awaiting orders to march at once to Zeitoon and destroy the town. The government in its chagrin seeks not the cause of the disturbance, while it seems to know but one remedy. The horrors of another Eski Zagra seemed inevitable, but a kind Providence has averted the calamity in an unexpected manner."

AN EMBASSY TO THE REBELS.

"Saturday evening, January 11, I was surprised by a telegram from the English consul and the Turkish Governor-general at Aleppo, inviting me to go to Zeitoon, and seek to adjust the difficulties there without the aid of soldiers, promising that the army should not move till the result could be reported. The obstacles in the way seemed almost insurmountable, but I soon decided to go. Zeitoon is thirty-six miles distant among the wild peaks of the upper Taurus. Half the road is infested with Circassian tramps and robbers from the Moslem villages, the other half is in the hands of the Zeitoon rebels.

"I took with me two native friends, and the government furnished me with armed guards as far as the Zeitoon territory, when I sent them back, for it seemed better to meet the Zeitoon people alone. As we threaded our way through the defiles of the mountains we frequently saw the heads of Moslem robbers, and the gleam of their weapons, peering down upon us from the crags above, but we passed them all in safety, and entered the town just after dark.

"We spent a week in earnest conference with large bodies of influential men, and held several meetings at night with this band of outlaws. We were received by all parties with kindness and confidence. We listened to the sad story of their wrongs, advised unqualified submission to the government, while we gave hope that English influence would protect them from a repetition of past oppressions. They gave us a paper containing apologies for their misdeeds, strong assurances of loyalty in future, and a petition that a suitable governor be sent to them as soon as practicable. This paper was signed and sealed without a dissenting vote, and, as a proof of their sincerity, they collected the arms they had taken from the policemen and sent them by us to Marash. The robbers even gave us the pledge that, if they could be saved from the vengeance of the Turk, they would at once deliver up their arms and become obedient citizens.

"With many a 'God bless you' from Armenian, Catholic, Protestant, and robber chief, we returned to Marash on Saturday evening, the 18th instant."

WITHSTANDING THE MOSLEMS.

"We found the army impatient to advance at once, and heard everywhere among the Moslems the cry for vengeance upon the Christians of Zeitoon. There was imminent danger that by some mixture of things the order to advance should actually be given before we could get our report to the Governor-general and English consul at Aleppo. Six hours the next day the telegraph operator, by one pretext and another, deferred our message, and when at last he began to click off the words, the wires suddenly broke and could not be repaired till evening!

"Those ten thousand lives *must be saved!* Two hours later, just at dark, Mr. Christie and a native brother were in their saddles, and with our report in hand were clattering down the street toward Aleppo, with a wild ride of one hundred and thirty miles before them. By changing horses they hoped to be there in twenty-four hours. Mr. Christie went with Sherman to the sea, and is usually ready in emergencies.

"Monday we delivered to the govern-

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ment forty-four rifles, nineteen swords, a captain's horse, and various smaller articles we had taken from the rebels, and on Tuesday we visited the prisons and distributed the money and clothes the friends of the prisoners had sent to them. There are 160 Zeitoon men confined in Marash prisons, many of whom are not even *accused* of any crime.

"Soldiers may destroy Zeitoon, slaughter its people, drive the robbers back to the mountains, and shut up some of them to waste their lives in dungeons, but we have pleaded earnestly for a policy of conciliation and justice, by which the wrongs of the people may be righted and the government honored for its mercy and wisdom. We rejoice greatly that an English consul sits beside the Turkish Governor-general at Aleppo, and that he has been able thus far to stand between the poor Christians of Zeitoon and the arm that is lifted to destroy them. This Zeitoon affair furnishes, perhaps, the first good opportunity for the English government to try its hand at the promised reformation of the Turk; and the efficient manner in which Mr. Henderson, the consul, has taken hold of the matter, gives hope that a brighter day for the oppressed Christians of Turkey is in the near future."

THE VICTORY FOR PEACE.

"On Wednesday a telegram in cipher assures us that our report is favorably received by the authorities at Aleppo. The telegraph operator is summarily dismissed from his office because the wires broke when he was sending our message! The governor of Marash, instead of leading an army against Zeitoon, as he had fondly hoped, is himself summoned to Aleppo to answer for his own misrule; a Christian man is appointed government agent in Zeitoon till a suitable governor can be found, and plans for a new system of taxation, the release of political prisoners, and a general amnesty to the rebels, are under consideration; and later, there comes both from the English consul and from the Turkish Governor-general an official note of thanks for services rendered in the interests of peace.

"Zeitoon is saved!"

Eastern Turkey Mission.

WORK OF THEOLOGICAL STUDENTS.

REV. R. M. COLE, of Erzroom, writes of the work of three theological students from Marsovan, who have come to labor in that vicinity during the winter: —

"The young men seem promising, and we are trying to make the most use of them. Two of them have canvassed the villages of this plain once, and are now starting out for a second visitation. It has not seemed best to attempt to locate them in any particular village, but to let them move up and down with books and tracts, as circumstances seemed to direct. To locate would doubtless be to open persecution, whereas, in itinerating they meet with good success. Their recitals, as they come in burning with zeal from some fresh engagement, are interesting indeed. The other day they were guests at a monastery where they did considerable preaching to the young men, with some plain talking to a poor inoffensive vartabed who could make no reply. From this monastery they went to the village near at hand."

A FRIENDLY TURK.

"On the road they fell in with a prominent Turk who has lived in Constantinople, and traveled not a little. From their language (their mother tongue was Turkish, though they have learned Armenian in the schools) he perceived they were above ordinary people. 'Where did you learn such Turkish,' he said. They did not deny their origin and past associations. Upon this he showed much friendliness, and began to tell what he knew about Protestants and Protestant missionaries. The latter had been at his house, left tracts, talked, etc. In a word, he passed high compliments on the Protestants,

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and showed that he was no longer a devout follower of the false prophet.

"The Turk spoke of the young men's sharing his hospitalities for the night, but, upon the whole, it seemed best for them to lodge among Christians. They were taken to the house of the priest, who happened to be away, but his son led the way for them into the guest-room in the stable. Ere long the said ecclesiastic came in. He, too, had traveled, but not to much profit, unless it be to make him more suspicious of Protestants. Certain it is he soon divined in regard to these young brethren, and came out on them in such language as the following: 'I know your business. You have come to fish for men. No one wants you here.' He ended his conversation by saying: 'Be off! You cannot stop here.' There was nothing for them to do but to go to the house of their Turkish friend. He gave them a most cordial welcome, and treated them with the kindest hospitality. At the meal, when they asked the blessing, he took all the interest of a Christian, saying, Amen!"

THE TURK CALLS A MEETING.

"After the meal he said it was a shame that a Christian priest should have treated them thus, and proposed to send out and call in the villagers for a meeting. He did so, and gathered together some twenty men. He explained the mission of the young men, told how they had been treated, and that now he had called them in to listen to their preaching. One of the men present seemed to have got hold of one of our Testaments somewhere. The Turk asked him if their Testament and that of our men were not the same. He gave an affirmative reply and apologized, as did others, for the conduct of their priest, saying that he was always fighting with somebody; if with no one else it was with those that assisted him at the altar! The Turk got as many Testaments into the hands of the men as were to be had, and then said, 'Now you follow these young men as they preach, and just when they put forth some wrong doctrine, you speak right out.' Suffice it to say that there was no interruption, and they had a most delightful preaching time till late into the night. So much for a flank movement on the works of the enemy."

Western Turkey Mission.

SMYRNA — THE CALL FOR BOOKS.

On her return to Smyrna from England, Miss West was accompanied by Mrs. Jaffray, a Scotch lady, who desires to assist in the evangelical work in that city. Of the beginning of her efforts Miss West writes: —

"Her work is entirely spiritual, and is already causing a shaking among the dry bones of Smyrna! Thousands of tracts and little books in various languages have been distributed by her, and eagerly taken by the multitudes that throng the sunning quay and the lagoons of this wicked city. The great cry is for Greek, and we cannot supply the demand; French comes next, then Italian; English and German are on a par, and Armenian and Turkish in special localities. The few portions of the Gospels in Hebrew have been greedily seized by Jews, and many have followed this good mother in Israel, crying, 'Me Jew, me Jew!' to signify their desire for something to read in their own tongue. I brought from Paris a large stock of popular little things, in all the languages, and in six weeks they were all gone, and the hunger seemed unappeased."

SOWING THE SEED.

"I went down with this good, earnest Scotch widow, a day or two after we arrived in Smyrna, and initiated her in the seed-sowing 'by all waters,' so new here. It was most interesting to watch the various groups that soon surrounded her, and to notice the respectful, even deferential manner of individual gentlemen whom she approached with the offer of a tract, and a word for Jesus. Since that time, I have secured for her

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the escort and protection of one of our young Protestant Armenians who can speak the languages of the country, and some English also. She comes back with her face shining, from these trips, going now and then to visit the vessels in the harbor, and work among the sailors, — telling me how God has opened new doors and hearts for the entrance of his truth.

"More than once a merchant has invited her to his counting-house to speak of Jesus to a company of gentlemen in waiting, and then conducted her through the inner offices to distribute her little books among his clerks. Now and then one has bidden her a 'God-speed,' and called her 'sister,' and we feel that God has more than one *Lot* in this Sodom. The Greek newspaper noticed this work some weeks ago, rather sneeringly, but quite sufficient to prove an advertisement. The archbishop has now publicly warned his people against the books, and the work; yet the seed-sowing is only interrupted for want of seed! But we look for a fresh supply from Constantinople.

"I could tell many most remarkable incidents connected with this work, had I the time. No *man*, as colporter, could do what this motherly woman of fifty-five years, with only her own broad Scotch at command, is doing for souls in Smyrna."

Dakota Mission.

MAKING CHRISTIAN SONGS.

REV. C. L. HALL writes from Fort Berthold: —

"My chief work just now is to get some gospel truths into the every-day language of the Rees. We have got so far as to sing one or two verses of Sabbath-school hymns in both Ree and Gros Ventre. We have been fully repaid by the interest and delight created among all, especially among some of the Gros Ventre and Mandan young men, on first hearing some words they could understand, sung to good tunes.

"I had got a verse of 'I am so glad,' and one of 'Happy Land,' into Ree, when one day I sat down by a couple of Gros Ventre young men in school, and said I wanted them to help me make a Gros Ventre song. One of them quickly said, 'That is just what *we* have been trying to do, but we can't make the words fit right.' Miss Calhoun, however, succeeded in making them fit; and the pleased expressions of some faces bid us believe that Indian 'hi, hi, ho's' will give place to sacred melodies. And if we can make the songs of the people, we can mold their minds."

THE LIGHT OF NATURE.

"It is pleasant to discover 'the candle of the Lord searching the innermost parts,' even of men in the darkness and exclusion of Indian tribes. I find moral conceptions expressed almost in the language of Scripture, in their native idiom. For example: they speak of *walking* well; of a straight road; of walking or going in a good way; of not going aside into *crooked* paths; all in a moral sense, so that one can translate literally such precious words as: 'He leadeth me in the paths of righteousness.' Surely Max Müller is right in saying: 'There is hardly one religion which does not contain some truth, some important truth; truth sufficient to enable those who seek the Lord and feel after him, to find him in their hour of need.'"

MANY LANGUAGES.

"On first coming here, we thought the people might understand Dakota enough to enable us to give them the gospel through the Dakota literature; but we have found that it will not do. Their knowledge of Dakota is very imperfect, and limited to the necessities of their intercourse with that people. We must put at least the gist of the gospel into all, or nearly all, the languages of the tribes within our border, as the chief means of their civilization, as well as the only efficient means of their evangelization. It is the duty of the govern-

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ment to teach English; it is the duty of the church to preach to every creature, in words that go directly to heart and conscience, the words of life.

"The school-work, which goes on morning, afternoon, and evening, has grown in interest and effectiveness, and opposition seems to be giving way. White men's ways and white men's clothing are more and more in favor; and we believe that Christian ideas are working in the people's hearts to cause these outward signs to appear. The ladies are busy, very busy, teaching, cooking, sewing, house-keeping, and visiting the sick, as well as teaching day-school five days a week and Sabbath-school every Sunday."

SURVEY OF THE MISSION.

Of the work in other sections of the Dakota field we have the following account from Rev. Alfred L. Riggs, of Santee Agency: —

"The condition and prospects of our work are most encouraging. At Fort Sully, Miss Collins has gone to her work with new heart, and the new helpers are working in efficiently. Mr. Thomas Riggs has been busy reorganizing the work and starting the schools. The neighborhood of the central station at Peoria Bottom is now a civilized community. Rev. Daniel Renville is doing a good work in preaching. A most hopeful point in this part of our field is the new station occupied by a missionary of our Dakota (native) missionary society. It is at the Minikanju settlement on the Big Cheyenne River, eight miles from its mouth, fifteen miles from the agency, and thirty miles from Peoria Bottom. These Minikanjus are the wildest band of Sioux this side of Sitting Bull's camp. They broke off from Red Cloud's camp a year ago, and were 'coralled' at the Cheyenne River Agency. T. L. Riggs has just visited them. He writes: 'As yet they are almost entirely wild, — no fields, no stoves in their cabins. Still, within the past summer they have done much in the way of improvement. There are, perhaps, one hundred lodges all told, and since early spring they have built about eighty log houses.' Our native missionary, Mr. Isaac Renville, is well at work, and has had the favor and assistance of the Military Agent.

"At Santee the schools are in excellent condition, and there are cheering signs of spiritual awakening.

"At Sissiton several of the pastors speak of spiritual quickening among their people, and the work in the hands of Mr. and Mrs. Morris, in the Good Will school, is overflowing.

"Our native missionary society sent, this last fall, Rev. John Eastman, native pastor at Flandreau, on a tour of exploration to Devil's Lake. He spent a month there, confirming the hearts of the few disciples and reporting an open field for continued missionary work. We also have from time to time very encouraging reports from one of our Dakota preachers who is in Manitoba, working now with our consent under a Presbyterian missionary society there.

"This is a bird's-eye view of the work we are trying to hold in hand, not to say anything of the opportunity for work at other points equally promising, but which we have no hands to grasp."

GLEANINGS FROM LETTERS.

— The annual gathering connected with the missionary work here gave us at the outset a very pleasant impression of the extent and success of the mission. More than one hundred persons were assembled for some four hours, listening to addresses, joining with peculiar delight in singing, and buying with zest the articles made by the women during the year. Over $40 were realized, and were appropriated to mission work among the Bulgarians. The week of prayer was observed with special interest. Aside from the strange

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language, one could easily believe himself in a good New England prayer-meeting. Sunday services in the hall are fairly attended: some fifty or sixty souls at each service. — *Rev. A. W. Clark, Prague, Austria.*

— We observed the week of prayer, and the five evening meetings were well attended. A young man, who has for some years heard the truth from us, accepted a place as workman with one of our Prague communicants. To my surprise I learned from him that one reason for his going was his desire to leave the Catholic Church and join the little body of believers in Prague. He may have thought that this step would excite less attention there than in Brünn, which is true. But he was recalled home before he could legally take this step. His account of the spirit that prevails in the little circle at Prague, to whom Brother Clark ministers, greatly interested and encouraged me. The mutual love, the strictness of principle, the faithful dealing with each other, made a deep impression on him. — *Rev. H. A. Shauffler, Brünn, Austria.*

— We are publishing in the name of the American mission a weekly religious newspaper, called the *Messenger* (*Avedaper* in Armenian and Armeno-Turkish, and *Angeliaforos* in Greco-Turkish). Two pages of each number are filled with religious and useful articles and religious news, one page with the contributions of native pastors and brethren, annual reports of our colleges, schools, asylums, and meetings of unions, and one page only with current political news. The paper goes into some 250 towns and cities of Turkey, Russia, Persia, and Egypt. So far as we can learn, the Armenian *Avedaper* has a larger circulation than any other Armenian paper published in Constantinople. Though the poverty and distress of the people are now very great, we never began the new year with so large a subscription list as at present. This organ of the mission has the cordial support of the native pastors and communities, and conveys the gospel leaven to many places where no missionary or native preacher is heard, so that the editor preaches to a larger number of people than any one missionary addresses in Turkey. — *Rev. J. K. Greene, Constantinople.*

— There are nineteen girls in the school at Marash, nine of them being new. They came with their flaring yellow gowns, queerly fitting red and blue sacques, tightly braided hair, and generally uncouth appearance. Still there was room for encouragement in the fact that in nearly every case, those yellow garments were an *attempt* at a dress, instead of the loose open robe usually worn; that their hair, though braided in the usual way (for curiosity's sake we counted the strands on one head, and found thirty-one), was still parted straight, and showed some attempt at smoothness; and when spoken to, instead of sheepishly hanging the head in silence, they looked respectfully at you and gave straightforward answers. But all these are minor points compared with their moral and intellectual state. Instead of requiring a year or more to wake up to the fact that there is something to do and to be in life, they, with one exception, came to us wide-awake, attentive, anxious to learn, ready to do, and with some appreciation of right and wrong. The secret of this advancement lies in the fact that these girls have been for some time under the influence and instruction of advanced teachers who have gone out from our school. — *Miss C. D. Spencer, Marash, Central Turkey.*

— We have reason to think that God is blessing our work. Yesterday, Vishnupunt, our native pastor, baptized a man for whom he and others in our church have been praying for years. This man has for years been sick, and is now in the poor-house, where he teaches old and young about Christ, and seems to be doing a good work. I have just found two other inquirers. In this land men are generally first convinced that their old religion is false, next that Christianity is true, and after

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this decide to become Christians. The sense of sin is developed subsequently. Some of our young people are serious, and three or four of them will be received into the church soon, I trust. These cases give us great hope and joy. A young Mussulman, who came about a week ago to inquire concerning the truth, has come regularly ever since, sometimes twice a day. — *Rev. E. S. Hume, Bombay.*

— The dispensary in Hiogo is enlarging its influence. It is practically self-supporting. They defray all my expenses in going and coming. They pay their own rent, and buy their own medicines and supplies. They also contribute as far as they can to charity work. This dispensary is officered and controlled wholly by the Japanese, and is in every sense of the word a Japanese institution. I give my advice and services, but they assume the responsibility, financially and morally. They are now paying for two Bible-women, who are to be present on clinic-days and labor among the patients, visiting the sick at their homes, and contributing to their physical and spiritual welfare. — *Dr. Wallace Taylor, Osaka, Japan.*

MISSIONS OF OTHER BOARDS.

THE BASLE MISSIONARY SOCIETY.

THE Sixty-third Annual Report of this society, covering the year 1877, gives the following results: —

	Stations.	Out-Stations.	Missionaries.	Native Helpers.	Congregations.	Communicants.	Added in 1877.
India . . .	20	76	114	150	8,629	3,070	348
Africa . . .	9	31	52	89	4,104	1,732	457
China . . .	4	16	20	36	1,877	1,048	206
Total . .	33	123	186	275	14,610	5,850	1,011

"Missionaries" includes the wives. "Congregations" includes, in not very unequal proportions, communicants, their children, and other attendants at religious services.

This society maintains a seminary for training missionaries, with a course of study occupying six years. The present number in the seminary is 84.

The income for 1877, chiefly from Switzerland and Southern Germany, amounted to $175,290, besides about $29,000 specially contributed for sufferers by famine in India.

THE LONDON MISSIONARY SOCIETY.

THIS society, one of the oldest and largest of all missionary organizations, is supported chiefly by the Congregationalists of England. Its last annual report shows that the receipts for the year, for ordinary purposes, were larger than during any previous year. They amounted to $546,740. The society also received and distributed through its missionaries $53,325, for the relief of the sufferers by famine in India. Let no one pass over the table given below as if such statistics were dry. These few figures tell a wonderful story of the wide extent of the work, of its character and success. They show the strength of the native agency, and that for each English missionary there are now 718 church members: —

MISSIONS.	English Missionaries.	Native Ordained Ministers.	Native Preachers.	Church Members.	Native Adherents.
China	23	9	54	2,511	3,980
North India . .	15	5	19	495	1,687
South India . .	25	12	76	1,071	9,450
Travancore . .	6	10	189	2,990	36,471
Madagascar . .	28	62	3,169	68,299	233,188
So. Africa . . .	25	–	113	4,615	24,022
West Indies . .	3	–	10	1,907	4,720
South Seas . .	17	225	347	20,130	75,058
Totals . .	142	353	3,977	101,928	388,576

The London Society also reports as under its care 1,707 schools, with 79,929 scholars.

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MISCELLANY.

BIBLIOGRAPHICAL.

The Story of the Fuh-Kien Mission of the Church Missionary Society. By EUGENE STOCK. With a Map and thirty-four Illustrations. London, 1877.

MR. STOCK is Editorial Secretary of the Church Missionary Society. From the journals and letters of the missionaries of that society in the Chinese province of Fuh-Kien he has compiled a volume of moderate size, two hundred and seventy-two pages, graphic, faithful, and valuable, one in which older and younger readers may well be alike interested. The book, however, is not a mere compilation of extracts, but exhibits editorial labor in mastering materials, as well as skill and good taste in presenting results. Geographical positions, natural features, national customs are occasionally sketched, but always in brief outline.

Fuh-Kien, one of the smallest of the eighteen provinces of China, about the same in size as Ireland, Portugal, or Indiana, has a population of fifteen millions, is mountainous, and abounds in picturesque scenery. To the northwest are the Bohea Mountains, among which is the extensive Black Tea district.

American missionaries were first on the ground at Fuh-Chow, the capital of the province. In 1850 the Rev. Messrs. Walton and Jackson of the Church Missionary Society arrived. During the first twenty-five years seven ordained men have gone out from England to engage in the good work; but owing to failure of health and to four deaths, there has been only one missionary in the field for half that period, and for other periods amounting to ten years, only two; for a single year there were three. Yet distributed among more than fifty towns and villages there are over fourteen hundred Christian adherents. These fruits have not been gathered, as is obvious, by a numerous staff of foreign laborers, but largely by the agency of native assistants, among whom are fifty-two paid catechists, eighty voluntary helpers, seventeen students, and five native preachers. Necessity has combined with choice to apply an established principle of the Church Missionary Society, namely, to aim at the development of native churches in self-extension, self-government, and self-support. The large ingathering has taken place chiefly within the last half of the period named. Ten years from 1850 had passed without one conversion; and the Home Committee began to discuss the expediency of retiring from the field. But a missionary pleaded for the privilege of remaining longer, and within a year from that time a brighter day dawned. It is worthy of note that the successes have not been realized in Fuh-Chow, to any marked extent, but in smaller towns and the rural regions. Almost everywhere opposition, and even violence, has been met with, proceeding to the extreme of taking life; and this chiefly at the instigation of the *literati*. As a general thing converts have stood firm; showing the heathen "that there is religion for which men are prepared to suffer." Reproaches, robbery, imprisonment, have been suffered; women have been dragged by their hair; chapels and dwellings torn down; still in Fuh-Kien, as elsewhere, these things turn out to the furtherance of the truth. One convert is mentioned who was beaten, and obliged to flee for his life, while heathen men were plundering his house; but instead of bringing an accusation, he prayed for them. When it was proposed that they should be punished, he was the only one to plead for them.

"The Story of the Fuh-Kien Mission" does not bring the history down quite to the present time. There are now forty-four churches, with 800 communicants, eighty assistant preachers, and forty theological pupils.

Six other foreign missionary societies are laboring in the same province of Fuh-Kien.

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A NEW BRITAIN MARTYR.

ONE of the Wesleyan missionaries eaten by cannibals last April was a Fiji Islander, named Livai Naboroo. The Rev. John Robem, of Fiji, says of him: "He was an efficient native agent, and might have risen to a good position at home, but he could not stay, as he believed himself called to go as a missionary to a strange island. He was one of six who offered for the new mission, but the district could not spare him, because it was thought unwise to send all the best men. When he learned this he wrote, 'Now that I have heard that I am not to go, I have no rest in my spirit, and my soul weeps when I think of the dark and miserable condition of the people of New Britain; my soul longs intensely, therefore let me go, that I may tell those who are perishing in darkness of the great Light of the world, the Lord Jesus Christ, the Saviour of all. I know what the gospel has done for Fiji, and it can do the same for New Britain.' When this was read at the teachers' meeting, it was decided to let him go."

A LIGHT TO LIGHTEN THE GENTILES.

"DO YOUR gods love you?" asked a missionary of some Indians.

"The gods never think of loving," was the cheerless answer.

The missionary repeated the sixteenth verse of the third chapter of St. John's Gospel: "For God so loved the world, that He gave His only begotton Son, that whosoever believeth in Him should not perish, but have everlasting life."

"Read it again," asked the Indian. "That is large light — read it again."

A third time the blessed words were repeated, and with this emphatic response, "*That is true — I feel it.*" — *Illustrated Missionary News.*

DEATH.

AT Madura, January 26, after a brief illness, Miss Henrietta S. Chandler, daughter of Rev. John E. Chandler, and assistant missionary at Pulney.

DONATIONS FOR A MISSION TO CENTRAL AFRICA.

[Pledges have been received as follows: From Robert Arthington, Esq., of Leeds, England, £1,000, and for a Mission Steamer on the Livingstone River, £2,000; from an Episcopalian, Boston, Mass., $500.]

Previously acknowledged, see March "Herald,"	$334 62
Peabody, Mass., Rockville church	6 25
Westmoreland, N. Y., A. A. Halbert	1 00
Milton, Wis., Rev. William Walker	1 10
Honolulu, S. I., Rev. D. Baldwin	100 00
	$442 97

DONATIONS RECEIVED IN FEBRUARY.

MAINE.

Cumberland county.		
Scarboro, A friend,	30 00	
Woodford's, Cong. ch. and so.	15 00	45 00
Hancock county.		
Deer Isle, Rev. H. Houston, 5; Parker Johnson, 5;		10 00
Kennebec county.		
Augusta, Cong. ch. and so. add'l,	14 00	
Gardiner, Cong. ch. and so.	17 00	31 00
Lincoln and Sagadahoc counties.		
Bath, Winter St. Cong. ch. and so. 444.60; Cash, 100;	544 60	
Thomaston, Cong. ch. and so.	2 00	546 60
Penobscot county.		
Bangor, H. C. H.		5 00
Union Conf. of Churches.		
E. Otisfield, Rev. J. Loring,		7 00
Washington county.		
Princeton, Cong. ch. and so. m. c.	10 00	
Robbinston, A friend,	10 00	20 00
York county.		
Wells, 1st Cong. ch. and so.	5 20	
York, 1st Cong. ch. and so. 12; Mrs. C. Williamson, 10;	22 00	27 20
		691 80

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		
Rindge, Cong. ch. and so.	10 61	
Swanzey, Cong. ch. and so.	7 00	17 61
Coos county.		
Dalton, Cong. ch. and so. 10; Mrs. Nancy K. Stone, for Japan, 5;		15 00
Grafton county.		
Bath, Rev. George W. Kinne,		5 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.		
Amherst, E. D. Boylston,	25 00	
Bedford, Charles Gage,	5 00	
Goffstown, Cong. ch. and so.	36 82	
Hillsboro Centre, John Adams,	5 00	
Pelham, A friend,	10 00	
Wilton, Mrs. Rebecca A. Knight,	4 00	85 82
Merrimac county Aux. Society.		
Concord, South Cong. ch. and so.	72 90	
Fisherville, Mrs. Almon Harris,	5 00	
New London, Seth Littlefield,	10 00	
Pembroke, Cong. ch. and so. with other dona. to const. Rev. C. M. PERRY, H. M.	38 10	126 00

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Rockingham county.
Exeter, 2d Cong. ch. and so. 160 00
Strafford county.
Durham, Cong. ch. and so. 15 00
Sullivan county Aux. Soc. N. W. Goddard. Tr.
Acworth, Cong. ch. and so. 8 00
Claremont, Cong. ch. and so. m. c. 8 91
Meriden, M. E. C. 10 00
Newport, Dexter Richards, 100 00—126 91
551 34

VERMONT.

Bennington county.
Bennington, 2d Cong. ch. and so. 38.74; Green Box Bank co. in do. 50; 88 74
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
East Hardwick, Cong. ch. and so. 29 00
Lyndon, 1st Cong. ch. and so. 9 40
Peacham, Mrs. M. E. Merrill 1 00—39 40
Chittenden county.
Burlington, 3d Cong. ch. and so. 39 30
Essex Centre, Cong. ch. and so. 7 12
Essex Junction, Cong. ch. and so. 9 25
Williston, Cong. ch. and so. m. c. 10 65—66 32
Orleans county.
Brownington, S. S. Tinkham, 2 00
Holland, Amasa Kidder, 4 00—6 00
Rutland county.
Brandon, Cong. ch. and so. 27 85
Wallingford, Cong. ch. and so. 40 00—67 85
Windham county Aux. Soc. C. F. Thompson, Tr.
Brattleboro, Cen. Cong. ch. and so. m. c. 72.02; H., 1; 73 02
East Townshend, NANCY B. BATCHELDER, to const. herself H. M. 100 00
West Westminster, Cong. ch. and so. 46 25—219 27
Windsor county.
Ascutneyville, A friend, 10; Mrs. Allen Murray, 3; 13 00
Norwich, Cong. ch. and so. 16 55
Springfield, Cong. ch. and so. 740 82
Weston, Mrs. C. W. Sprague, 2; L. P. Bartlett, 2; In memoriam, 4 00
Woodstock, 1st Cong. ch. and so. 10.68; C. Williams, 5; 15 68—790 05
1,277 63

MASSACHUSETTS.

Berkshire county.
Pittsfield, First ch., A friend, 10 00
Bristol county.
Norton, Trin. Cong. ch. and so. 10 20
Seekonk and East Providence, Cong. ch. and so. 16 08—26 28
Brookfield Asso'n. Wm. Hyde, Tr.
West Brookfield, Mrs. Achsa Chamberlain, 3 00
Dukes and Nantucket counties.
Vineyard Haven, A friend, 10 00
Essex county.
Andover, Chapel ch. and Cong. to const. Rev. H. H. HART and Rev. S. G. WOOD, H. M. 278 00
Lawrence, Lawrence St. ch. and so. 50 00
North Andover, Cong. ch. and so. with other dona. to const. FRANK W. FRISBEE, H. M. 40 00—368 00
Essex county, North.
Amesbury, Cong. ch. Mills Village, 12 00
Bradford, Mrs. L. K. Greenleaf, 3 00
Ipswich, 1st Cong. ch. and so. 51 00—66 00
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane St. ch. and so. 7.77; Mrs. E. C. T., 5; Mrs. I. T., 5; 17 77
Saugus, Ortho. Cong. ch. and so. 58 94—76 71
Franklin co. Aux. Society. William F. Root, Tr.
Whately, Cong. ch. and so. 26 40
Hampden co. Aux. Society. Charles Marsh, Tr.
Longmeadow, Cong. ch. and so. m. c. 13 26
Springfield, Olivet ch. and so. 33.75; "Indian Orchard, an orphan's mite," 500; 533 75
West Granville, Cong. ch. and so. 2 00—549 01
Hampshire county Aux. Society.
Florence, Cong. ch. and so. semian. collection, 109 53
Hadley, Russell ch. and so. 31.20; do. m. c. 12.31; 43 51
Haydenville, Cong. ch. and so. for Papal Lands, 10 05
North Hadley, Cong. ch. and so. 4 22
West Cummington, Rev. J. B. Baldwin, 5 00—172 31
Middlesex county.
Cambridgeport, Pilgrim ch. and so. 119 46
Concord, Trin. Cong. ch. and so. 15 48
Hopkinton, Cong. ch. and so. 14 14
Linden, Union ch. and so. 3 00
Somerville, Franklin St. ch. and so. 9.65; Prospect Hill ch. m. c. 11.06; 20 71
Southboro, Pilgrim Ev. ch. and so. 8 48
Waltham, Mrs. Sarah Hastings, 10 00
West Somerville, Cong. ch. and so. 3 60
Winchester, Cong. ch. and so. to const. Mrs. HANDEL POND, H. M. 134 87—329 74
Middlesex Union.
Ayer, Mrs. C. A. Spaulding to const. H. C. ROLFE, H. M. 100 00
North Leominster, Cong. ch. of Christ, 18 17
Townsend, Cong. ch. and so. 12 75
Tyngsboro, Cong. ch. and so. 7 76—138 68
Norfolk county.
Beechwood, A friend, 13
Canton, Cong. ch. and so. 32 59
Dedham, 1st Cong. ch. and so. 251 22
East Weymouth, Cong. ch. and so. 51 62
Norfolk, Cong. ch. and so. 4 54
Wellesley, Cong. ch. and so. 5 00
Wollaston Heights, Cong. ch. and so. 7 00—352 10
Plymouth county.
Abington, Cong. ch. and so. 12 74
Campello, Cong. ch. and so. 100 00
Marshfield, 1st Cong. ch. and so. 59 25—171 99
Suffolk county.
Boston, Mt. Vernon ch. 402; do., E. F. J. 200; do., T. T. H. 100; Park St. ch. 350; Phillips ch. 245.78; Immanuel ch. 200; Central ch. 23; do. m. c. 46.70; Salem and Mariner's ch. 20; Shawmut ch. 17; Union ch. 4.18; S. A. Quincy, 10; Mrs. S. B. Munger, for Theol. Sem. Ahmednuggur, 10; Miss Frances D. Nelson, 5; A friend, for the Dakota Mission, 4; A friend, 1; 1,638 66
Chelsea, Central Cong. ch. and so. 5 28—1,643 94
Worcester county, North.
Gardner, Amasa Bancroft, 10; C. P. W. 5; 15 00
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Holden, Cong. ch. and so. 21 37
Webster, 1st Cong. ch. and so. 25 00
Worcester, Central ch. and so. m. c. 7.66; Mrs. R. P. Dunn, 10; 17 66—64 03
Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Blackstone, Cong. ch. and so. 4 00
Uxbridge, Ev. Cong. ch. and so. 70 00—74 00
4,097 19

Legacies. — Montague, Rev. Eli Moody, by Charles M. Gunn, Ex'r (Prev. rec'd, $500), 262 26
New Marlborough, Eliza Smith, by Edward Rhoades, Ex'r, bal. 681 39
New Marlborough, Lorrin Smith, by Edward Rhoades, Ex'r, bal. 60 54
5,101 38

RHODE ISLAND.

Kingston, Cong. ch. and so. 14 66
Oak Lawn, Rev. M. Ames, 10 00
Providence, Pilgrim church 60 00

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Slatersville, Cong. ch. and so. 94 52
Tiverton 4 Corners, Cong. ch. and so. 7 00
Westerly, "One of the boys down here," 60 00—246 18

CONNECTICUT.

Fairfield county.
Bridgeport, a member of Park St. ch. 25 00
Ridgefield, Cong. ch. and so. 15 00—40 00
Hartford county. E. W. Parsons, Tr.
Berlin, 2d Cong. ch. and so. 25 29
Collinsville, Cong. ch. and so. 66 85
Farmington, 1st Cong. ch. and so. 125 95
Glastenbury, 1st Cong. ch. and so. 156 11
Granby, Cong. ch. and so. 8 45
Hartford, South Cong. ch. and so. 208; Wethersfield Ave. ch. to const. R. S. Burt, H. M. 100; M. L. H., A thank offering, 20; 328 00
Kensington, Cong. ch. and so. 23 36
Newington, Cong. ch. and so 68; do. m. c. 35.22; 103 22
So. Glastenbury, Cong. ch. and so. 4 82
Unionville, 1st Cong. ch. and so. 41 84—683 89
Litchfield co. G. C. Woodruff, Tr.
Plymouth, George Langdon, 20 00
Sharon, 1st Cong. ch. and so. 86 87
Thomaston, Cong. ch. and so. 15 10—121 97
Middlesex co. E. C. Hungerford, Tr.
Chester, R. 5 00
Cobalt, A friend, 10 00
Millington, Cong. ch. and so. 4 00
Portland, 1st Cong. ch. and so. 44 35
Westchester, Cong. ch. and so. 26 00—89 35
New Haven co. F. T. Jarman, Agent.
Birmingham, Cong. ch. and so. m. c. 23 03
New Haven, 1st ch. m. c. 7.21; North ch. m. c. 8.55; 3d ch. 20.67; 36 43
North Madison, Cong. ch. and so. 16 16
Orange, A friend, 10 00
Wallingford, Rev. E. J. Doolittle, 5 00
Waterbury, 1st Cong. ch. and so. 201 67—292 29
New London county. L. A. Hyde and L. C. Leonard, Tr's.
Colchester, Thank offering, 20 00
Franklin, Cong. ch. and so. 18 00
Lebanon, Goshen ch. and so. 89 90
Montville, Cong. ch. and so. 44 28
New London, 2d Cong. ch. and so. m. c. 7 62
Norwich, Broadway ch. add'l, for 1878, 500: m. c. 4.58; 504 58
Salem, Cong. ch. and so. 9; Rev. I. Ordway, 5; 14 00—698 38
Tolland county. E. C. Chapman, Tr.
Talcottville, Cong. ch. and so. to const. Benjamin Pierce, H. M. 250 57
Windham county.
Willimantic, Cong. ch. and so. 24 00

2,400 45

Legacies. — Hartford, Rev. Joel Hawes, D. D., by E. W. Parsons, 42 30
Hartford, James B. Hosmer, by Roland Mather, Ex'r, 2,500 00
New Haven, Mrs. Phebe S. Osborn, by Gardner Morse, Ex'r. 100 00
West Hartford, Abigail Talcott, by Calvin Day, Trustee, 48 09

5,090 84

NEW YORK.

Antwerp, 1st Cong. ch. and so. 20 00
Austerlitz, Rev. H. P. Bake and family, 8 70
Batavia, Mrs. A. D. Lord, 10 00
Brooklyn, South Cong. ch. (of wh. 100 from Chas. H. Parsons, to const. Mrs. Isa B. Stocking, H. M.), 446 33
Canandaigua, 1st Cong. ch. and so. 150 00
Chatham Village, Rev. Samuel Utley, 5 00
Clifton Springs, Mrs. Andrew Peirce, 25 00
Deansville, Cong. ch. and so. 15 71
Elmira, A friend, 4 00
Greene, 1st Cong. ch. and so. 19 36
Groton, A. T. C. 2 00
Motts Corners, Cong. ch. and so. 2 00
Nassau, Rev. C. S. Sherman, 1 00
Newark, Mrs. Sarah Turner, 5 00
New York, S. T. Gordon, 100 00
North Pitcher, Cong. ch. and so. 2 50
Orient, Cong. ch. and so. 25 00
Orleans, Rev. A. H. Parmelee, 1 00
Oswego, Cong. ch. and so. 66 39
Otisco Valley, Mrs. O. S. Frisbie, deceased, 21 00
Pitcher, Cong. ch. and so. 26 81
Pompey, Mrs. L. Childs, 2 90
Sherburne, A friend, 30 00
Sparkill, Mrs. H. E. Decker, 2 50
Spencerport, Cong. ch. and S. sch. 16 25
Steamburg, S. M. Wellman, 1 00
Stockholm, Willis Hulburd, 2 00
Troy, Rev. John P. Cushman, 10 00
Union Falls, Francis E. Duncan, 10 00
Woodhull, Presb. ch. 9 90—1041 35

Legacies. — East Bloomfield, Phebe Gauss, by C. W. Bradley, Admr. to const. A. B. Gauss, L. P. Grover, and Rev. S. A. Morse, H. M. 249 38
Rochester, David H. Little, by William S. Little, Ex'r. 1,000 00

2,290 73

NEW JERSEY.

Bricksburg, Presb. ch. 21 55
Morristown, Mrs. R. B. Tomlinson, 2 00
Orange, One of the missionary children, 15 00—38 55

Legacies. — Newark, Robert Sole, by Joseph Clark, Ex'r, 57 66

96 21

PENNSYLVANIA.

Allegheny City, Penn. Synod of Cumberland Presb. ch. 70.65; Plymouth Cong. ch. and so. 17.20; 87 85
Scranton, W. R. Storrs, 30 00
Shamokin, Welsh Cong. ch. and so. 3 59
Sugar Grove, Mrs. Robert Weld, 4 00—125 44

MARYLAND.

Baltimore, A friend, for Japan, 1 00

DISTRICT OF COLUMBIA.

Washington, A friend, 2 00

TENNESSEE.

Nashville, Union ch. of Fisk University, 8 90

KENTUCKY.

Berea, Cong. ch. and so. 4 39

VIRGINIA.

Hampton, Rev. John H. Denison and wife, 225 00

OHIO.

Brighton, Cong. ch. and so. 3 64
Cleveland, J. W. C. 100 00
Edinburgh, Caroline Heydon, per H. R. P., for Tracts and Testaments in Japan, 12 25
Ellsworth, Lloyd Allen, 10 00
Four Corners, 1st Cong. ch. and so. 4 80
Greenwich Station, W. M. Mead, 5 00
Monroeville, Rev. A. A. Cressman, 3 00
Oak Hill, Cong. ch. and so. 6 11
Oberlin, 2d Cong. ch. and so. 10 39
Oxford, A friend, 3 60
Pittsfield, Cong. ch. and so. 12 00
Ravenna, 1st Cong. ch. and so. 33 32
Sandusky, 1st Cong. ch. and so., to const. L. H. Lewis, H. M. 100 00
Toledo, Mrs. M. A. Harrington, 5 00
Weymouth, Cong. ch. and so. 4 00—313 11

Legacies. — Mad River, Frances J. Snodgrass, add'l, by Marcus Eells, Trustee, 180 00
Oberlin, Mary I. Hulburd, by H. Hulburd, Ex'r, for schools in Japan, 32; Work in China, 16; 48 00

541 11

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INDIANA.

Angola, A friend, 20 00
Indianapolis, Plymouth Cong. ch. and so. 12; Mrs. M. E. Edson, 4; 16 00——36 00

ILLINOIS.

Byron, I. S. Knowlton, 5 00
Chicago, Central Cong. ch. and so. 14 50
Danville, Anna M. Swan, 5 80
Downer's Grove, Cong. ch. and so., bal. 1 00
Elgin, Cong. ch. and so. 7 09
Elmwood, Cong. ch. and so. 30 02
Evanston, Cong. ch. and so. 16 89
Farmington, Cong. ch. and so. 52.89; Rev. J. B. Fairbanks, 10; Other friends, 2; 64 89
Geneseo, Cong. ch. and so. 88 00
Lee Centre, A friend, 5 00
Malden, Cong. ch. and so. 20 00
Marysville, C. T. Morse, 1 00
Rockford, 1st Cong. ch. and so. 61 59
Tonica, J. C. Heywood, 5 00
Wauponsie Grove, P. F. Landphere, 10 00
———, A friend, to stop retrenchment in Japan, 500 00——335 78

MICHIGAN.

Alpena, 1st Cong. ch. and so. 35 00
Bellevue, M. A. Hance, 50 00
Churches Corners, James Robins, 3 00
Hopkins, Cong. ch. and so. 8 55
Hopkins Station, Cong. ch. and so. 2 00
Jackson, A friend, 10 00
Olivet, Samuel F. Drury, 10 00
Salem, Cong. ch. and so. 6 00
St. Johns, 1st Cong. ch. and so. 20 00
Webster, Cong. ch. and so. 25 00
Whitehall, Cong. ch. and so. 9 00
Ypsilanti, Rev. William Pratt, 1 00——179 55

Legacies. — Kalamazoo, Mrs. C. B. Safford, by J. B. Cobb, Ex'r, 793.14, less exchange, 791 16

970 71

MISSOURI.

Neosho, 1st Cong. ch. and so. 6 17

MINNESOTA.

Lake City, Cong. ch. and so. 15 25
Luverne, Rev. C. W. Matthews and family, 4 00
Minneapolis, Plymouth ch. and so. 16 23
———, Friends, 350 00——385 48

IOWA.

Cedar Rapids, John F. Dean, 3 00
Cherokee, 1st Cong. ch. and so. 10 00
Chester Centre, Cong. ch. and so. 30 00
Farmington, M. H. Cooley, 2 00
Kellogg, Cong. ch. and so. 19 00
Lansing Ridge, Ger. Cong. ch. La. Cent Society, 5 00
Old Man's Creek, Welsh Cong. ch. and so. 5 50
Red Oak, Welsh Cong. ch. and so. 5 35
Sabula, James and Ann Alderson, 5 00——84 85

WISCONSIN.

Auroraville, Cong. ch. and so. 2 50
Boscobel, Cong. ch. and so. 10 00
Dartford, Rev. S. B. Demarest, 2 00
Fort Atkinson, Cong. ch. and so. 23 52
Ontario, O. H. Millard, 8 00
River Falls, W. M. Newcomb, 3 00
Salem, William Munson, 50 00
Shullsburg, Cong. ch. and so. 3 00
Wauwatosa, Cong. ch. and so., with other dona. to const. W. G. Barber, H. M. 36 00——138 02

KANSAS.

Allegan, Cong. ch. and so. 70
Brookville, Rev. S. G. Knight, 15 00
Medford, Cong. ch. and so. 80
North Fork, Cong. ch. and so. 1 73——18 23

NEBRASKA.

Steele City, Cong. ch. and so. m. c. 5 00

CALIFORNIA.

Oakland, S. Richards, 200; D. C. Taylor, 2.50; 202 50

COLORADO.

Greeley, Mrs. S. C. F. 2 00

UTAH TERRITORY.

Salt Lake City Rev. W. M. Barrows, 5; Mrs. M. E. B. Green, 5; 10 00

DAKOTA TERRITORY.

Fort Berthold, G. B. Johnson, 10 00
Yankton, Rev. J. P. Williamson, 3 00——13 00

CANADA.

Province of Ontario.
Fingal, Phineas Barber, 10 00
Rodgerville, Rev. John Logie, 9 00——19 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Ireland, Newcastle, Clonmel, William Perry, £5, 24 20
Japan, Kobe, De Witt C. Jencks, 225 00
Nova Scotia, Yarmouth Tabernacle Miss. Assoc'n, 10 00
Sandwich Islands, ——— A friend, 1,000 00
Turkey, Harpoot, Mr. and Mrs. H. N. B. 30; Samokove, Church, 15.47; 45 47

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Mrs. Benjamin E. Bates, Boston, *Treasurer.*

For several missions, in part, 5,970 11
For another female missionary, 600 00—6,570 11

From Woman's Board of Missions for the Interior.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.* 1,466 06

MISSION SCHOOL ENTERPRISE.

Maine. — Harrison, Cong. s. s. 6 87
Vermont. — Bennington, 2d Cong. s. s. 20.84; Brownington, Cong. s. s. 3.87; Burlington, 1st Cong. s. s., for Arab Preacher, 80; Norwich, Cong. s. s. 21; Rutland, Cong. s. s. 68.16; 193 87
Massachusetts. — Boston, s. s. of South Evang. ch. West Roxbury, for Kioto Training School, 15; East Leverett, Mission s. s., for work of Rev. Charles Hartwell, 2.50; Ware, Allie's missionary box for Japan Training School, 3.26; Westfield, Seven Sisters, for Tuka, 25; 45 76
Rhode Island. — Providence, Union Cong. s. s., for the Dakota mission, 13 13
Connecticut. — New Haven, North s. s., by hand of Rev. J. H. De Forest, Japan, 25 00
New York. — Franklin, Cong. s. s., for student in Turkey, 40 00
Ohio. — Medina, 1st Cong. s. s. 40 c.; Cong. s. s. 1; 1 40
Illinois. — Farmington, Cong. s. s. 8 00
Iowa. — Dubuque, Ger. Cong. s. s. 5 00
Wisconsin. — Boscobel, Cong. s. s., for pupil in care of Rev. C. C. Tracy, 15; Milton, Cong. s. s. 5.04; Mount Sterling, Fannie's Missionary Fleece, from her pet Zulu, 1.55; Shopiere, "Cheerful Workers," for Miss Van Duzee's work, 15; 36 59

375 62

Donations received in February, 22,676 37
Legacies " " " 6,020 78

$28,697 15

Total from Sept. 1st, 1878 to Feb. 28th 1879, Donations, $123,267.18; Legacies, $22,789.49 = $146,056.67.

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FOR YOUNG PEOPLE.

THE STORY OF THE BIBLE STAND IN THE FAIR OF SANTANDER.

BY REV. WILLIAM H. GULICK.

THIS is the most important provincial fair, and is attended by people from all parts of the north of Spain. Two years ago I applied for permission to erect a Bible stand in this fair, to the commission that grants the licenses and assigns the places. The commission sent me to the mayor, the mayor turned me over to the governor, and the governor sent me back to the commission, — and so on in a continuous round for three weeks, when the commission blandly told me that the time was up, and that there was no more room on the fair grounds!

This year, at almost the last moment, the colporter proposed that we repeat the application, but, this time, to place only a table on the grounds. I assented, as it could do no harm to make the request, but I did not have the slightest hope of its being granted. He made the request of the mayor, who at once replied that no one would be permitted this year to place any open tables in the fair, and that license would be granted only for the erection of stalls or of little houses. "What do you wish to sell?" he asked. The colporter showed him a copy of the Bible. "This book, in different forms and bindings." The mayor looked it over for a moment: "Well, as I have told you, I do not allow you nor anybody else to place tables on the grounds, but you may put up a house [*casita*] if you like." "But there is not time for that." "That is your lookout. It is not my fault if you have come too late with your application, — but a house you may put up if you will." The mayor had no idea that in the few hours remaining, and those mostly of night time, we would think of attempting to put up a house, — hence his great liberality. The colporter hastened to me, and in a moment we decided to accept the offer. Back the colporter went to the gov-

A SPANISH PRIEST.

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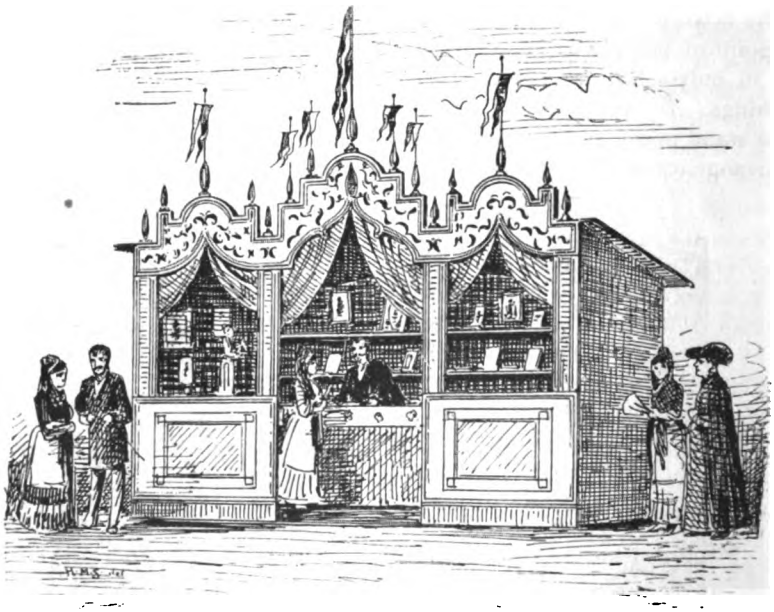
ernment house. The printed permission was filled in, the locality assigned, and we went our way rejoicing in the providence that had so unexpectedly favored us.

THE WORK BEGUN.

It was now two o'clock in the afternoon of the day before the fair. We hired two intelligent carpenters, bought boards and materials, and, to the amazement of those who had already completed their stands, and of the numerous frequenters of the beautiful grounds, began work at four o'clock in the afternoon. Our Catholic carpenters caught the enthusiasm of the rest, and set themselves to the work as though their honor was at stake in finishing it within the allotted time. The happy company worked *all night*, and at ten o'clock next morning the little house was complete! The carpenters, out-doing themselves, had not only made a safe and commodious stand for the books, but finishing the open front of about fifteen feet in columns and arches, and with sundry adornments, had produced a really beautiful and striking effect. By a singular providence the location was the most conspicuous one in all the fair, — in the very front of the great half-circle around which centered the most brilliant illumination, and in which, on all occasions, the people gathered in largest numbers.



THE FINISHED STAND.

When at noon of the appointed day the commission passed up the *alameda* to inspect the grounds and stalls, and to open the fair, what was their astonishment to find on our allotment the elegant *kiosk* that had sprung from the ground during the night! After looking at it a little while with ill-concealed disgust, they turned away muttering to themselves, — but not without hearing some good-natured exclamations and laughter from the

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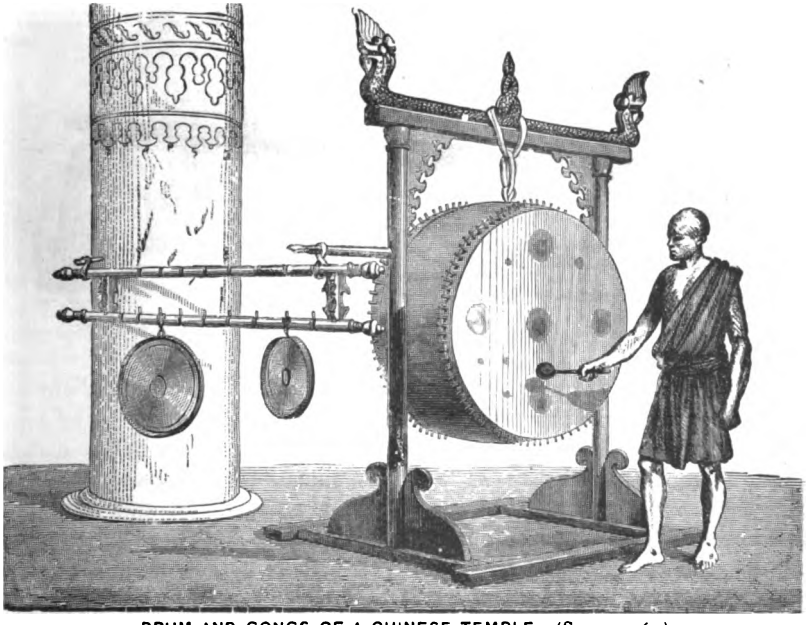
amused by-standers. It was too late now for them to undo their blunder. Our beautiful stand, brilliant with light at night, the inside walls adorned with Biblical pictures, and the counter and shelves covered with the volumes of varied size and form in which the Scriptures are offered to the Spanish people, attracted the attention of thousands.

WHAT THE STAND ACCOMPLISHED.

Many interesting scenes occurred during the following five or six days of the fair, — conversations with curious callers; interviews with priests, of whom there were those polite and those furious; talks with buyers; excitement when a rough fellow of the baser sort bought a Bible (with half a dollar given to him by a priest, who lingered at a distance down the *alameda*, watching him), and deliberately tore out the leaves and burned it in front of the stand; and visits from the authorities, who, in spite of the closest watch all the week, found no cause to molest us nor pretext for closing our doors. The colporters and their volunteer aids from our church did not leave the stand, day nor night, for five days, during which time the wide front, with its display of Bibles, was not once closed. The sales were small in themselves, but contrasted very favorably with the sales on like occasions, generally, in Madrid and elsewhere.

The boast of our enemies had been loud and bold, that our work was on the point of being stopped, and our chapel closed, by the government, and that in only a little while more Santander would be rid of us and of our teachings. In the midst of these threats and boasts, lo and behold! a Bible stand in the great fair of Santander. It has been of great benefit to the evangelical work in this city and province.



DRUM AND GONGS OF A CHINESE TEMPLE. (See page 160.)

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CALLING THE GODS TO PRAYER.

NOTWITHSTANDING the double portion of the last *Missionary Herald* devoted to Young People, there was not room to give all the illustrations of China we had prepared. One of the notions of the Chinese, and indeed of almost all the heathen, is that their gods, since they care little for men, will not listen to any prayers or worship unless some great noise is made to keep their attention. The Bible tells us that when the priests of Baal on Mt. Carmel called on their god to let fire come down upon his altar, Elijah mocked them and said, "Cry aloud, for he is a god: either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth and must be awakened" (1 Kings xviii. 27). This was just what those priests supposed might be true, and so the Chinese think of their gods as,

STREET SCENE IN A CHINESE CITY.

perhaps, absent or sleepy, and they must do something to call them and keep them awake while prayers are offered. For this purpose they sometimes use bells, not as we do to call the people together, but to call the god. In Northern China they use drums, like the one represented in the engraving on the preceding page. Gongs are also used, and sometimes fire-crackers. The noises of our 4th of July are such as the Chinese think they must keep up while worshiping, lest their god should fall asleep. Pray for these millions of people, that they may soon learn of Him who is ready, anywhere and at any hour, to hear the slightest whisper of prayer.

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ALMOST.

In keeping with the most approved missionary policy, "*earliest practicable self-support*," the *Missionary Herald* has made an effort, for some years, to reach that point. "ALMOST," was its report at the last annual meeting of the Board. Its friends in all parts of the country, and all parts of the world, were thankful that its deficit came inside of *one thousand two hundred dollars.* All will be glad to do what they can this year to carry this margin under, and to make, for the first time in the history of this old Monthly, the record of *complete self-support.*

WHAT THEN?

With this result gained, and a small margin on the other side, the *Herald* promises some improvements upon itself, which, in waiting for this day, it has long kept a profound secret. If all will do what they can to place it at once upon a paying basis, it is believed that its value and usefulness may be greatly increased, and that without raising the subscription price.

"WHAT CAN I DO?"

Many have asked this question. Some have already given it a practical solution, in the following answers: —

1. "If I am in arrears for 1879, I will remit at once."

2. "If I am entitled *free*, and propose so to receive it, I will report at once, with the dime for postage, that there may be no expense of postals or circulars and postage on my account."

3. The feature of advertisements adopted November, 1866, has been generally approved by the readers of the *Herald*, and is frequently serviceable to missionaries in making up their orders, besides being pecuniarily profitable. It is largely due to the proceeds of these pages that the maps and engravings have been provided from time to time. It is hoped that these may hereafter be a permanent feature. Subscribers to the *Herald*, whose business covers large portions of the country, or who seek foreign trade, will find this an excellent medium. Subscribers, who have no occasion to advertise, may be willing to call the attention of unexceptionable business houses to this medium. Advertisements are not admitted unless of such character as to be believed to be above question, and from parties so reliable that the readers of the *Herald* are safe in ordering from any distance. Advertisements of articles offered at less price than the same of good quality could be manufactured; agencies which promise improbable income from trifling investments, etc., etc., are neither solicited nor admitted.

Whatever friends may do in directing first-class advertisements to the advertising pages of the *Missionary Herald*, will be in the direction of *self-support.*

4. "I will send a few new subscribers."

The literary labor, cuts, type-setting, office rent, and some other items, cost as much for one thousand copies as for one hundred thousand; hence, every thousand new paying subscribers reduces the average expense per copy. Give the *Herald* one hundred thousand subscribers at once, and it shall show such improvements as will more than repay all the effort expended. Better than all else, the increase in readers will tell in increased contributions, so that the terrible retrenchment which threatens so many fields shall be stayed, and a wise advance may be looked for all along the lines.

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The foregoing letter is both text and sermon The mention in it of a familiar name calls to mind the interest of Dr. Stone in missions and the *Missionary Herald* when he was pastor of the Park Street Church, Boston. Although the following, from his pen, has once appeared in print, we cannot refrain from introducing it here: —

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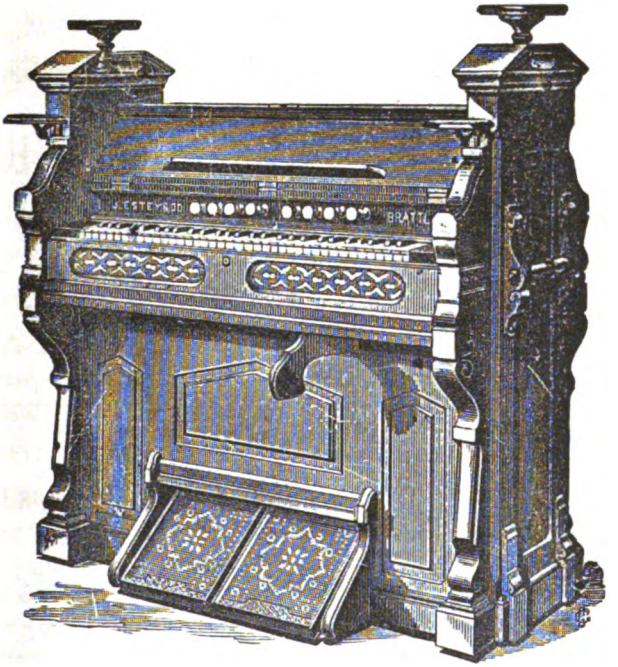

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Ceylon	10	4	10	10	4	4	2	4	2	4
Foochow, China	10	4	10	10	4	4	2	4	2	4
Great Britain	5	2	10	10	4	2	2	2	2	2
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Japan	5	2	10	10	4	2	2	2	2	2
Mexico	10	–	–	–	2	*	1	1	–	–
Natal	15	–	10	–	4	4	2	4	2	4
North China	5	–	10	–	†	2	2	2	–	–
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Spain	5	2	10	10	4	2	2	2	2	2
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MISSIONARY HERALD

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THE

MISSIONARY HERALD.

VOL. LXXV. — MAY, 1879. — No. V.

SINCE our last issue tidings have been received that the government of Japan has given consent to the residence of Dr. Berry and family at Okayama. For some unknown reason, permits have not as yet been granted to Messrs. Pettee and Otis, or to Miss Wilson, to accompany Dr. Berry. Through the active intervention of Mr. Neesima, whose services in the matter are highly spoken of by the mission, the permit of Mr. Learned to reside at Kioto has been renewed for five years. This insures the life of the Training School at Kioto, and the vigorous prosecution of the work in that important centre.

IT is not altogether strange that the Japanese government is slow to give foreigners the right of residence when, according to present treaties, the premises occupied by foreigners are exempt from the operation of Japanese law. An illustration of the workings of this provision is seen in a recent case of an Englishman who was tried before the English consul for smuggling opium, and acquitted, though clearly guilty. His Japanese accomplice was tried by Japanese officials, and sentenced to imprisonment for ten years. The consul subsequently repeated the offense under aggravating circumstances. Such outrages would naturally irritate the Japanese, and lead to acts of retaliation. It is reported that the British government has repudiated the act of its consul, and for the credit of the nation it is to be hoped that the report is true.

IN view of anticipated receipts the Prudential Committee have already had the great pleasure of relieving the missions, in a large degree, from the heavy reductions made upon their estimates for the present year. Would it not be pleasant to hear the voices of thanksgiving now going up from missionary homes in all parts of the world, because they are not to be hindered in their self-sacrificing labors for Christ's kingdom!

WHILE Mexico is opening its gates for the gospel, Austria is closing hers. Just as we go to press, word is received that our missionaries at Prague have been forbidden to hold any form of religious service. The government at present seems resolved not merely on restricting but on prohibiting the preaching of evangelical truth by our missionaries or any agents they may employ.

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EASTERN GATEWAYS OF HEATHEN TEMPLE, MADURA.

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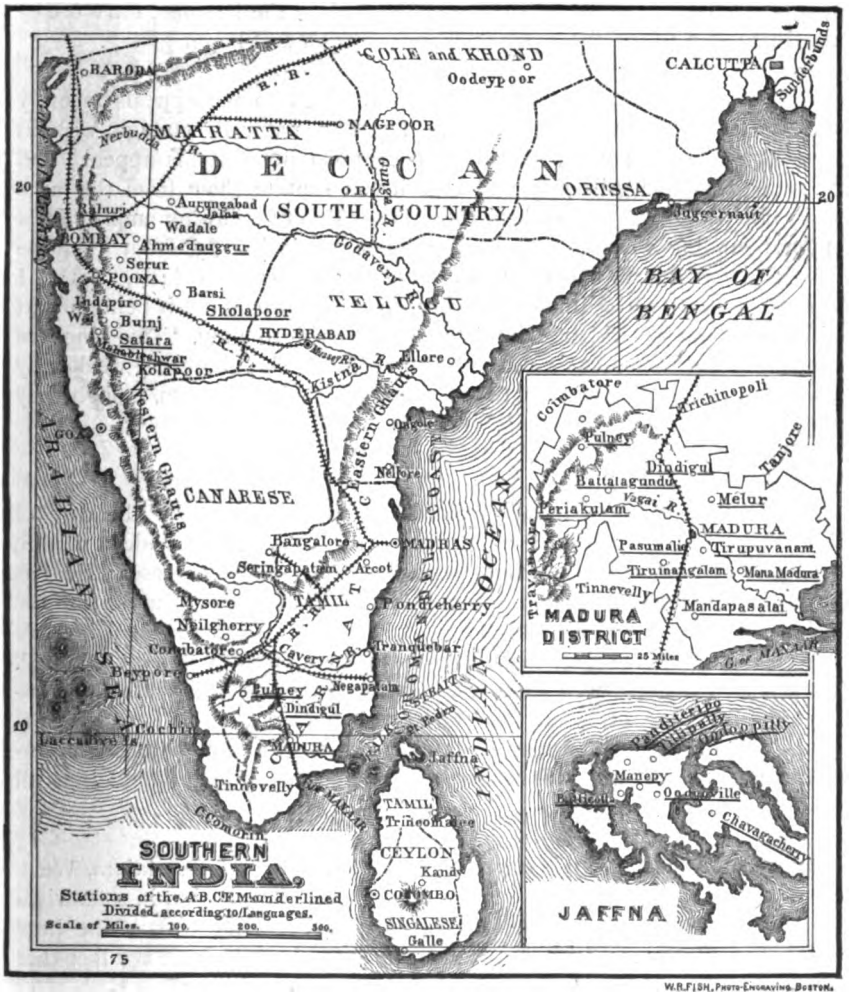
THE map of Southern India, with the "inlet" giving the Madura District, has been prepared for this number on account of the interest now felt in that section, and especially with reference to the annual report from our Madura Mission, to be found on another page. Within the past year, sixty thousand converts from heathenism have been enrolled in the area here delineated, and the future is full of promise. The story of the labors and success of the past year will be found to be of unusual interest.



ON the opposite page is an engraving which has also a special interest in connection with the report from the Madura Mission. The temple, whose gateways only are here represented, is one of the strongholds of heathenism in Southern India. Over seven hundred persons are constantly employed in the services of this temple, the splendor of which has long been a serious obstacle to the success of the gospel in Madura.

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IT is gratifying to note the tone of remark from every quarter respecting the recent large bequest to the American Board, tidings of which have, doubtless, already reached all our readers. Officers of other missionary societies, of various denominations, have been at the pains to send their congratulations. The religious papers have spoken most cordially, and have uttered some wise words of counsel and caution, both to the Board and to the churches, in view of this prospective increase of funds. Already there are indications that many friends of missions, so far from having a lessened sense of obligation to give the gospel to the heathen, have recognized this as a new call for personal consecration and larger giving.

A CONTRAST. — Among the responses received to the appeals recently sent out by the Board are these two. The first, naturally enough, without name or date, says: "The church here cannot entertain this appeal; and they are greatly surprised to find that it was sent to them from the large and rich city of Boston, in which there is such an overflowing amplitude of superabounding wealth." The other letter, enclosing $5, from a Home Missionary pastor in the West, whose salary is less than $400, says: "I purpose to infuse the interest I feel into my congregation, it being a part of my work as a Christian minister accustomed to pray, 'Thy kingdom come.' My already weak church, I do not intend shall be made weaker by my suffering it to withhold contributions to benevolent objects, though they may be small."

"Whether of them twain did the will of his Father?"

THE Bishop of the Australian diocese of Newcastle, under the care of the English Society for the Propagation of the Gospel, has made a munificent gift for the endowment of the institutions of his diocese. He has given no less than $1,250,000, forming various funds for the support of the bishop and clergy, and for maintaining theological and other schools. How this bishop came into the possession of so large a property is not explained, but it is said that he has lived a most frugal and self-denying life, and during his thirty years of foreign service has not once visited his home in England. Whatever question may be raised as to the wisdom of these endowments, no one can fail to admire such consecrated service. Would that all who admire would imitate.

MESSRS. WATKINS AND KILBOURN, on their return to Guadalajara, Western Mexico, where they arrived March 4, report the mission in a flourishing condition, with increased security in all evangelical work. The hold which the Protestant faith has gained in that city is seen in the fact that one hundred persons called upon these missionaries within three days after their arrival.

THE Greek Archbishop of Cyprus has, to the surprise of many, given to an agent of the British and Foreign Bible Society a permit to sell the Scriptures throughout the island. It sounds oddly to hear one who claims to be a bishop in Christ's church declare that the books of the Old and New Testaments are of "sterling value."

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THAT "HALF MILLION" ASKED FOR.

For years past, when we have sought in all candor to set forth the claims of the foreign field and the opportunities for enlargement on every hand, we have been obliged to take up the words of the prophet: "Who hath believed our report?" Men have listened with strange incredulity to the most earnest appeals, as if they were only the stock material to be employed in raising funds. The appeals have really moved but a small portion of the church, and that portion consisting, usually, of the few individuals who had already given most largely to sustain the cause. Yet the officers of the Board, faithful to its traditions as a progressively conservative body, have never allowed themselves to exaggerate the need or the opportunity. They believe in the truth, and that the Holy Spirit will in the end accept and bless the truth, rather than any sensational representations. Their hope of success is in the blessing of God on efforts made and carried forward in harmony with his holy will.

Painful and discouraging as it has been at times to have the most careful statements so little regarded, it has yet been felt to be due to the cause to make them in all earnestness and sincerity; due, too, to those who humbly and prayerfully labor and wait for its triumph. Now that a large legacy is reported as likely to come into the treasury of the Board at no distant day, it may not be amiss to recall the fact that half a million of dollars has been asked for, again and again, during the last few years, not to found new missions, but simply to supplement the purely evangelical work of the Board in missions already established. This sum was called for to found Christian colleges, to support theological seminaries, to aid in church building, and in the dissemination of a Christian literature, — objects essential to the Christian civilization which is the natural outgrowth of missionary effort already expended, and which are largely provided for by special societies in the home land.

In an article published in the *Missionary Herald*, January, 1876, after alluding to various objects outside of the appropriations of the year for which the sum of not less than $35,000 was required, two other objects of permanent interest were specially commended to men of wealth who might desire to signalize the centennial year "by large gifts in the interest of a high civilization and Christian culture, — the endowment of theological seminaries, and the foundation of Christian colleges in the foreign field." It was said that "while millions of dollars are annually devoted to these objects at home, a wise economy, in the large interest of the world's progress, would not confine these endowments to our own country. Seminaries for the education of a native ministry are of prime moment to the progress of missions and the permanence of the work accomplished. The American Board has now ten such institutions scattered over its vast field, for each of which the sum of fifty thousand dollars would constitute a permanent endowment, the income whereof might pay the salaries of the necessary professors and native teachers, till such time as these institutions, with their endowments, could be passed over to the care of the native churches.

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worthier object, one more closely connected with the kingdom of Christ, it is not easy to conceive of. Similar investments might also be judiciously made in seminaries for women in the different mission fields.

"Next in importance to the support of such institutions, and in large measure subsidiary to it, while embracing the entire intellectual progress of a people, and the development of science and the arts, are the foundation and adequate endowment of Christian colleges. . . . . The man or woman who founds a college or a seminary is living for ages to come. The man or woman who should now set apart half a million of dollars, the income of which should be used to found a Christian institution of learning in some part of the heathen world every two or three years for the next century, would exert an influence upon the social and moral destinies of the human race, such as has had no parallel in the annals of recorded time.

"In making this exhibit, we make no appeal; we indulge in no anticipations; we simply state the facts, and the opportunities open to a large-hearted Christian benevolence in the foreign field, in the interest of Him who gave himself not for us or for this country simply, but for the world."

Some months after this, a special paper was prepared on the "Claims of Mission Colleges on Men of Wealth," and the need of half a million of dollars was again presented. While in England a few months since, the Foreign Secretary suggested to the Marquis of Salisbury that the English government could in no manner promote the success of the Protectorate established over Asia Minor so wisely and so successfully as by placing this sum of half a million of dollars in the hands of the American Board, to be expended, through its missionaries, in the interest of higher education throughout the Turkish Empire. Various enterprises in contemplation, such as rectifying the frontier between India and Afghanistan, and developing the manifest destiny of the English race in South Africa, have doubtless prevented the proper consideration of a suggestion which, if acted upon, would put thousands of educated young men — Armenians, Greeks, and Turks — at the service of the English government in carrying out the political and social reforms essential to the regeneration of the empire. But if the English government could not properly make a grant of the kind proposed (and it was not expected that it would), it was not deemed unwise to make the suggestion for the benefit of British Christians interested in the progress of civilization, especially in that part of the world brought into such close relations to Great Britain.

This idea of a half million needed in fields already opened is thus no new thought of an enthusiastic secretary, but is based on a careful consideration of what is demanded for the healthful development of the great work already begun, and still, in the providence of God, dependent upon American Christians, acting through the American Board.

And now comes the legacy to the Board of more than the half million, when needed, when fully prepared for in the progress of the missionary enterprise, for the completion of what has already been undertaken and the entering into new fields, to broaden and deepen the great work, to encourage every giver to yet larger contributions and to more humble and prayerful effort. Thus the Master meets the needs of his work, and thus is he beckoning us *forward, forward to the grand consummation.*

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A MUNIFICENT BEQUEST.

ALLUSION was made in the last number of the *Missionary Herald* to our wish that we could turn our importunate cries for help into hallelujahs. The opportunity has come much sooner than could have been expected. Reverently and joyfully do we render thanks to Him whose are the silver and the gold for the tidings of a princely gift which may amount to nearly a million of dollars, to come in the course of not many months, probably, into the treasury of the American Board. The Lord hath done great things for us, whereof we are glad. Never was such a gift more unexpected; never was one more opportune. So far as is known, no human being now living had anything to do with directing this large sum into this channel of benevolence. The time, the method, and the amount of the gift, are of his directing, "who is wonderful in counsel and excellent in working." He knew the need and he knew how to meet it. To his name be all the praise.

In the midst of our rejoicings over this prospective gift, we must not be unmindful that, like all God's mercies, it will depend upon the use we make of it, how much of a blessing it will be. It were easy to show to what noble uses this large sum of money might at once be put, in the strengthening and enlargement of missions already established; in providing for training and theological institutions in every nation where we have already lifted the standard of the cross; in giving a Christian literature to the people who are asking for knowledge; in reaching out to the regions beyond, explored and unexplored, where are souls, the purchase of the Saviour's death, who have never heard of him.

But aside from the direct help to missionary operations which, it is obvious, these funds will afford, the gift may prove a blessing in many other ways. It may serve as the voice of the Lord calling Christians to take a larger view of the missionary enterprise. The offerings of Christ's church have hitherto been utterly disproportioned to the magnitude of the work intrusted to her by her Master. What is a million of dollars in face of the work to be done for the hundreds of millions of pagans? The wastes of heathendom are so vast that the streams of benevolence hitherto flowing have hardly touched the borders of the desert before they have been exhausted. We well know that the schemes of commerce for opening channels of trade are not accomplished except by the outlay of millions of dollars. Who can expect that that grandest of all schemes, the subduing of the nations to Christ, can be accomplished by the offering of mites only, without the millions? It may be that the Lord will use this legacy to the American Board, so far as is known the largest gift ever made by one person to a missionary organization, as an incentive to others, the rich and the poor alike, to give on a grander scale for the world's redemption. It may be, that with the news of this reënforcement coming at a time of no little anxiety, the hosts of the Lord will take courage, and say with one voice that this is the hour for a grand advance. It may be that young men and young women, hearing this call for advance, will offer themselves in increas-

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ing numbers to the missionary work. It may be, that in view of broader schemes and deepened interest, Christians will pour out more ardent prayers for the coming of Christ's kingdom. Such results are not only possible, but they would seem to be the natural results of this prospective replenishing of our missionary treasury.

On the other hand, there is a peril which all can see. It may be that some who have no true apprehension of the work in hand will lose the sense of personal responsibility. They may imagine that even now, months before the anticipated sum is available, the foreign missionary enterprise is provided for. Heretofore, in order to secure needed contributions, it has been absolutely necessary to present the pressing needs of our established missions, and to show the perils of debt and retrenchment. When such appeals are withdrawn will the obligation to give still be felt? And if for any reason personal offerings are withheld, will not interest and prayers fail? Such results would be deplorable indeed. How poor a response this would be to that Providence which, by this bequest, calls us not to smaller but to larger gifts! It would forbode disaster to the missionary enterprise, in the near as well as in the distant future.

But while these perils are by no means imaginary, and need to be guarded against, especially by all Christian leaders, we are persuaded better things of the churches, though we thus speak. We look for enlargement on all sides. The next few months will test the faith of the churches working through our Board as it has, perhaps, never been tested. It is one thing to stand firm in times of depression: it is another thing to be steadfast in times of seeming prosperity. Will the faith of Christians be equal to this emergency, for emergency it is? Will they hold fast in gifts and in prayer, or will they feel relieved from personal responsibility, and cease to do what *they* can for the world's evangelization because some one else has done more than was expected? A few months will determine how much of real faith and missionary zeal exist in the churches operating through the American Board. We await the result not without anxiety, yet with a prevailing hope. To us the voice of Providence in this gift is as clear as was the voice of the Lord to Moses, "Speak unto the children of Israel that they go forward."

MR. ASA OTIS.

THE friends of missions will wish to know something of the person who has left such a large bequest for missionary purposes. The following notice of the late Mr. Otis has been prepared by one who was well acquainted with him.

The donor of the late bequest to the American Board, Mr. Asa Otis, of New London, Conn., was born at Colchester, Conn., February 10, 1786. He died March 10, 1879, being ninety-three years of age. When he was quite a boy, the family removed from Colchester to New London. In early manhood he went to Richmond, Va., and there spent his prosperous business life. When about fifty years of age, he retired and returned to New London, principally that he might care for and be a companion to his widowed mother and his sisters. All these passed away long before himself. His tastes were very simple. Every comfort for the household was

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provided carefully and amply; but nothing in his early circumstances or education tended to produce expensive tastes. He did not care for show, but lived a quiet life in a quiet town. He was a member, and for a time, a deacon of the First Congregational Church of New London. He never married. Habitually attentive and judicious in business matters, he accumulated a large fortune. A niece, always a member of his family in New London, was his only heir-at-law. Being herself provided for to her satisfaction by the gift of her uncle, she had a general knowledge of the disposition of his estate by testament, and was satisfied that he should do as he would with his own. For many years Mr. Otis has had a special interest in the work of the American Board, which he has shown by steady and large contributions during his life. He kept himself informed of its work, and for years has intended it should be the principal recipient and disposer of his property. His bequest coming in a time of straitness, and when an enlargement of its work, even in fields already occupied, seems imperative, — when success already achieved calls for educational and native agencies in full measure, in order to conserve and develop all that has been done in the past, — we must hope that God, in whose hands are all hearts, has ordered such a bequest that his people may be encouraged to increase, multiply, and make more constant their annual contributions, and so make more efficient the instrumentalities which, by this help, it is believed, it will be in the power of the Board to put on a firm foundation.

Trustworthiness in word and deed were marked characteristics of Mr. Otis's business life in Richmond, and he has left behind him a reputation for the same qualities in the town where his later years have been spent.

DONATIONS AND LEGACIES.

THERE is a commendable ambition in the donation account for March which deserves a word of encouragement. It has advanced so handsomely that we are permitted to report that for the first seven months of our present fiscal year, the donations lead those of the same period the preceding year nearly $3,000. The addition of $12,000 to the same account would have made it equal to what it was at the same time two years ago. The legacy account, curiously enough, is still suffering from a tendency to decline, so that it has actually fallen off from last year's report at the same period, $30,735.75. However, let not the donations indulge in vain glory as yet; for there are some indications that they will need all their reserved forces to carry on their side of the treasury department *proportionately* with the legacies for some time to come. Would it not be a splendid record if the regular donations from the churches should now spring forward with a bound of exuberant joy, testifying with songs of thanksgiving that some of the friends of missions "still live?" It is a magnificent opportunity for the old and tried friends of the American Board to take for their doxology Psalm cxxvi.: "Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad."

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MISSIONARY MOTIVES NEEDED FOR CHRISTIAN WORK AT HOME.

BY REV. I. E. DWINELL, D. D., SACRAMENTO, CAL.

THE missionary work is based on the great unities of Christianity. They are such as these: that the race is one; that depravity is one; that redemption is one; that regeneration is one; that the Christian life is one. We do not reach the true spirit of our local work till we come down to it from the heights of these grand missionary unities. The kingdom of God, which knows no land, no race, no condition, as excluded from its provisions, must come into a man to enable him to put a cup of cold water or do any service, even, unto the kingdom. The "Light that lighteth every man that cometh into the world," must be welcomed and reflected, to enable a man to walk a step according to the light in an old Christian community.

Thus, to specify: to carry any real sense of the worth of the soul of our own child or brother or neighbor into our efforts in his behalf, we must realize, somewhat, the value of every soul, the value of the soul as a *soul*, and look at this particular soul in that broad light, seeing in it the divine image, its relations to God, its responsibility, its immortality, in which light the distinctions of locality and kindred are faint. We must come down from this height of vision, from which all souls are sure to be unspeakably precious, to labor aright for those near us. Again, to take in justly their lost state, we must view it through our acquaintance with the universal human sinfulness, else we shall see in it but the accidents of its condition, and exercise ourselves over its surface treatment. Moreover, to go to this or that person with the story of redemption, and feel its value, we must realize that Christ died for sinners, the world through; and that one sinner has as much right to it, so far as he is concerned, as any other. The moment we regard it as merely a local blessing, and crib our sympathies accordingly, we drop down from the love of Christ to sinners to some lower principle. So it is with regeneration. To be able to detect the evidences of this in those about us, we must recognize the work of the Spirit in changing the disposition and purpose of the soul, — a change which is of the same nature in all regions. Unless we come down to this fundamental work, below the effect of this or that set of human agencies, this or that style of education, this or that church effort, below all local training, and find a kind of character identical in substance with that secured by the work of the Holy Ghost in China, Africa, and Turkey, we may be sure we are stopping short of regeneration. We must see, in the essentials of character, the same results at home as the missionary sees in pagan lands, or else one or both are one side of the evidences of the new birth. In like manner, Christian life, the world over, is of the same type, as contrasted with the life of any other class. It has everywhere similar experiences, similar aims, and a similar spirit. We must come out of this broad Christian atmosphere to detect and interpret the Christian spirit in our own Sabbath-schools and congregations. Our eyes must have back of them the world-wide Christian sympathy to see truly the Christianity at our own firesides.

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It is illogical and foolish, therefore, to put the missionary spirit off from us as foreign to the home work, or try to make a distinction in kind and an opposition between the two. If we make such a distinction, the worse it is for the home work; for the missionary spirit is certainly founded on the great unities of the gospel, and if we come short of them, we fall from the gospel. We need all the height, breadth, and depth of the spirit of the gospel for home work, lest in falling under lower motives, we fall out of sympathy with Christ. There are lower motives which, if pure and subordinate, are worthy, — as the love of country, church, neighbors, kindred; but they need to be taken up and made to float in the higher and broader ones, as down in the air. If we find the spirit of home work, as we cherish it, hostile to the missionary spirit, we need to beware. Even if we feel indifference towards it, we need to have our hearts rise and touch again the heart of Christ and catch the beatings of his broader love.

It follows, if we have the true spirit of home work, we shall have longings that outreach the home field. We shall need a service that corresponds with our larger sympathies. We shall easily and naturally rise to a work that is as large as our principles. We may not have much to give or much that we can do abroad; but our hearts are as large as the world, and we must have an opportunity to do what we can for the world. Not to do this is to stifle Christ in the soul.

IN MEMORIAM.

An impressive service was held in the chapel of Wellesley College, on a recent Sabbath, in commemoration of a young missionary who has just rested from her earthly labors. Miss Henrietta S. Chandler, who died at Madura, India, January 23, was daughter of Rev. John E. Chandler, of the Madura Mission. She completed her special studies at Wellesley College in 1876, and in August of that year returned to India to give her life to Christian service in that land. The report for 1878 from the Madura Mission, written before her death, speaks especially of the faithful and successful labors of Miss Chandler in her school at Pulney. Suddenly, and almost at the beginning of her work, was she called away, but not before she had seen such results of her toil as made her glad and will make her glad forever. It was eminently fitting that in the college where she was known, in which there exists a missionary society that had adopted her as its missionary, having assumed her entire support, a memorial service should be held. Amid beautiful flowers, and with fitting hymns of praise and trust, the glory of an unselfish life, devoted to Christian service, was well set forth. The influence of that life, which seems to us to have been too soon ended, will long remain in this land as well as in India.

Christian heroism is not confined to one sex. During each year of the existence of Wellesley College, one of its students has given herself to foreign missionary service. And now another, soon to graduate there, is ready to enter into the place just made vacant. May the light of all our Christian colleges shine upon every land from this time on "until the day break and the shadows flee away."

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IN SIGHT OF THE PROMISED LAND.

It is hardly possible to realize the progress made by Christian missions during the last few years, or the opportunity now presented for the early evangelization of the world. No one society or denomination has any exclusive privilege, though sometimes one and sometimes another may seem to be specially favored. The blessing of God everywhere attends earnest, self-denying labor in the promotion of his cause. At the late Conference in London, the representatives of the leading missionary societies of the world appeared under different banners indeed, but all giving heed to the one voice of the Leader. The gospel was seen and felt to be the power of God unto salvation, wherever and by whomsoever preached.

The period of beginnings is past. Our prayer now is not that God will open the world to the efforts of his people, but that he will give them the faith and the courage to enter and take possession in his name. It is no longer the time of preparation; that, too, is past. The Scriptures have been translated and a Christian literature developed in nearly all the principal languages spoken by mankind. Churches have been gathered among all the principal races. Men everywhere are attesting the power of the gospel in their changed lives, and in their devotion to Christ. It is no longer the time for vindicating the character and motives of missionaries; no longer the time to be content with individual conversions here and there, but to expect great movements by which hundreds and thousands are to be brought to the truth.

The Divine hand comes out more plainly than ever before in breaking down opposition and clearing the way for the grander triumphs of the church. How wonderfully within the last twenty years has God's presence been manifest in the historic development of the nations — making the wrath of man to praise him in the enfranchisement of millions of bondmen, delivering Italy from the thraldom of the Papacy, turning the humiliations of Sadowa and Sedan into the conditions of new life and hope to Austria and France, while giving to the world a lesson of the corrupting influence of Romanism on the national life of great peoples as contrasted with the quickening energy of Protestantism. See how the political power of Islam has been broken down, while there has been manifest a singular care of the evangelical agencies at work in the Turkish Empire, overruling the ambition of princes and the craft of statesmen in the interest of the kingdom of God. See how war and famine and pestilence become agents in his hands to overcome the pride of caste, the hatred of foreigners, the traditions and prejudices of centuries, that men should come by thousands, and even tens of thousands, to put themselves under religious instruction. In India it is no longer the humbler and ruder tribes like the Kohls, the Santhals, and the Karens, but the Teloogoos and the Tamils are coming,— sixty thousand the past year, and still they come, — the beginning of a movement that is ere long to sweep over India. And what shall we say of the results in China, and the conviction of the missionaries convened in conference at Shanghai, that in a single generation that great Empire may

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become Christian! And then, what of Japan and the Islands of the Sea, and of Africa, now as never before open to Christian effort!

Is it too much to say that we stand as it were in sight of the promised land, and that it is for the church of Christ to decide whether we shall now go up and take possession in the name of the Lord of Hosts, or turn back and wander in the wilderness, and leave to another generation the great privilege which God, in his all-wise providence, is offering to the church of our day and challenging its faith to accept?

A VOICE FROM THE PACIFIC.

THE Rev. Titus Coan, who is now pastor of the native church at Hilo, in the Sandwich Islands, was born in 1801. He commenced his missionary work forty-five years ago, and during this period over 12,000 persons have been baptized by him. The record of benevolent contributions made by this church at Hilo during Mr. Coan's pastorate, is also remarkable. At the first their gifts amounted to not more than five dollars a year, and were made in kapa, fish, etc. But the increase has been to ten, twenty, thirty, fifty, one hundred, three hundred, five hundred, one thousand, two thousand, three thousand — until the sum of four thousand dollars *annually* has been reached. $120,000, mostly in gold and silver, have been contributed by this one native church during this pastorate. The following ringing words have just been received from Mr. Coan, who, though now seventy-eight years of age, is still in active missionary service. Referring to the papers read at the annual meeting at Milwaukee, he says: —

"What startling bugle blasts break over the sleeping camps and echo along the tardy lines of the 'sacramental host,' calling upon Zion to shake herself and put on her beautiful garments. And yet the sleep of ages rests upon many. How painful the low-tide statistics of hundreds of churches, and the negative statistics of many hundred more! We love to hear the clinking of silver coins into the Lord's treasury, like the rattle of small arms, and the thud of the double eagle, like the booming of heavy ordnance, in this great battle against the powers of darkness. And we long to hear the *sustained* rattle along the whole line of conflict.

"We have just read that marvelous tale, *Through the Dark Continent*, and we blush for a Christianity that can suffer millions of the human family to remain from century to century in a state worse than brutal. Why is it that the late revelations concerning central and equatorial Africa made by Livingston, Speke, Grant, and by the indomitable Stanley, do not arouse the slumbering zeal and pious devotion of Christendom? It is a pity that the American Board cannot be furnished with one million of dollars, annually, and other Boards with a like amount, to send the bread of life to the perishing millions who are following other uncounted millions, all going down to the grave, without the knowledge of the way of life. Oh! if the dear Master would give me another life on earth, how gladly should it be consecrated to the proclamation of the gospel to the tribes still sitting in the region and shadow of death. Why not be willing to toil and suffer on

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earth a hundred or a thousand years for the glory of God and for the souls of men, when an eternity of bliss is before us?"

THE ONE SOURCE OF MISSIONARY POWER.

REV. F. D. HUNTINGTON, D. D., Bishop of Central New York, preached upon the above theme at the opening of the Episcopal Missionary Conference held in New York last autumn. From his impressive discourse the following extract is here given: —

A MISSION, anywhere, requires the enthusiasm of the Cross, or else it drags and fails. There must be — there always has been — one of two intense, burning convictions: either a belief that the gospel sent is to save, literally and directly, each converted man from a horrible perdition, or else a personal love and zeal for CHRIST so utterly self-forgetful that it will do and suffer all things to make others his friends, and to gladden his heart with their conversion. Everything short of this is short of real success.

There is this strange, unutterable, incomparable power in the Son of God. No theology has ever explained it. No philosophy has accounted for it. There must be a touch of the Pentecostal fire. We cannot imagine St. Paul or any of his brother-apostles, or the saints at Jerusalem, or Achaia, doing any part of their work without that peculiar energy. So all along. This, and this only, accomplished the marvelous conquests of the early church, from Syria to England, Northern Africa, and India. This alone belted the Mediterranean with a cordon of Christian altars. This, along with the fervor of extending a great ecclesiastical institution, but never the latter alone, sent the Romish Fathers into the forests of the St. Lawrence and the fever swamps of South America, where the real honors of the Middle Ages were reaped. Nothing else brought the brave witnesses from the "Brethren" in Holland to Labrador. Nothing else brightened the beginning of this century in the Church of England with the opening of the gates of the East to the Saviour. For whatever has been worthy of her title in our own branch of the church there is no different origin. There must be either a Francis Xavier, crying, with solemn aspect, in the streets of Paris and the cities of paganism, while he rings his bell in his hand, to warn the lost of their ruin, "What shall it profit a man though he gain the whole world and lose his own soul?" or there must be a John the Baptizer, pointing with a kind of transport to the Healer from Nazareth, and calling to them that pass by, "Behold the LAMB of GOD, which taketh away the sin of the world." There must be alarm to drive men to their Saviour, or love to draw them; but in either case it must be to the Saviour that they come, or the mission has no breath or blood, and dies.

Every impulse and stroke of missionary power on earth is from the heart of CHRIST. He sows, and there is a harvest. He touches nations, and there arises a brotherhood, not only civilized by his light, but sanctified by his love. The isles of the ocean wait for him. He spreads his net and gathers of every kind, and lo! the burden of the sea is not only fishes but fishermen, who go, and gather, and come again. What follows, then, but that the criterion of all missionary power and success in any branch of the

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church is its conscious nearness and likeness to him? If there are activity, free giving, ready going, a full treasury, able men who say, "Here am I, send me," it is because through all the organization CHRIST lives, and his personal Spirit works. There is no other possible spring for that enthusiasm. Take him away from the bravest missionary at his post, — the lion-heart of Selwyn would break, St. Paul would sink and die of homesickness "alone at Athens." If the ship labors in the sea, it is because there is no call of faith to the Master. If the machine stops or creaks, it is because the motive force is not let on. If this flower of Lebanon languishes, it is because the roots are not in the heart of the ground. If money fails, you may start a thousand conjectures as to this defect or that in the plan, but you are looking for a disorder on the surface which is deeper down at the core. You have undertaken the amazing task of converting the world to CHRIST by a selfish Christianity. Know, O blind interpreter, that when men love CHRIST with right loyal and joyous devotion, they will speak of him, run for him, give to him, tell out his story; and of missionary money and men there will be no famine. GOD'S rivers of life will be full of water.

It is time for Christians to think, amidst their perplexities, whether the difficulty is not where they forget to look for it, — in their piety itself. We shall have more money for the Master when we have more of the Master. The world and the flesh and the devil have got the money; and they have got not a little of it in the hands of baptized men and women. It will come out when they believe with all their might in him by whom that "world" was overcome, who transfigured the "flesh" into a living temple, and who by putting Satan behind him drew to him the ministry of angels. How much of the present CHRIST, so much missionary strength.

LETTERS FROM THE MISSIONS.

Madura Mission.

A PROSPEROUS MISSION YEAR.

THE Annual report from this mission, for the year 1878, has been prepared by Rev. J. T. Noyes, of Periakulam, and if printed entire, would fill twenty-seven pages of the *Missionary Herald*. It contains an elaborate presentation of the various departments of labor, with extracts from the reports of the missionaries at the several stations, showing what a many-sided man a missionary must be. The remarkable success attending the mission warrants us in taking an unusual amount of space for the report, though at best only characteristic portions of it can be here given. The sections relating to woman's work and the schools, will be given in the *Life and Light* for this month.

"The year 1877 was distinguished as being the year of the 'Great Famine' in Southern India. The year 1878 is distinguished by the large number of converts to Christianity. Our missions cannot report any such surprising progress as has been recorded in the missions about us, and yet we rejoice over larger accession and more general prosperity than we have realized in any previous year. We are able to report at the close of this year, 199 Christian congregations — 28 more than last year. These congregations contain about 3,000 families and 11,000 individuals, the gain in individuals since our last annual report being 2,207. Four hundred and

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thirty-three have been added to the churches by profession. For these 199 congregations there are about 200 buildings where Christian worship is conducted, and religious instruction given once or twice every Sabbath day. Many of those who join our congregations would be better classed, at first, as non-heathen than as Christians. Many of them, at the outset, know little of Christianity, are little interested in learning of the pure and holy life it requires, indeed have only begun to be taught its rudiments. The process of instructing them is slow and tedious. But with all its difficulties, we value more and more the plan adopted by the mission in 1843, of enrolling such as have outwardly renounced heathenism or Romanism, and are willing to place themselves under Christian instruction, as members of regularly organized congregations. The system corresponds to the practice in all Christian countries, and it is true here as there that accessions to the church are almost wholly from the class which regularly enjoys religious instruction."

STATIONS AND WORK OF MISSIONARIES.

"We have eleven stations, eleven missionaries, and fifteen ladies, including the family recently arrived. Six of the lady missionaries are supported by the 'Woman's Board.' This is as large a number as has ever been connected with the mission at one time. Our stations vary in extent of territory all the way from 100 to 1,090 square miles, containing populations varying from one hundred thousand to two hundred and fifty thousand. The whole area occupied by the mission is 10,000 square miles, with a population of two millions. One of our most extensive districts has been for two years without a resident missionary, having been left vacant by the death of our much lamented brother, Rev. W. B. Capron. Our new reinforcement will, we trust, enable us soon to occupy that large vacant station. The missionaries spend a good portion of their time in touring in their districts, either on the itineracy among the heathen, with tents, or in visiting their churches, congregations, and schools. When at home, in addition to what may be termed their office work, which, with some, is by no means a small item, they have much to do in connection with schools, and all who are able make a point of going every day into the streets of the towns in which they live, or to some near village to preach the gospel to the heathen."

STATION REPORTS.

The following are given as specimens of the Station reports: —

Mr. Rendall, of Madura, says: "Although I have not been able to carry on the work of the itineracy in my station, there has been a good deal done to reach the heathen, each catechist visiting the villages in the vicinity of the town where he lives. There are several indications of advance in reaching the minds of the Hindoos for whom we are laboring. The additions during the year show a marked interest on their part. The conversion of seventy-eight from among them shows that they are more than ever considering this subject. The friendliness they manifest and the way they receive the truth, acknowledging it to be from God, gives further evidence of their present state of mind with reference to Christ and the salvation he provides. They are evidently being led by God towards the truth. The people have suffered much from famine, and they are still in straits. They need our sympathy in this their great trial, and may God give us grace to meet them as friends and brothers, and to lead them to Christ, our common Saviour."

Mr. Burnell writes of his work at Melur: "It has been the practice at the Melur station to itinerate in the early part of the year. But as the missionary was absent the first part of 1878, no itineracy was undertaken. Much time, however, has been spent in the villages, twenty-seven tours being reported in five months from July 1 to November 30, taking up 94 days of the total 123, and involving 862 miles travel. In July, $750 having been entrusted to Mr. Bur-

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nell for distribution, no little time and attention were devoted to the work, the whole sum being personally given by Mr. and Mrs. Burnell, in small allotments, to the suffering poor. It is nearly the uniform custom of the missionary when at the station center, to visit the people morning and evening within a circle of two or three miles."

Mr. John T. Chandler, of Battalagundu, reports: —

"The way I have tried to reach the masses in my district is, as follows: —

"I have the list of all the revenue village circles, and of all the hamlets and villages in each circle, with the population of most of them. Leaving out the territory south of the Viga River, because there are no catechists in that region, the remainder of the district has been divided up into nine sections, eight of these sections being placed under the care of eight catechists, and the ninth assigned to Pastor Devasagayum. Each one reports the villages visited every month, and he is occasionally reminded of those unvisited, so that not a single hamlet may be neglected. The region not assigned to any particular person is called "Itineracy ground," and is visited and traversed by those who unite from month to month in conducting itineracies.

"There are in all four hundred villages and hamlets, nearly three fourths of which are situated in the nine divisions, and I think that all of them have had the gospel preached in their streets the past year. The hearers have averaged 2,263 each month. On the itineracy ground are more than a hundred villages, and all have been reached through the combined effort of the catechists in the itineracies. Not less than 3,675 persons have heard the gospel in that way. And yet of the hundred thousand people belonging in these villages probably not more than twenty thousand have actually listened to the preaching of Christ."

ITINERACIES.

"The mission procured its first set of tents for itineracy in 1863. Another set was procured in 1867. Others were added from year to year until nearly every station was supplied, and the itineracy became a specific department of work. The missionaries are accustomed to engage in the itineracy for longer or shorter periods, as they have time, and, when they cannot go, native pastors and, sometimes, catechists go out by themselves, in companies of from five to ten at a time, so that this year, in eight stations, there have been thirty-eight itineracies. We regard this as one of the most important departments of our work. It is especially needed in stations where there are few congregations and schools."

Mr. Howland, of Mandapasalai, says of this work: "The good results of the itineracy in my station have been many. One earnest and wide awake congregation has resulted from our itineracy in July. It was the deciding point for the people in another village. They had been hesitating. The coming of the tent, with its company of preachers, decided them, and now we have a promising congregation of fifty, with a new house of worship. Others have joined us as a result of the nine itineracies for the year. Nearly the whole of the station district has been gone over during these itineracies. Fully 25,000 people have had the gospel preached to them in one way and another during the year. I have known of no opposition; on the contrary, we have found an unusual willingness to hear the truth, and more books have been sold on the itineracy than ever before."

Similar reports are made of itineracies from other stations. Mr. Herrick, of Tirumangalam, writes: "I have almost always noticed that work on our itineracy is very useful to the native helpers engaged in it. By this kind of work, too, persons are not unfrequently found who are evidently searching for the truth, and some who have before heard something of divine truth are strengthened in their wish for further knowledge. Our experience has clearly shown it to be very desirable that this form of mission work be employed as much as possible, especially in places

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more remote from the residence of missionaries and native workers."

CHURCHES AND NATIVE PASTORS.

"We have the same number of native pastors as last year: namely, eighteen. Of these, three are without charge, being engaged in educational work. We have one more organized church, making a total of thirty-three. The pastors who are engaged in pastoral work are supported independently of mission funds, several receiving aid from the 'Madura Native Evangelical Society.' The East Church at Madura and the Dindigul Church have supported their own pastors, and the coming year the churches at Mallankinaru, Kamhum, and Kombai will also be self-supporting. The native pastors are spoken of in highest terms by the missionaries with whom they are associated as earnest, faithful, judicious, and able men."

The report gives extended extracts from the several statements made by these native pastors, but we have room for only one, and select, as a fair representation of them all, the report given by Pastor Vathanayagum, of the Mallankinaru church, connected with the Tirumangalam Station.

"There are Christians in ten villages connected with Mallankinaru, numbering about 500. The situation of these villages is very favorable for visitation, all of them being within five miles of my home. The distressing famine of the past two years has swept away some, and scattered abroad more. So that there is a considerable reduction in numbers. Many who have survived the famine, though clothed, fed, nursed, and cared for in various ways, seem still to be like 'Pharaoh's lean and ill-favored kine.' The famine has had the effect to sift out the unstable, and to confirm the faithful, so that the present body of Christians are more firm and reliable than ever before. I have observed a wonderful change in several individuals, for which I praise God and feel encouraged to greater earnestness and activity in my work. A young convert with his wife and children called on me and requested baptism. I was somewhat in doubt how to act, owing to the suddenness of the application, and the more so because I had not before known them; but after frequent interviews, in which I questioned them minutely as to their knowledge and personal experience, I was satisfied to admit them to the church. This man afterwards invited me to have a family prayer meeting at his house. On going there I found several Hindu youths, one of whom was a Brahmin. He told me he had called these persons into the meeting that they might hear more of Christ than he himself could teach them, and begged of me to instruct them and pray for them."

CATECHISTS AND TEACHERS.

"Our corps of catechists and teachers is far from being what we need, either in number or quality. We are greatly embarassed in this matter. Even though by the increased efficiency of the Pasumalai Seminary and Theological School, as well as by the valuable assistance rendered by the Christian Vernacular Education Society's Institution at Dindigul, good men can be obtained more readily than ever before, we cannot command the funds to pay them. The estimates sent home, expressing only our actual necessities, are cut down each year, and this when so many new congregations have been received. We believe that the department of native assistants should be one of the last places for retrenchment. Mr. Howland expresses the general feeling when he says of the native assistants in his district: 'I could not get along without them, and the more I have to do with them, the more I value them.' Mr. J. E. Chandler testifies of these men: 'The works, the labor, the patience, the poverty of many of our native assistants, their charity, service, faith, their scrutiny of those who say they are disciples and are not, all these, and many more good things, are known of our mission agents."

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THE THEOLOGICAL SCHOOL.

"An entire change has taken place this year in the students of this school. Seven families of catechists have gone away, and eleven families and one unmarried man have come in their place. We have good reason to hope that the class which left in March will prove useful preachers and catechists. Several of them have been placed in situations where they have shown the earnestness of their spirit and the value of their training. It is hoped that some of them may exhibit such proof of their fitness for their posts that they may become pastors of churches. Of the twelve catechists newly come, two were educated in Romanist schools and doctrines. All but one of the others have been previously trained in our seminary, or in the Vernacular Training School at Dindigul. The course of studies is essentially that adopted in 1870.

"The largest number in the theological and preparatory department of the schools has been sixty. This increased number has rendered necessary the most careful management of the boarding department, for we have never received so small appropriation for the school as last year. Though the crops of this year have only mitigated, not removed, the distress, the mission have not remitted any of the fees, and they have been paid, if anything, a little more readily than last year. It is worthy of note that thirteen of the students are sons of widows. The fathers of twelve of these thirteen were either pastors or catechists, and the families to which these boys belong are all now in straitened circumstances, and the education of the children, if educated they are to be, must be made possible by the liberality of those interested in the missionary cause. The fees required of mission students amounts to $7.50 a year, and the entire expense of a boy in the school, including books, fees, and board, is but $19. The requirements of the mission, and the opening for Christian work in the district, make us believe that we should increase the preparatory department to sixty or sixty-five, and we trust that funds may be forthcoming to maintain the school at that point."

GROWTH IN BENEVOLENCE.

"It is the almost universal testimony of the missionaries that they have witnessed more devotion and zeal among professed Christians than ever before. Whatever may have been the effect of God's judgments on the heathen mind, which has been very marked, it is evident that Christians have been spiritually benefited by the discipline. This has borne its fruit in the greatly enlarged amount contributed by the people for benevolent purposes, being a gain of $638 upon $1,500 contributed the previous year, making a total of $2,138. In two stations the increase has been twenty-five per cent., in one thirty-five, in one seventy-five, in two others it has nearly doubled, in one it has increased threefold, and in still another fourfold.

"These contributions are made often out of deep poverty, sometimes in handfuls of grain laid aside by the housewife from the daily family allowance, sometimes in small copper coins from time to time dropped into a charity-box provided by the missionary for the purpose, sometimes in large quantities of grain, being a tenth of the reaped harvest, sometimes it is a contribution in work on mission building, and very seldom in silver coin as large as a rupee. The offerings are small, but they come from the heart, and God blesses the heart gift."

North China Mission.

THE STORY OF THE MISSION IN SHANTUNG.

THE accounts of the labors and success of our missionaries in the province of Shantung during the past year, and especially in connection with the famine-relief, and the gift of the heathen temple in Shih-Chia-Tang, have awakened wide interest, and the readers of

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the *Herald* will welcome the following letter from Rev. Arthur H. Smith, dated December 31, 1878, giving a general review of missionary operations in that province. He writes: —

"The special religious interest connected with the famine-relief began, so far as I know, on Sunday, April 7, 1878, when so many outsiders came to the morning service that we had no place for the church members, and were obliged to organize a separate meeting. From that time until the close of our relief-work, not a Sunday passed without a large attendance from the neighboring villages. During the month of May, a good-sized court-yard and dwelling-house were used for the services, and an awning was thrown over the former to protect the audience from the sun. During the month of June, even these accommodations seemed insufficient, and towards the close of our work the throngs grew larger and larger, and we could count our auditors by hundreds. The relief-work, especially in its sudden expansion in May and June, acted as an immense advertisement, and multitudes came who had never before been aware even of our existence. We were not, of course, beguiled into supposing that these crowds were assembled to receive religious instruction. They came for loaves and fishes, but some of them resembled Saul, who in seeking asses found a kingdom. At the end of June, there were scores, possibly once or twice a hundred or more women, from villages several miles distant, who came flocking in with the rest. We were not surprised to learn subsequently, that the efficient cause of this singular activity was the circulation of a rumor that a supposed unexpended balance of the relief-money was to be divided *pro rata* among the Sabbath attendants. During the heats of summer, after the relief-work had closed, the attendance at the Sunday services fell off, only a faithful few continuing to come to any of the meetings until we reached Shantung in October."

THE PEOPLE PERPLEXED.

"The whole relief-work from its commencement has been an insoluble enigma to the recipients. At first they were too much famished and too bewildered, to do more than open their mouths. They ate and were silent. But by degrees they began to talk, and the theories advanced were unique. Some said that it was the deeply laid plan of these foreigners to purchase land, when it was to be had for next to nothing, and thus, gradually introducing the thin end of a wedge, to usurp the land, after the manner of the Egyptian Joseph. Others supposed that the whole population, men, women, and children, were to be removed to Tientsin, and perhaps to foreign parts, where they were to be employed according to their capacities as teachers, artisans, and servants, perpetual bond servants of their far-sighted benefactors. But as month after month elapsed and no land was sold, and as no one was deported, this theory was abandoned, and many came to the conclusion that the relief was really some form of the practice of virtue of which in China we hear so much, and see so little. Some went so far as to propagate a rumor that we had come in the autumn to distribute wadded garments!"

CANDIDATES FOR BAPTISM.

"When Mr. Sprague and myself reached Shantung in October, we found lists of applicants for baptism, at the three different places where we had maintained preaching, amounting in the aggregate to about 120. Many of them had, probably, entered their names with only a vague sense of the nature of baptism, and supposing it a mere form. Aside from these, in one village, a long list had been prepared of persons who professed to be willing to 'follow Jesus,' to the number of twenty families, embracing more than 330 persons. The list was drawn out in the form of a relief-list, — so many 'large mouths,' so many 'small mouths.'

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"I supposed that out of the whole number of applicants for baptism, there might be fifteen or twenty who would be suitable candidates. These were all personally known to me, and appeared promising last spring, but I could not feel sure that there were many such. I had not visited the several centers, however, on many successive Sundays, before I discovered that I had greatly underrated both the depth and the extent of the work. Where I had expected to find here and there a hopeful inquirer, in some instances there were tens, and in others, scores. In the village of Pang-Chia itself there seemed to be no interest whatever, but many of the contiguous villages, where we have scarcely had a hearing hitherto, now presented several hopeful inquirers. At Shih-Chia-Tang, although they had given us their temple, there was no great interest in our teaching as such. In a village less than a mile from Shih-Chia-Tang, there are a number of reading men who came over to the Jesus doctrine in a body. One of them is a literary graduate, of the lowest rank, one a school-teacher, and others are by no means lacking in intelligence. Several of them were baptized the first Sunday after the idols were removed from the temple where they worship.

"A few weeks later one of the helpers and myself spent a large part of a day and nearly half the night with them, in endeavoring to meet their restless minds, which ran rioting among the new doctrines, like calves in a meadow. They had read some of the gospels, parts of the epistles, and portions of the Apocalypse, and had encountered *snags* in I. Peter, and in Revelation! One of them argued that the new birth and the day of judgment were substantially the same, on the ground that when the foreign shepherd came, he preached repentance and a new life, so that all old things had passed away, and become in a manner new. Thus they were entering a new form of existence, for the shepherd was supposed to be the same as an angel from heaven. We advised them to follow the example of their own scholars, who, on coming to school, instead of at once plunging into the unfathomable depths of the "Book of Changes," which no one has ever yet mastered, are set to the "Trimetrical and Millenary" classics, which they take for the time on trust, until a wider knowledge expands their comprehension.

"These men appear to be quite free from the defect so often found in converted Confucianists, of placing the old system and the new in a single shrine as twin objects of veneration, and are, all of them, ready to admit that as between the classics and Confucius, the Scriptures and Christ, the latter alone are divine."

THE WOMEN IN SHANTUNG.

"The demeanor of the women in Shantung is in marked contrast to that of their sisters in Tientsin, where they seem to be more inaccessible than in almost any place in the empire, and still, after eighteen years of foreign intercourse, remain as inapproachable as ever. But in Shantung it is no uncommon circumstance, since the relief, to be invited by a respectable, elderly woman to come in and drink tea, as we are passing through a village where, except as distributors of relief, we are strangers. At the service referred to, the women talked freely about the excellence of the doctrine, and although they have very little idea in what the excellence consists, they are certainly surprisingly willing to learn. Their number is remarkable, as we have no baptized women anywhere near. Some of them bought catechisms, which they said their sons could read to them, and one inquired if Mohammedan women would be allowed to attend. The church members who opened the chapel seem more desirous of doing something than ever before, and have planned to have little meetings in their own and neighboring villages, to which the women can come by themselves. No single cir-

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cumstance which came under my observation seemed more surprising than the turn of affairs in this village."

A UNION MEETING.

"We decided to attempt to hold a union meeting at our central village, the Sunday before my departure. Although the day proved extremely unfavorable, as a violent cold dust-storm was blowing, we had an audience of about an hundred, representing probably half as many different villages. All the male church members formerly received were present, except four, who could not come. Of those recently baptized only four were absent — all for good reasons. The rooms were filled to suffocation, so that the audience overflowed into the yard, and there was no place at all for any of the numerous women. Having endeavored in the morning, with the utmost plainness, to set before them the requisites of the new life they are to live, in the afternoon we examined the numerous candidates. There were more than forty in all. Some of them had only heard of the religion the day before, and others had already been examined three times. All those whose knowledge of the doctrine seemed insufficient were postponed. Those who were admitted, solemnly promised to forsake their past sins, to give up everything inconsistent with the pure and holy doctrine they have espoused, and faithfully to keep the Sabbath, abstaining on that day from every form of labor, — a condition which some of the neighboring Protestant missions do not exact from their converts, but which certainly seems very desirable. The candidates appeared well. Many of them are men of large intelligence, some advanced in years, a considerable number are persons of local influence, and a goodly proportion are young men of promise and character. One of them is the only son of a helper. The total number baptized that day was twenty-four, and the aggregate during the time of my stay was sixty-three, — representing thirty-three villages, in only two of which we had previously any members. Three villages have seven new members each, and one has six, while the entire number, together with all our previous membership, are embraced within a distance from the central village of not more than fifteen miles."

PREPARATIONS FOR THE FUTURE.

"In order to assist us in the expanding work in this region, it is imperative that we should have more men to go about preaching. With this view we selected a few of the more promising, and invited them to come to Tientsin and study during the winter. We can thus learn who are the most capable, and it may lead to the ultimate education of some of the best at Tung-cho. Seven men have already arrived, and have begun work in the study of Mr. Sheffield's theology.

"Our labor was never before so promising, and while we do not expect such a total absence of opposition as at present, we hope the root has struck so deep that no storm can destroy its vitality or hinder its growth."

Japan Mission.

A NEW CHURCH AT OSAKA.

MR. LEAVITT, of Osaka, writes as follows: —

"The third church of Osaka, 'Temma' Church as it will be called, from the name of the large district in which it is located, was organized on Monday, January 20. It consists of ten members, nine of whom went off from the Naniwa church. One was baptized at the time of organization. We have no man to put over this church as a pastor, and are not likely to have one for many months at least. Mr. Sawayama will act as their pastor as well as pastor of the Naniwa church, and they care for a part of his support. The field is a large and very hopeful one. There is abundant room for several churches there, and we expect several to colonize eventually, from the 'Temma' church. This church starts off well. They are

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good men and women, some of the best from the mother church. They would support a pastor *moderately* now if they could find one. They will raise about ten dollars per month from the first,—a large sum for them. This is another light in a very dark place. We are just commencing Sabbath services at 'Joambashi,' a place of which I have spoken before, as between us and the Naniwa church, in the midst of a large, unentered district of the city. The organization at 'Temma' will now enable the 'Naniwa' church to send a band of missionaries from its own number to open work south of the city.

Monday was also the second anniversary of the 'Naniwa' church organization; a happy day and a happy church to send out so strong a colony so soon. Fourteen have been added to the church during the year; one has been cut off. Three city mission centers have been occupied by the church. Money contributions for the year amounted to $240, of which about one fourth part was used outside of their own expenses. You know enough of the condition of things here to know what this means for a church which, all told, before the colony was sent off, numbered only thirty-five members, absent and present."

KIOTO — A WIDE WORK.

MR. DAVIS, under date of February 24, writes as follows: —

"Kioto is the old capital of Japan. I write looking out from my window upon the old palace grounds and buildings, where, for more than one thousand years the Mikados lived and reigned, in name if not in reality. The city contains about 300,000 people, with nearly 2,000,000 within easy reach. It has, for more than a thousand years, been considered the spiritual capital of the empire. All the large sects of Buddhists in Japan have their center here, and the ashes of every believer of some of these large sects are brought from every part of the empire to Kioto to be buried. Hence the importance which attaches to the making of this city a Christian center.

"The only limit to our work here is the number of workers, and especially is this true in regard to work among the women. Our young men in the school can do something in the way of general work, but it needs female workers to enter these hundred thousand homes and reach and interest the women.

"We expect soon to organize a church at Hikone and also at Yokkaichi, and, perhaps, ordain a pastor over each at the same time. We have fifteen young men to graduate from our theological course this next summer. They are all graduates of Captain Janes' school in Kumamoto, and we hope that they will do a grand work in the evangelization of the empire. Pray for them and for us.

"A letter came to-day from a company of teachers over six hundred miles northwest of Kioto. One of our students sent them a copy of a little book on the evidences of Christianity, and he has also sent them a copy of the paper for the last year.

They were Confucian materialists before this; now they say that they are believers, and they plead for a missionary to come and teach and baptize them. This one result is worth more than all the paper has cost. Oh that we had the power to fill this land with the printed word!"

Micronesian Mission.

ARRIVAL OF THE "MORNING STAR."

THE "Morning Star" arrived at Honolulu, February 26, after an absence of a little over eight months. She brought Mrs. Sturges, who returns to the United States on account of her health, leaving her husband at Ponape, and also Mr. and Mrs. Maka, missionaries of the Hawaiian Board at Butaritari. Only a portion of the letters brought by the "Star" have as yet reached us, but among those that have arrived is the report of the vessel itself to its stockholders, which will be found in the department for Young People. Brief ex-

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tracts will here be given from such letters as have come to hand, but fuller reports may be looked for next month.

Mr. Logan writes from Kenan, Ponape, December 18: —

"In our work there is nothing of special interest. During the later months of the year, we just about held our own at Kenan. There is constantly enough of encouragement to enable us to work cheerfully and hopefully. We trust that some of our scholars are developing into material for teachers. One couple who had lived in our family three years, and approved themselves excellently in all respects, were sent to the Mortlocks this year, and one other family have offered themselves for the foreign work. Those who oppose our work have not ceased their opposition, and intemperance is very prevalent all about us. We trust that we may ere long see an improvement in these things.

"We organized a new church at Parom in July. Twenty members of the Kenan church formed the nucleus, to which four have since been added by baptism, and others are asking for admission. Parom is about five miles from Kenan, and is a separate island within the same reef, having a population of perhaps 100. Rabai, one of our members at Kenan, is their teacher, and is doing well. We hope during the year to organize two more such churches. The Parom people built a comfortable church, which was dedicated the same day that the church was organized.

"Mr. Rubay, the naturalist, who went to Ruk last May, writes me that Ruk is open to us, and thinks it would be well for us to occupy the field soon. The language is the same as the Mortlock, and he estimates the population at from ten to twelve thousand. The field is a peculiar one. The various tribes are constantly at war with each other, and while almost any tribe would welcome a foreigner, and probably a missionary, yet he would be, in the eyes of the natives, identified with that tribe with which he lived, and could not have access to other tribes. This difficulty can probably be obviated by taking along some of the Mortlock Christians who would find friends in all the tribes."

INTEMPERANCE — SPIRITUAL GROWTH.

Mr. Whitney, of Ebon, speaking of the intemperance of the natives, writes: —

"The public sentiment is still in favor of total abstinence, and if there were some chief who would seek to enforce law, there would be more hope. As it is, the young chiefs will break over bounds and go to the lowest depth of drunkenness whenever it is possible for them to get any kind of liquor which will intoxicate.

"We have some encouraging phases of our work to record. There is a seeming growth in spiritual things among the boys of our school. Several have of late taken part in meeting, and seem frank and more glad to meet us than formerly. Some of these are among the best and most faithful scholars in our school. We are now in the midst of the 'week of prayer.' If we judge by the number who daily attend our meetings, we should say there is not any unusual interest. We have, however, to feel that whatever result may come from this observance is not a transient one. The church members are going about, day by day, holding meetings with various families. The whole community come together Friday, and hold a general service, and our communion service will be next Sabbath. We have no additions now. There are several inquirers who are candidates for some future time. And there are some to be restored again soon."

THE TRIP OF THE "STAR."

Mr. Sturges writes: "The 'Morning Star' is behaving just splendidly, so delighted is she with her new commander. We who have voyaged in her recently and in the past, sympathize a little with the man who wound up his clock every day for twenty years, and then groaned aloud on finding out it was an eight day clock. It is much to say that the 'Star' is now run for the Lord, and so, of course, all is right. We are finding in Captain Bray and his wife, not only very

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agreeable shipmates, but fellow workers, in hearty sympathy with our work. So, also, all his officers and crew seem glad to help us and encourage our people. I am very glad to report that I have not seen a single native smoking at any one of our many landings among the Mortlocks, and this because no one from the vessel takes tobacco to smoke or trade on shore."

Austrian Mission.

LETTERS from our missionaries at Prague dwell much upon the obstacles in the way of full success, yet the brethren keep up heart and hope, believing that, at least, "after many days" the sheaves will be gathered. Mr. Adams writes: —

"There are many who do not come to the Lord's table, who seem to be very zealous for the truth, who defend us against enemies, and who are convinced that the word of God is with us. There are also very many, especially in Prague, not now with us, who left because obstacles were many and too hard for them, but who still maintain before their friends and others that ours is the best way. Some of them lament their want of faith to go boldly in the right way. Our mission is talked about here in Prague, and especially, as a result of the persecutions in Stupitz, has the matter become widely known and much discussed.

"I can see no advantage in attempting to give only the encouraging side. The quicker the real question is once for all intelligently settled the better for the work here, and for the 'Board' at home. That question, as it presents itself to me is, Are the churches ready to support, by their prayers, sympathy, and money, a work which meets greater obstacles than perhaps any other; which is not to-day, and perhaps will not for a long time be able to show results at all in comparison with those secured in other fields; to support the work also in the full recognition of the fact, that it *may* be only a preparatory one, and that, by and by, some one else may step in and reap what they have been permitted to sow? For myself I see nothing more discouraging in the outlook than I have seen all along. God's call to me to labor here is just as clear and forcible now as it ever was. Evidence that God is doing his own work, and that he orders us to hold the fort, is just as convincing as it ever was. That there is to be a change, and that God is using our presence here as one means of bringing about this change, I cannot doubt.

"*Facts* to prove the truth of my convictions in this regard I cannot give in such shape as to convince others, perhaps, and I should not be surprised if the facts which seem to make against our work should multiply rapidly in the near future."

PERSECUTION AT STUPITZ.

"There is no change in affairs in Stupitz. The *gens d'armes* come every Sunday, but conduct themselves more decently than formerly. I consulted an able lawyer concerning the case, and, the brethren agreeing to it, he has been employed to defend them. Since his undertaking the case, our friends have been treated much more politely, but the policy of the officials has not been changed. I have visited Stupitz twice lately and shall hope to go now oftener, as they are not disturbed on week days when they come together.

"It is a great drawback to their spiritual life to be engaged in this contest with the authorities, but there seems to be no help for it, and we may hope and believe that God will give them strength equal to their day.

"Our Sabbath services are fairly attended, as are also the evening prayer-meetings. The people are attentive and seem, many of them, to prize the hearing of the Word. Of any special interest or awakening, however, I cannot speak. A closer connection with Jesus Christ through the Holy Ghost is our great need. Pray for us, that this need may be supplied out of *his* infinite fullness."

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At a later date than the foregoing letter, Mr. Clark writes from Prague: —

"The persecution in Stupitz still continues. Their appeal from the decision of the county authorities was tried here in Prague, in the State court last Wednesday. It was adjourned, as the judge wished to see some *original* documents not then in his possession. It was evident in the trial that the lawyer who defended the Stupitz believers had made a good point, one that favorably impressed the court, when in reply to the State's attorney, who charged them with being a little *new sect*, he said in substance: 'The charge is not true; these people accept the Heidelberg Catechism, which is used by the acknowledged Reformed Church of Austria; their Singing Book is the one approved by the highest church authority of the land; but their chief book is the Bible, the basis of all Christian religion. These people are not to be charged with the ignominious term, "a little *new sect*," they are *reformed* evangelical Christians who do not wish to be connected with the State, and who, contrary to many of the so-called reformed, wish to *live* according to their belief.'"

European Turkey Mission.

RECOVERING FROM THE EFFECTS OF WAR.

NOTWITHSTANDING the unsettled state of affairs in European Turkey, the present condition of our missions in that region, and the outlook for the future are hopeful. Mr. Marsh, of Philippopolis, writes: —

"In November I visited Merichleri. The village had been utterly destroyed about the time we were driven from Eski Zagra. Last winter the inhabitants were beyond the Balkans. In the spring they returned empty-handed to their former homes. I found the Protestant pastor and his family there with his people. Many of them barely had a decent shelter for the winter. Their chapel was still in ruins. But the time had come, and the pastor had blown the bugle. I added a note. Forthwith the people gathered, bringing each a board or a stick of timber from his scanty stock, and with only $20 help from us, they soon had a comfortable place for chapel and school. One of the theological students is teaching there during his winter vacation. During the hard times some of the people of this village went to a town not far away, and where a few years ago Protestants were detested, to borrow of the rich men. Help was promised on one condition, namely, that they bring some of the Protestants 'who always fulfill their pledges,' to be surety.

"In another town, where the gospel is proving its renovating, vitalizing influence, a Russian general with another officer, was present on a recent Sunday, at the evangelical service of our friends. He sat reverently through the discourse, and at the close of the service questioned them very closely as to how they had learned this way of worship, and how many families there were of them. He finally told them that he was of the same way, and was greatly pleased to see them, 'and may God bless you and multiply your numbers.'

"While we have to lament the increase of evil among the people in some respects, consequent upon the war, we are, on the other hand, much encouraged by the reception which our booksellers meet and the sales they report. One of them told me the other day, that instead of opposition, which used not to be infrequent, if now one spoke against his books, ten would at once take his part, declaring they were the best and most profitable kind of books. In a letter I received from a friend a few days ago, was a statement I could hardly credit at first. He says that a bookseller in the region of Eski Zagra, on his recent visit, sold about two thousand books and tracts. A large part of the books sold are the Scriptures. It is pleasant to know that so many of the soldiers, both Russian and Bulgarian, will buy a Testament, or the whole Bible."

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A GOOD FIELD.

Miss Ellen M. Stone, who arrived at Samokov in November last, writes, February 3: —

"The Board have sent me hither to a *prepared* place, and, as it looks to me, to a most inviting work, because of the promise of good to be accomplished. To be sure the work has suffered many hindrances during the last two years, and is even yet bound in some respects, by the unsettled condition of political affairs, and no one knows what the end shall be. But has this scattering abroad of the Protestant communities, like the scattering of the ancient church, been for no purpose? Is the incoming of the Russians, with the thousands so eager for the Bible and for Protestant books that they cannot be supplied fast enough, also for no purpose? The Russian officers, doubtless, have not the least intention to further Protestantism; nevertheless we feel that in Samokov, at least, they have done the cause material good. It must give the Bulgarians something to think of, when they see these hated Protestants received by the Russian governor, and treated with every courtesy by him and his wife. Last Sabbath morning, a Russian major, who is our next door neighbor upon our right, and upon whom we called at their New Year's, came with his wife to service in our chapel, accompanied by another officer and lady. Their motive was, perhaps, curiosity; but what of the motive? They came of their own desire, and their coming must have its effect upon the minds of those who shall know of it. It must have strengthened, at least, one new comer among us — a young Russian soldier, who has been present at our service nearly every Sabbath for the last three months.

"Despite the restriction upon the work in some directions, there remain opportunities which tax the powers of the missionaries fully. Our chapel is *crowded* every Sabbath morning, and a larger place is urgently needed. The boys of the theological school are spending their vacation in village work; we hear encouraging words from some of them. Mr. House and Miss Maltbie returned yesterday from a village six hours distant, where they had spent the Sabbath. Forty came to listen to the sermon, and our friends 'returned with joy,' feeling that the work there is to be enlarged."

Eastern Turkey Mission.

A KOORDISH PASTOR.

TIDINGS of quickened religious interest have recently come from various parts of Eastern Turkey. The following letter, originally written in Armenian, and translated by Miss Seymour, of Harpoot, shows the character of the missionary work done by the native churches among the wild Koords. It was written by Pastor Kavmè Aplahadian, of Redwan, to a generous friend in America, who had sent him some publications. The story of this pastor, who is one of the most spiritual and efficient of the native laborers, is given in the volume 'Grace Illustrated,' page 240.

"The tract you put into your letter I devoured. I translated it into Armenian, from that into Koordish, and read it to all the brethren in the Koordish language. . . . . It is more than ten years that I have waged continual war against sin and Satan, in my heart. I can say that there has not been a day that I have passed without conflict. They seize every opportunity to destroy me. When I have peace, they tempt to idleness; when I am successful, to pride; when I conquer, to self confidence, etc. For a long time, having no peace, I preached without light. I labored conscientiously for deathless souls, but there was not a time when I did not pray; yes, I made unceasing prayer. At last I found that inward peace that is through Jesus Christ, in this saying: 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not per-

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ish, but have everlasting life.' This verse came to my mind, when I was alone in prayer, and then began my inward peace, and I arose from my fallen state."

REDWAN AND TUL.

"I wish to tell you about the brethren of this place. When the work was begun here, ten years ago, it was like that stone that was cut out without hands, and now has become a great and high mountain. At first the brethren, being few in number, had a great deal of trouble, but finally the work advanced. There are a number of noted and influential men who have received the gospel; they love and they practice it. Before my coming here the brethren had already adopted the principle of giving tithes. The Holy Spirit is always at work in their hearts.

"Six years ago, I came here, with the approval of God, I hope, and the efforts of the brethren. The Lord gave them work in Tul, a village five miles from here, towards the east. At present, our congregation, male and female, numbers more than one hundred, and there are about eighty in the village of Tul, so that there are in both places more than one hundred and fifty who are evangelical. As I said, there is almost always, summer and winter, a revival among them. The prayer-meetings are constantly full, and there are confessions, earnest conversations, and prayers. There are brethren who well understand the doctrine of grace, because they have inward peace, and are persistent in labor for others."

A KOORDISH DEACON.

"There is a brother who so well understands this doctrine that he has continual light in his soul. He is the deacon of our church, and, in a measure, the pastor, because he has constant work among the brethren and outsiders. This man has several treasuries in his house. Of his own accord, uninfluenced by others, he puts into these, out of his gains, one of every forty piasters. One treasury is for the poor. If a poor man applies to him, he gives what he can, and if that poor man returns the money, he puts it back into the same box till some one else wishes it. If he does not bring it back, he does not ask him for it.

"Another box of money is for books for poor boys in the school, and still another for the expenses of gospel work. In addition to all these, he gives tithes amounting to six pounds annually, and sometimes more. He had a little field, and he gave it to the brethren of this place. There is another brother, also, who is very spiritual; he gives tithes about eight or nine pounds a year. The other brethren are poor, although they give spiritual dues. They have a chapel, a parsonage, and a house for the teacher. All these they bought or built, only receiving a tithe of help from outside. They gave nineteen hundred and twenty piasters ($76) of my salary last year; seven hundred and eighty for the teacher, and quite a sum for other expenses. The teacher works in a very faithful way for the boys, — they have learned to speak and write Armenian very well.

"The Protestant people of Tul all give tithes, but they are very poor. At their own expense they have purchased a chapel and parsonage. The brethren of this place helped them a little. The Tul people give forty piasters a month, the rest is sent by the missionaries. We are very greatly indebted, first to God, afterwards to the missionaries, who care for us in the best manner. I mean the Harpoot missionaries, because they look after the work of this place."

Koordistan is the foreign missionary field which the churches in Eastern and Central Turkey have undertaken to care for. This Pastor Kavmè has served in some of the important churches of Eastern Turkey, and once received an urgent call from Diarbekir, but he chose to forego the attractions of the cities, and gives himself to a life of self-denying labor among the wild Koords.

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GLEANINGS FROM LETTERS.

YOU speak of the fact that few missionaries pass through the long period of waiting without experiencing some hours, or days, of home-sickness, and possibly feeling regret that they are on foreign soil. So far I have had no such experience. I feel that the Lord has led us hitherto, and we can trust him still, wherever he bids us tarry. We will put forth every effort to bring the Caroline Group to Christ. This is our life's work, and our earnest desire is that we may be continued in it as long as our lives are spared. We pray that these lives may be spared until we see a teacher on every island of the Caroline Group. — *Mr. F. E. Rand, Ponape, Micronesia.*

— We plod on at a slow pace on our Islands. The world and the sugar-mills go by steam, while the spiritual chariot drags slowly on. There is a great advance in mental power and in material industries in this land. I once thought that I should never live to see all our natives shod with leather shoes; but many of the men wear $14 to $17 boots, with other articles corresponding, and all are comfortably shod and clothed in foreign fabrics. — *Rev. Titus Coan, Hilo, Hawaii.*

— One week ago last Sabbath, the prairie about us took fire, and as the wind was very high, we feared that the mission house and chapel could not be saved. The Indians worked well. Almost all the men, and a number of the women, worked as hard as they could to extinguish the flames. If white people could have seen the anxiety of these Dakotas for our welfare, they would find sometimes other adjectives to apply to them besides "treacherous." — *Miss Mary C. Collins, Bogue, Dakota Ter.*

— Visiting Hikone two months since, I took passage from Otsu in one of the little steamers, built, owned, and run entirely by Japanese, which ply between Otsu and the upper part of Lake Biwa. A storm arose, and in a little while the waves ran higher than the steamer, now and then breaking entirely over it, while the little cockle-shell rolled so as to dip water on each side. The Japanese passengers were, many of them, on their knees crying, "Namu Amida Butsu!" "Namu Amida Butsu!" "Save, Eternal Buddha!" "Save, Eternal Buddha!" As for myself, I stood on the deck thinking of Him who 1800 years ago, on a lake that much resembles Biwa, said, "Peace! be still!" After about two miles of this kind of sailing, we ran into a little rock-locked lagoon just wide enough for the steamer to enter. — *Rev. J. D. Davis, Kioto, Japan.*

— Last Sabbath the new Kobe church, which will accommodate some 450, was so full that it was not easy to find an empty seat, and this, though the day was stormy and there was no special attraction, a native assistant preaching. This evening there is to be a wedding at Mr. Gulick's. The mother of the girl, who has the most to say about such matters here, has not seen the young man, but she has a neighbor who knows him, and says he is a Christian. The mother says, "If he is a Christian that is enough." — *De Witt C. Jenks, Japan.*

MISSIONS OF OTHER BOARDS.

THE FRENCH MISSION IN CENTRAL AFRICA.

ALLUSION was made in the last number of the *Herald* to the remarkable incident concerning the finding by Mr. Coillard of a section of the Basuto tribe on the Zambesi, eight or nine hundred miles north of the French Basuto mission which Mr. Coillard has been conducting in South Africa. The fact that the Makololo, on the Zambesi, are of

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the same family as the Basutos, was discovered by Livingston (see *Travels*, p. 215, 1857), who was the first European visiting that section of Africa. Livingstone made a second exploration of that region, described in his volume, *The Expedition to the Zambesi*. And now Mr. Coillard and his party, consisting of his wife, niece, and native helpers, have reached the town of Sesheke, near the junction of the Chobe and Zambesi rivers, and letters from them are published in the journals of the French Missionary Society, some of them dated as late as November 9, 1878. We translate, chiefly from *Le Petit Messager*, a condensed account of the movements of the party while they were awaiting an answer to their request for permission to visit the country of the Barotse: —

"On the 1st of August the party finally saw the majestic course of the Zambesi, with its islets covered by forests, above which towered here and there the baobabs and palms. For six days they followed the course of the river, finding at each turn a new picture more beautiful than the last. The cataract of this mighty river [named 'Victoria Falls,' by Livingstone], is shut in by lofty walls of rock, and here the Zambesi, generally calm and tranquil, rushes on, striking upon enormous rocks, roaring, eddying, and sending into the air clouds of vapor, which have given it the name among the natives, of 'The Sounding Smoke.' From this chasm, where the eye can scarcely see the green waves, the river escapes by a narrow and very deep fissure. The poor natives believe that this chasm is inhabited by an evil spirit. In order to conciliate his favor they make offerings to him of necklaces, pearls, or bracelets, which they throw into the abyss while they sing doleful songs expressive of their terror.

"The report that the expected missionaries had arrived was soon spread through the country. Canoes put out upon the river, and our travelers at once found themselves surrounded by troops of natives, who came to bring them the salutations of the chiefs and to give them presents of welcome. They invited Mr. and Mrs. Coillard to come and see them upon their island. They were received with great demonstrations of joy and clapping of hands, accompanied by the salutation of the country. Mr. Coillard was able to speak to them of the love of God, and was well understood. The people heard with gladness. They led them from village to village, and all wished to hear them. If they were silent awhile, some one would say: 'Will you not sing to us of Jesus?' Finally they left the island, escorted by a small flotilla of canoes, and carrying away all sorts of little presents. Mr. Coillard then went to Sesheke.

"Strangers are not allowed to traverse the Zambesi without a special permit; but such is the influence which Livingstone has left wherever he has passed, that *the simple name of missionary is a passport and recommendation*. Mr. C. was heartly welcomed by Morantsiane, the chief of Sesheke.

"The Barotse much resemble the Bassutos. They speak the same language, have the same dress, and the same customs. Mr. Coillard used his short stay in Sesheke to preach the gospel. The men came in great numbers to hear him, the women keeping at a distance and hiding in the neighboring yards. Everything that the missionary said of God greatly surprised them, and prayer was a sad mystery. 'Yuale goa shuoa,' they said, ('Now some one is going to die.') Mr. Coillard, finding that the Sessouto songs, even the simplest, were above these poor people, composed two or three yet simpler. The native songs are made up of meaningless syllables, and it was difficult to teach the people words. After several weeks, Mr. Coillard, having received no response from the chief of the Barotses, returned to Leshoma. Here two of his native helpers, who seem to have been faithful and devout men, died. One of them, Eleazer, when asked, as he was dying, whether he regretted having come on this journey, replied: 'I have offered my life to the Lord. It is for him to say where my grave shall be: to me it makes no difference; heaven is as near Zambesi as Sessouto.'"

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MISCELLANY.

WHAT THE SASTRI SAID ABOUT THE FAMINE CHARITY.

A TRACT with the above title has been widely distributed throughout the district of Madura, in Southern India. The author is not named, but the style bespeaks its native origin. A translation of the tract has been forwarded by Rev. Mr. Washburn of Pasumalai, and extracts from it, relating to the work of our missionaries, are here given: —

"Tell us, O Sastri, of our benefactors in the famine and of their charity.

"Gladly will I; listen: — . . . .

"Three hundred kathams beyond the country where the English live is America. The people in that country once lived in England. They, too, worship the same God and follow the same good example of the Saviour which the English do. It is from that country the missionaries come, who are at work in this district, in hospitals, orphanages, schools, etc., in Madura, Dindigul, Pulney, Periakulam, Battalagundu, Pasumalai, Tirumangalam, Melur, Tirupuvanam, and Mandapasalai, and who come to your villages. The very same good Christian people who sent the missionaries to do your souls good, showing you the worthlessness of idols and the true way to heaven, as soon as they heard of our distress collected thousands of rupees, which they sent to missionaries to expend in buying clothes and food for us.

"Thus you see, O friends, who have been our benefactors. They have not looked upon our faces. They have not seen our distress. They are not of our race. They do not worship our gods, or attend festivals like ours. Why did they pity us? Why did they pour out their charity upon us, strangers? It was because their Bible bid them have such a mind, because their God and Saviour taught them to do so by his example when he was incarnate.

"Moreover, their Christianity stimulated them to do other good things for us. It is this, their religion, which causes the missionaries to come here and teach our children in schools, heal us when we are sick, and teach us the same holy way. They did not give this great charity in the famine to bribe you to become Christians. They did not ask what your religion was before giving it. They did not require you to become Christians in order to obtain it. They distributed it through Christians and heathen. They desired to do us good and to remove our hunger.

"As the fruit so is the tree. Behold some of the fruit of their holy religion, and judge you of the tree. If this religion has been so good for them, changing their cruel disposition and making them powerful and prosperous, generous and pitiful, will it not be good for us also?

"Listen. At this time many of the Hindoos living in Tinnevelly, near to the Christians, have waked up to consider all that this religion has done now for the people in the famine, and in years past, for villagers who have become Christians, and they say, 'It is better that we, too, become Christians, our children should learn, our wives should improve.' More than 20,000 people of all castes, in more than 200 villages, have within a few months thus broken their idols, and begun to worship their Creator and Saviour, Christ Jesus; and in Arcot and Canara many more have done likewise.

"Note well, O friends, this statement which I have now made to you. Consider among yourselves whether the religion which has done these things is a good religion or not. Judge for yourselves whether you should not embrace it, that your children and you may enjoy its benefits also."

SUBDUED BY THE GOSPEL.

IN the mountains to the north of Tarsus, in ancient Cilicia, lives an old man, who in past years was about equally

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noted for his great bodily strength and for the fierceness of his untamed and untamable passions. He was the terror of all about him, and a curse to the whole region. His poor wife was blind. But this, instead of moving the pity of the husband, seemed only to exasperate him and make his treatment of her more cruel. One day this wild man of the mountain overheard some one reading the Bible. The Lord's prayer in the garden, especially the words: "Not my will but thine be done," lodged in his mind. He could not forget them, and was led to seek further acquaintance with the teaching of the gospel. In the end he was converted, and became a thoroughly changed man, a blessing where he had been a curse. With his new life has come many trials, — reproach, poverty, and sickness; but he bears all with the utmost meekness, and so faithful have been his labors for others that forty persons already ascribe their conversion to his efforts in their behalf.

THE BIBLE AND THE HUMAN HEART.

DOES this "old Bible," given so many centuries ago among the Jews, describe the human heart of to-day, and the condition of man in different lands, or is it antiquated and defective in this respect?

On a certain occasion, some fourteen years ago, I went into a native city in India, where the name of Jesus had never been heard, there, for the first time, to show them and give them these Scriptures, and to preach to them of Christ and his salvation. As an introduction, when we had assembled an audience in the street, I asked my native assistant to read the first chapter of Romans — the chapter a part of which has been read in your hearing to-night; that chapter which those who call themselves liberal-minded tell us is too black to be true; that chapter that describes the heart of man wandering away from God and into sin, and conceiving vile conceptions of God, and then wandering away farther, until at last, "though they know the judgments of God, that they which do such things are worthy of death, not only do the same, but have pleasure in them that do them;" the chapter which many tell us is a libel upon human nature. That chapter was read. The most intelligent man in the audience, a Brahmin, stepped forward and said to me, "Sir, that chapter must have been written for us Hindus. *It describes us exactly.*" The photograph was recognized. It had been taken centuries before, and among a Jewish people; but the artist was divine, and the heart that was photographed was that, not of a *Jew*, but of a *man*.

On another occasion I was reading from the seventh chapter of Romans that declaration of Paul of the power of sin over us, where he says, "When I would do good, evil is present with me, and the good which I would I do not, but the evil which I would not that I do." As I read it the most intelligent man in my audience spoke up, saying, "That is it! that is it! That is exactly what is the matter with us Hindus. Now, does your Book tell us how we can get rid of that evil disposition, and do the good we would and avoid doing the evil that we would not?" How gladly, from this same old book, did I point them to Him who can create a new heart and renew a right spirit within us; who can give us not only the desire, but the power to do good: "For I can do all things through Christ who strengtheneth me."

On another occasion and in a different city, I read the description in the forty-fourth chapter of Isaiah, of the making and worshiping of images. When I had completed the reading, a sharp man in the audience, a Brahmin, stepped out and said, 'Now, sir, we have caught you. You told us that this was an old book, given long ago, in another part of the world, to tell us how we might find God, and how, worshiping him. we might attain to peace with him; but, sir, that that you have just read you have written since you came here and saw how we Hindus managed it.' The photograph once more was recognized. — *Dr. Jacob Chamberlain.*

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BIBLIOGRAPHICAL.

Our Gold Mine. The Story of the American Baptist Missions in India. By MRS. ADA C. CHAPLIN. Third Edition. W. G. Corthell, publisher. 1879.

This is a third edition of a volume which was noticed favorably in this magazine on its first appearance. The story of the Baptist missions in India is very remarkable, and calculated to kindle the faith of all who study it in the final triumph of the gospel. This volume brings down the history to the latest dates, including an account of the marvelous awakening among the Teloogoos during the past year. It will be strange if this story of the *mine* does not make miners of many who read it.

ARRIVALS.

REV. RICHARD C. HASTINGS and Miss H. E. Townshend, arrived at Jaffna, January 22; Rev. James K. Kilbourn and wife, and Rev. D. F. Watkins and wife, arrived at Guadalajara, February 21; Rev. George H. Gutterson and wife arrived at Madras, March 4, on their way to join the Madura mission.

DEPARTURES.

REV. J. E. SCOTT and wife sailed from New York, February 15, on their return to Van, Eastern Turkey.

MARRIAGE.

AT Beloit, Wis., April 2, Rev. H. D. Porter, M. D., of Tientsin, North China, to Miss Elizabeth C., daughter of President A. L. Chapin, of Beloit College.

DEATH.

AT Bebek, February 22, Grace Darling, daughter of Rev. J. K. Greene, of the Western Turkey mission, aged four and a half.

DONATIONS FOR A MISSION TO CENTRAL AFRICA.

[Pledges have been received as follows: From Robert Arthington, Esq., of Leeds, England, £1,000, and for a Mission Steamer on the Livingstone River, £2,000; from an Episcopalian, Boston, Mass., $500.]

Previously acknowledged, see April "Herald,"	$442 97
Centreville, Mass., Cong. ch. and so.	1 00
New York, N. Y., S. T. Gordon	100 00
Noel, N. S., Mrs. Sally O'Brien	4 00
	$547 97

DONATIONS RECEIVED IN MARCH.

MAINE.

Cumberland county.		
North Yarmouth, Cong. ch. and so.	5 00	
Portland, St. Lawrence St. ch. and so. 5.77; A friend, 10;	15 77	
Yarmouth, 1st Cong. ch. and so.	23 50	44 27
Franklin county.		
Wilton, Cong. ch. and so.		15 75
Hancock county.		
Bucksport, Elm St ch. and so.		70 00
Lincoln and Sagadahoc counties.		
Rockland, Cong. ch. and so.		50 00
Penobscot county.		
Bangor, 1st Cong. ch. and so.	20 74	
Brewer, 1st Cong. ch. and so.	5 25	
Hampden, Cong. ch. and so.	12 03	
Orono, 1st Cong. ch. and so.	17 64	55 66
Washington county.		
Robbinston, Cong. ch. and so.		10 00
York county.		
Alfred, Rev. B. P. Snow,	5 00	
Elliot, Cong. ch. and so:	6 00	
Kennebunk, Union ch. and so.	31 16	
Wells, B. Maxwell,	50 00	92 16
Vinal Haven, A friend,		10 00
		347 84

NEW HAMPSHIRE.

Coos county.		
Colebrook, Cong. ch. and so.		6 00
Grafton county.		
Hanover, Dartmouth Religious Society,		125 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.		
Bennington, Cong. ch. and so.	23 70	
Nashua, Olive St. ch. and so.	38 09	61 79
Merrimac county Aux. Society.		
Concord, 1st Cong. ch. and so. to const. CHARLES T. PAGE and ALFRED L. MARDEN, H. M.		200 00
Rockingham county.		
Hampstead, Ann M. Howard,	5 00	
North Hampton, E. Gove,	10 00	15 00
Strafford county.		
Farmington, 1st Cong. ch. and so.	29 84	
Gilmanton, Rev. S. S. N. Greeley,	5 00	34 84
Sullivan county Aux. Soc. N. W. Goddard. Tr.		
Claremont, Cong. ch. and so.	135 76	
Meriden, A friend,	9 00	
Newport, Cong. ch. and so.	108 72	253 48
		696 11

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Legacies. — Concord, Caleb Jackman, by E. Jackman, Ex'r, to const. E. JACKMAN and EMILY J. ELLIOTT, H. M. 500 00
Deerfield, Hannah W. Simpson, by the Executor, 167 41
Wentworth, E. B. Eaton, by S. C. and E. B. Eaton, Ex'rs, 50 00—717 41

1,413 52

VERMONT.

Addison county.
New Haven, L. W. S. 5 00
Vergennes, Cong. ch. and so. 20; M. B. B. 5; 25 00—30 00
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
Lower Waterford, Cong ch and so. 15 02
Chittenden county.
Burlington, 1st Cong. ch. and so. 172 20
Essex, Cash, 90—173 10
Franklin co. Aux. Soc. C. B. Swift, Tr.
Bakersfield, Cong. ch. and so. 10 00
Enosburgh, Cong. ch. and so. 22 00—32 00
Lamoille county.
Stowe, Cong. ch. and so. 52 49
Waterville, Cong. ch. and so. 2; J. Garland, 1; 3 00—55 49
Orange county.
Wells River, Cong. ch. and so. 15 61
Orleans county.
Barton, Cong. ch. and so. 8 50
Newport, Cong. ch. and so. m. c. 11 75
West Charleston, Cong ch. and so. 16; W. T. H. 10; 26 00—46 25
Rutland county.
Clarendon, Cong. ch. and so. 17 00
Windham county Aux. Soc. C. F. Thompson, Tr.
Saxton's River, E. H. Pettingill, 5 00
West Brattleboro, Cong. ch. and so. 23 84
Windham, Mrs. S. B. E. Stearns, 50—29 34
Windsor county.
Springfield, Lincoln Whitcomb, 11 00
Woodstock, 1st Cong. ch. and so. 107 87—118 87

532 68

Legacies. — St. Johnsbury, Luke Spencer, 50 00

582 68

MASSACHUSETTS.

Barnstable county.
Centreville, Cong. ch. and so. m. c. 4 26
North Falmouth, Cong. ch. and so. 20 00
Yarmouth, 1st Cong. ch. and so. 53 64—77 90
Berkshire county.
North Becket, Cong. ch. and so. 17 00
Windsor, Cong. ch. and so. 2 30—19 30
Brookfield Asso'n. Wm. Hyde, Tr.
Barre, Cong. ch. and so. to const. RHODA A. DICKINSON, H. M. 137 46
Dana, Rev. E. W. Merritt, 1 00
Globe Village, Ev. Free church, 46; "Contributed," 5; 51 00
Spencer, Cong. ch., a member, 30 00
West Brookfield, Cong. ch. and so. 20 00—239 46
Dukes and Nantucket counties.
Edgartown, Cong. ch. and so. 20 38
Essex county.
Andover, South Cong. ch. and so. 82.62; Osgood school concerts, 5; A friend, 5; Students in Phillips academy, 3.15; 95 77
Ballardvale, Union Cong. ch. and so. 10 00—105 77
Essex county, North.
Bradford, 1st Cong. ch. and so. 10; Mr. and Mrs. Warren Ordway, to const. Mrs. ALICE S. ORDWAY, H. M., 100; A friend, 20; 130 00
Groveland, Cong. ch. and so. 11 63
Rowley, Cong. ch. and so. 5 00—146 63
Essex co. South Conf. of Ch's. C. M Richardson, Tr.
Beverly, Dane St. ch. and so. m. c. 10 73
Lynn, Cen. Cong. ch. and so. 40 00
North Beverly, Rev. E W. Harrington, 25 00
Peabody, South Cong. ch. and so. 93 52
Salem, Union Mission. Concert, 18 25—187 50
Franklin co. Aux. Society. William F. Root, Tr.
Sunderland, Cong. ch. and so. 50 00
Hampden co. Aux. Society. Charles Marsh, Tr.
Chicopee, 2d Cong. ch. and so. 28 56
Palmer, 2d Cong. ch. and so. 50 00
Springfield, 1st Cong. ch. and so. 105.15; Friend of Missions, 500; Ira Merrill, 10; 615 15
Tolland, Mrs. N. E. Slocum, 10; Mrs. Daniel Spring, 10; 20 00
West Springfield, 1st Cong. ch. and so. 22 00
Westfield M. M. R. 10; M. A. R. 5; 15 00—750 71
Hampshire county Aux. Society.
Cummington, East Village ch. 13 81
East Hampton, 1st Cong. ch. and so. 105 64
Enfield, Cong. ch. and so. 50; Edward Smith, 500; 550 00
Florence, A. L. W. 500 00
Haydenville, Cong. ch. and so. 11 68
Southampton, Cong. ch. and so. 36 47
West Hampton, Cong. ch. and so. 19 74
Williamsburgh, Cong. ch. and so. 26 37—1,263 71
Middlesex county.
Arlington, Cong. ch. and so. 25 00
Ashland, 21.50 in Dec. *Herald* as from Ashfield, should have been acknowledged from Cong. ch. and so. Ashland.
Cambridge, Shepard ch., Miss Louisa S. Munroe, add'l, 10 00
Carlisle, Cong. ch. and so. 9 88
Newton, Eliot ch. and so. 300 00
Somerville, Franklin St. ch. m. c. 5 22
South Framingham, South Cong. ch to const. GEORGE RICE, H. M. 160 00—510 10
Middlesex Union.
Leominster, R. 10 00
Norfolk county.
Braintree, 1st Cong. ch. and so. m. c. 8 53
Brookline, Harvard Cong. ch. and so. in part, 70 00
Canton, 1st Cong. ch. and so. 15 00
Grantville, Cong. ch. and so. 164 77
Quincy, Cong. ch. and so. m. c. 27 00
Wellesley, L. B. H. 30 00—315 30
Old Colony Auxiliary.
Fairhaven, 1st Cong. ch. and so. 10 00
Lakeville, Precinct Cong. ch. and so. 29 10—39 10
Plymouth county.
Abington, Cong. ch. and so. 15 64
Suffolk county.
Boston, Old South ch. (of which 203.53 for Papal Lands) 3,513.53; Central ch. (of which m. c. 8.99) 2,008.99; Shawmut ch. 1,250.47, Central ch. (Jamaica Plain) 508.34; Phillips ch. 484.50; Walnut Ave. ch. 268.44; Park St. ch. 98; Pilgrim ch. 64.75; Eliot ch. 21; Friends in do. with other dona. to const. Rev. THOMAS O. RICE, H. M. 25; Holland ch. 9.05; Union ch. 2.56; Mt. Vernon ch. 2.50; A friend, to save retrenchment, 1,000; A friend, for Madura Mission, 250; A. B. 100; Miss S. W. 50; S. A. Quincy, 30; F. G. T. 7; 9,694 13
Chelsea, 1st Cong. ch. and so. 83 72—9,777 85
Worcester county, North.
Gardner, 1st Cong. ch. and so. 20 00
Phillipston, Henry Wright, 10 00—30 00
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Auburn, Cong. ch. and so. 40 11
Clinton, 1st Ev. ch. and so. 36 68
Leicester, Mrs. John Nelson, 50 00
Rutland, 1st Cong. ch. and so. 12 00
Shrewsbury, J. S. Hastings, 1 10
Webster, 1st Cong. ch. and so. 25 00
Worcester, Central ch. m. c. 11.94; Mrs. A. D. Foster, 100; 111 94—276 83

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Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Westboro, Ev. Cong. ch. and so. m. c. 28.70; A thank offering, 5; 33 70
—— "Let not thy left hand know what thy right hand doeth," 1,080 00
14,869 88

Legacies. — Grafton, Eliza A. Burton (previously received, 564.91), 75 00
Millbury, Mrs. Hannah W. Stockwell, by George W. Rice, Ex'r, 207 49—282 49
15,152 37

RHODE ISLAND.

East Providence, Cong. ch., a member, 1 00
Providence, Beneficent Cong. ch. and so. 875 00—876 00

CONNECTICUT.

Fairfield county.
Bridgeport, Park St. ch. and so. 9 00
Easton, Cong. ch. and so. 17 50
Ridgefield, Cong. ch. and so. m. c. 4 62
Westport, M. A. Leavenworth, 55
Wilton, Cong. ch. and so. m. c. 20 00—51 67
Hartford county. E. W. Parsons, Tr.
Collinsville, Cong. ch. and so. 7 30
Enfield, 1st Cong. ch. and so. 38 00
Hartford, A member of Asylum Hill ch. 35; Windsor Ave. ch. 25.01; Roland Mather, 1,000; M. 100: 1,160 01
Manchester, 1st Cong. ch. and so. 80 10
North do. A friend, 2 00
Windsor, Cong. ch. and so. 35 20—1,322 61
Litchfield co. G. C. Woodruff, Tr.
Morris, Cong. ch. and so. 7 50
New Preston, Rev. Henry Upson, 5 00
Plymouth, Cong. ch. and so. 26 00
Roxbury, Cong. ch. and so. 18 50
Salisbury, A friend, 4 00
West Winsted, 2d Cong. ch. and so. 47 45
Winsted, Friends, 20; Chas. H. Blake, 10; 30 00—138 45
Middlesex co. E. C. Hungerford, Tr.
Old Saybrook, Cong. ch. and so. 7 52
New Haven co. F. T. Jarman, Agent.
Fair Haven, M. P. Tuttle, of 1st Ch. 1 00
Middlebury, Cong. ch. and so. 58 34
New Haven, 1st Ch. m. c. 18.32; North ch. m. c. 15.50: S. Wells Williams, 100; 133 82
Waterbury, A friend, 258 75
Wolcott, Cong. ch. and so. 6 37—458 28
New London county. L. A. Hyde and L. C. Learned, Tr's.
Lebanon, South Society, three friends, 25 00
Ledyard, Cong. ch. and so. 14 38
New London, 1st Cong. ch. and so. 252.01; 1st Ch. of Christ, m. c. 37.80; 2d Cong. ch. and so. m. c. 8 09; 297 90
Old Lyme, Cong. ch. and so. 48 89—386 17
Tolland county. E. C. Chapman, Tr.
Ellington, Cong. ch. and so, to const. Mary J. Kimball, H. M. 144 65
Rockville, 1st Cong. ch. and so., to const. G. N. Brigham, M. D. Harris, and Mrs. George Talcott, H. M. 342 98
Tolland, Cong. ch. and so. 11 02
Vernon, Cong. ch. and so. 54 56—553 21
Windham county.
Chaplin, Cong. ch and so., to const. Julian Griggs and Jesse H. Turner, H. M. 152 20
Westford, S. S. Stowell, 6 00
Windham, Cong. ch. and so. 20 76—178 96
3,096 87

Legacies. — Middletown, Anna H. Phillips, by J. M. Hubbard, Ex'r, 50 00
3,146 87

NEW YORK.

Bethel, Cong. ch. and so. 10; W. R. Thomas, 10; 20 00
Champion, Cong. ch. and so. 4 00
Copenhagen, Cong. ch. and so. 8 45
Danby, J. Weller, 90
Deer River, Cong. ch. and so. 3 30
Durham, W. Crawford, 4 00
Fredonia, O. R. Burchard, 1 00
Gilbertsville, A. Wood, 15 00
Gloversville, Cong. ch. and so. 88 74
Homer, A lady, 60 00
Lisbon, 1st Cong. ch. and so. 8 00
Motts Corners, Cong. ch. and so. m. c. 82
New York, 11th St. Cong. ch. and so. 8; William Forbes, 2.25; 10 25
No. Harpersfield, Mr. and Mrs. C. Nichols, 2 00
Onoville, Asher Bliss, Jr. 1 00
Palmyra, G. G. Jessup, 2 00
Parishville, 1st Cong. ch. and so. 9 47
Remsen, 1st Cong. ch. and so. 13.13; Miss Jennet Williams, 10; 23 13
Sherburne, —— 3 00
Versailles, B. F. Hall, 20 00—285 06

Legacies. — Rushville, Benjamin Watkins, by S. S. Catlin, 33 13
Watertown, Milton Clark, add'l, by John C. Knowlton, Ex'r, 134 85—167 98
453 04

NEW JERSEY.

Chester, 1st Cong. ch. and so. 13 00
Haddonfield, A friend, 5 00
Newark, C. S. Haines, for the Indians, 40 00
Newfield, Rev. Charles Willey, 20 00
Orange Valley, Alex. Brownlie, 10 00—88 00

PENNSYLVANIA.

Audenried, T. D. Reese, 90
Germantown, Mrs. Theodore Bayard, 50 00
Hyde Park, Welsh Cong. ch. and so. 26; Thomas Eynon, 50; 76 00
Jeffersonville, Francis Whiting, 10 00
Philadelphia, Central Cong. ch. and so. (of which from Theodore Bliss 75) 187.10, do. m. c. 14.55, to const. Rev. James R. Danforth, Rev. Moseley H. Williams, and Miss Ada Haven, H. M.; C. W. Sparhawk, 10; 211 65
Shrewsbury, Rev. A. D. Gring, for debt, 2 00—350 55

MARYLAND.

Baltimore, G. N. Cressy, 10 00

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. and so. 212 50

VIRGINIA.

Hampton, Normal School Ch. 27 36

WEST VIRGINIA.

——, Two friends, 5 00

KENTUCKY.

——, A. C. V. 2 00

TEXAS.

Velasco, Aliquis, 5 00

OHIO.

Brookfield, Welsh Cong. ch. and so. 20 00
Chardon, R. M. Keyes, 10 00
Cincinnati, Rev. B. P. Aydelott, D. D. 10 00
Cleveland, L. A. French, 25 00
Coolville, Mrs. M. B. Bartlett, 10 00
Delaware, Rev. John H. Jones, to const. T. H. Jones and Clara Jones, H. M. 200 00
Ellsworth, H. C. Beardsley, 10 00
Evansport, Mrs. H. C. Southworth, 5 00
Hudson, Ch. in Western Reserve College, 10 00
Kinsman, Cong. Presb. ch. 50 00
Lyme, Cong. ch. and so. 37 31
Oberlin, 2d Cong. ch. and so. 10 14
Seville, 1st Cong. ch. and so. 12; L. W. Strong, 4; 16 00
Sheffield, Cong. ch. and so. 12 50
Strongsville Free Cong. ch., 5 00—430 95

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ILLINOIS.

Batavia, Mrs. A. L. M. 25 00
Chicago, Leavitt St. ch. and so. 17 80
Elgin, Mrs. Sarah J. Stiles, 1 00
Galesburg, 1st Ch. of Christ, 52 70
Naperville, Rev. A. A. Smith, 4 00
Oak Park, Cong. ch. and so. 5 00
Odell, Cong. ch. and so. 11; Mrs. H. E. Dana, 10; 21 00
Ottawa, Cong. ch. and so. 19 26
Peoria, Cong. ch. and so. 76 40
Providence, Cong. ch. and so. 11 05
Quincy, 1st Union Cong. ch. 11.75; Mrs. E. T. Parker, 10; R. McComb, 4; E. Littlefield, 3; 28 75
Rock Island, A friend, 7 00
Sycamore, 1st Cong. ch. and so. 72 61
Tolono, Mrs. L. Haskell, 8 00
Wethersfield, Mrs. A. B. Kellogg, 5 00
Wheaton, L. B. 10 00—364 57

Legacies.— Geneseo, Peter Hammond, by Joseph Hammond, Ex'r, 100 00

464 57

MICHIGAN.

Almont, Cong ch. and so. 10 00
Clare, Rev. A. H. Morris, 10 00
Detroit, H. F. Farrand, 1 00
Grandville, Cong. ch. and so. 2 00
Hudsonville, Cong. ch. and so. 2 00
Kalamo, Cong. ch. and so. 3 00
Metamora, Pilgrim Cong. ch. 3 16
Portland, Cong. ch. and so. 6 45
Richland, 1st Presb. ch. 26 00
Romeo, Mary A. Dickinson, 200 00
Vienna, Union Cong. ch. and so. 8 45—272 06

MISSOURI.

Amity, Cong. ch. and so. 1 50
Lesterville, L. A. Hunt, 1 00—2 50

MINNESOTA.

Minneapolis, Plymouth ch. 12 12
St. Paul, Plymouth Cong. ch. and so. 14 01—26 13

IOWA.

Anamosa, Cong. ch. and so. 3 95
Belmond, Rev. J. D. Sands, 1 00
Chester Centre, Cong. ch. and so. 22 25
Dubuque, Mrs. S. N. Millard, 1 00
Genoa Bluff, Cong. ch. and so. 20 10
Lewis, Cong. ch. and so. 15 00
Manchester, Cong. ch. and so. 26 41
Monona, Cong. ch., by Rev. W. S. Potwin, 5 00
Waterloo, Rev. Moses K. Cross, 12 00—106 71

WISCONSIN.

Adamsville, Cong. ch. and so. 5 00
Beloit, 1st Cong. ch. and so. (of which 5 to from Mrs. B. Durham to keep Rev J. D. Davis in the field), 195 00
Hartland, 1st Cong. ch. and so. 5 78
Mill Creek, Cong. ch. and so. 5 00
Milwaukee, Plymouth ch. and so. 73 40
Watertown, Cong. ch. and so. 50 00—334 18

KANSAS.

Brookville, H. H. Wright, 1 00
Centralia, Cong. ch. and so. 3 90
Council Grove, Cong. ch. and so. 10 00
Mariadahl, H. H. Griffin, 5 00
Topeka, 1st Cong. ch. and so. 14 00—33 90

CALIFORNIA.

Los Angeles, Francis Wilson, 38 85
Oakland, 1st Cong. ch. and so. 91.50; Plymouth Ave. ch. and so. 13.50; 105 00—143 85

COLORADO.

Denver, James H. Learned, 10 00

MONTANA TERRITORY.

Camp Baker, Mrs. J. A. Lewis, 5 00

ARIZONA TERRITORY.

Camp Grant, Rev. C. M. Blake, to const. himself H. M. 50 00

CANADA.

Province of Quebec.
Montreal, Abner Kingman, Jr. 50 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Mahratta, T. Graham, 25 00
Madura, Melur, 9; Pulney, Miss E. Chandler, 7.18; 16 18
Micronesia, Juritz, S. S. Foster, 10; Charles Foster, 5; 15 00
Sandwich Islands, Hilo, Rev. T. Coan, 75; Mrs. Coan, 25; 100 00
South Africa, Cape Colony, Hattie Cleaveland, 10; Sarah Cleaveland, 10; 20 00
Turkey, Constantinople, 50; ——, Vulko Shopoff, 11.63; Smyrna and Manisa, m. c. 9.56; Van, Dr. G. C. Raynolds and wife, with other dona. to const. George Raynolds Booth, H. M. 50; 121 19

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Mrs. Benjamin E. Bates, Boston, *Treasurer.*

For several missions, in part, 5,970 11

From Woman's Board of Missions for the Interior.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.*

(Of which from 2d Cong. s. s., Oberlin, O., for Mrs. Coffing, Marash, 12.80), 1,007 64

MISSION SCHOOL ENTERPRISE.

Maine. — Cumberland, Cong. ch. and so., for Mis. sch., Madura, 17; Milltown, Cong. s. s., for boy's school in Turkey, 78.15; Orono, 1st Cong. s. s. 8.38; Yarmouth, 1st Cong. ch. and so. 7.50; 111 03
New Hampshire. — Greenland, Cong. s. s. 12; Newcastle, Mrs. Sarah Neal, 50 cts.; Miss D. N. Vennard, 20 cts. 12 70
Vermont. — Dummerston, Cong. s. s. 15.87; Enosburgh, Cong. s. s. 5; 20 87
Massachusetts. — Andover, T. N. Owen, for Mexico, 2; Lakeville, Precinct Cong. s. s. 10; 12 00
Connecticut. — Columbia, Cong. s. s. 30; Scotland, Cong. s. s., for out-station work at Harpoot, 21; 51 00
New York. — Honeoye, Cong. s. s. 17; Lima, Ladies Soc., for students in Marash Theol. Sem'y, 50; Mt. Morris, Presb. s. s., for pupil in Harpoot Sem'y, 30; 97 00
New Jersey. — Chester, Cong. s. s. 1 23
Ohio. — Delaware, My little boy's dollar, 1; Oberlin, Cong. s. s., for work of Rev. C. H. Wheeler, 12.80; 13 80
Iowa. — Atlantic, Cong. s. s. 6.43; Anamosa, Cong. s. s. 3.43; 9 86
Canada. — Montreal, A. Kingman's s. s. class, for a pupil in Ahmednuggur, 6 50

335 99

Donations received in March, 30,845 81
Legacies " " " 1,367 88

$32,213 69

Total from Sept. 1st, 1878, to March 31st, 1879, Donations, $154,112.99; Legacies, $24,157.37 = $178,270.36.

East Boston, Mass., Miss E. Hawley, 111 volumes, for use on mission fields.

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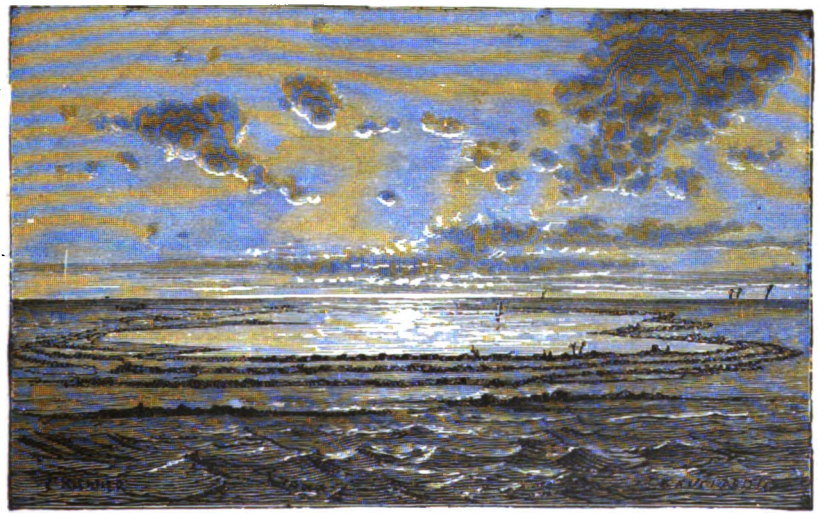
FOR YOUNG PEOPLE.

THE MORNING STAR'S REPORT TO HER STOCKHOLDERS.

THE "Morning Star," after a trip of eight months in Micronesia, arrived at Honolulu, February 26. She brings her own story of herself and her trip, written in Micronesia in December last. The stockholders will welcome such a direct report. Accompanying the report, we give two pictures, one of a lagoon coral island, such as the "Star" has frequently seen on her trip, and one of the cocoa-nut palm, which grows luxuriantly on some of the Micronesian Islands, like Kusaie, a picture of which was given in the *Herald* for January last.



CORAL ISLAND WITH LAGOON.

"NEW MICRONESIA, *December* 6, 1878.

"*To my numerous, respected, and happy owners, the 'Morning Star' sends greeting,* — health, peace, and joy to you all: —

"I am on my eighth trip in 'Old Micronesia' and my sixth in the 'New.' I am now doing my very best to get back to Ponape, having done up all my work at the Mortlocks. I came down *flying*, making the distance of 280 miles from Ponape to Lukanor, in less than four days. I am going back 'wallowing,' for this is the only way of getting along, according to my experience for the last two weeks. I am doing the very best I can, and am glad no one on board complains at my slow progress. The only approach to complaint from any one is the rather natural remark, which rather mortifies me, 'Now is the time for a steamer.' 'Oh for the power of steam!' Well, *I* am sorry, and would gladly do better; I am thinking of the dear

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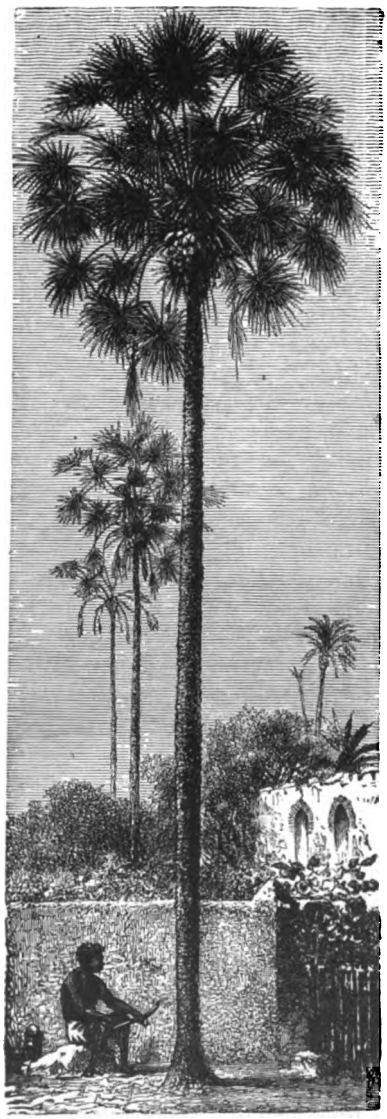
ones waiting for my return, on Ponape and Ebon. I am much wanting to get up to Pingelap and Mokil, to give those good people in the East a chance to welcome me and their misssionary, as they have done in the West; but what 's the use? The captain says he never had such experience before, — head winds and baffling; 'north' and 'south.' Mr. Sturges wonders if 'the winds and I are on a dodging frolic,' and suggests to the captain that he 'tack ship' without saying anything. The Captain says, 'that 's just what I have been doing, but the winds are too fast for me.' And so we have it 'up and down,' 'up and down.' All on board agree that it is from the *Lord*, so there is no complaining. Only I 'm a little sorry to hear there is any thought of 'laying me up' to give place to a young steamer; I think they 'll rue the day when they do it. I trust you will do all you can for me, and never agree to a compromise: I have served you well, and am good for many a trip yet. Besides, it would be so hard not to come back to see these sunny isles, and the dear missionaries and their people. I was the first to bring teachers to these lovely Mortlocks. They have always been glad to see me, and never more so than just now. Oh, how I do love to see them gathered on their white beach to sing me their pretty songs of welcome. I can't help wishing I were a big phonograph; how the Honolulu people would stare and throw up their hats to hear me repeat the sounds that have come to me from the shores of these sunny Mortlocks! I am so happy too that I got along to new islands and landed Ponape teachers there. I hope next year to bring from Ponape more new teachers, for I heard the missionary promise the people on Namolik to bring them teachers, and he has also requests for teachers on dark Ruk. I hope to go there next year, and should have gone on this trip had there been anything to take.



COCOA-NUT PALM.

"I am very happy to bring down supplies and letters and papers to these dear good missionaries, — they all seem so happy in their work, and so blessed, and it is pleasant to take them around to see their children and

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grandchildren, — who are already counted by the hundreds in some of the islands. I am always happy to bring down missionaries, but am rather sad to take them away; I did so want to bring back dear Mr. and Mrs. Snow, and my favorites, the Doanes. How they are repeating themselves in the songs everywhere sung in New Micronesia! Dear good veterans, how I miss them! And now I must take back another of them. Mrs. Sturges is much needing me to help her get away into a cooler clime. And poor Mr. Sturges! he will soon be the only one of the original band in Micronesia; how he does hang on! Wonder if he plans to never give up? I love my younger friends, and shall try to keep on coming to them as long as I can. If any more want to come, I can assure them a hearty welcome and a glorious work. These isles wait for the Law of the Lord; and I can wish no one any higher good or sweeter happiness than a share in bringing to them the Gospel of Life. I shall be happy to continue in your employ, and serve you to the best of my abilities. Thanks for past favors.

"Your sincere servant,

"THE MORNING STAR."

THE FAKIRS OF INDIA.

IN another part of this number of the *Herald*, much is said about the success of the gospel in India during the past year. Thousands have thrown away their idols, and are now learning of the true God. On page 162 there is a picture of a temple, in which some of these recent converts in India were a few months ago worshiping blocks of wood and stone. The beautiful temples of that land are in strange contrast to the ugly and misshapen idols to be seen within them. But it is not strange that those who make such hideous images for gods, should think that the way to please these gods is by making themselves hideous. The religion of Jesus teaches us that saints are such as love God and righteousness. The religion of the Hindoos teaches them that men become saints, disfiguring their bodies, and living in nakedness and filth. These Hindoo saints are called fakirs (pronounced fah-keers). They form a class of people by themselves, generally wandering about from place to place, having no fixed home. They deem it a virtue to be filthy and almost naked. They neither cut their hair nor comb it, twisting it about their heads or letting it hang loosely. They paint their naked bodies or rub ashes over them, so as to make themselves as repulsive as possible. A few years ago there were said to be two millions of these fakirs in India. The people greatly reverence them, seeking their blessing and dreading their curse. They are great beggars, and no one dares refuse them a gift. The proudest Brahmin will bow down before one of these wretched creatures whom he happens to meet upon the street.

There is a class of these fakirs who give themselves up to some special form of self-torture, and it is astonishing what sufferings they will endure. Occasionally one will make a vow to fasten his eyes on an object and never take them off while waking. He will stand for days with fixed gaze, as if he were stone. Some of these devotees will stand on one foot until their

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legs shrivel, and it becomes impossible for them to walk. Others will tie an arm over the head, and keep it there until it becomes rigid and useless. A missionary tells of a fakir whom he once met who was making a pilgrimage to Benares, a distance of 240 miles, by measuring the whole distance with his body. He would throw himself at full length upon the ground, and then placing his feet where his head struck, repeat the process all the day long.

A GROUP OF FAKIRS.

The picture given above is from Dr. Butler's *Land of the Veda*, and is engraved from a photograph of a group of fakirs who wore a larger amount of clothing than is usually seen upon men of their class. They make us think of that demoniac whom Jesus saw at Gadara, who went about crying and cutting himself with stones. It is not strange that people who call these filthy and wretched beings "holy," should be themselves corrupt and unholy. Neither is it strange that when a religion requiring purity of heart is presented them, they should be slow to understand it, and slower still to receive it. But little by little they are learning of the better way. Sixty thousand persons in Southern India who have had this sad notion about what makes a saint, have within a year left their idols, and have asked to be taught the religion of Jesus. There will be no fakirs in India when the people have learned that they only are saints who are holy in heart.

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MISCELLANEOUS.

REDUCTION IN FOREIGN POSTAGE RATES. — Important reductions in rates of foreign postage will be noted in a schedule on fourth page of cover. Letter rates to Foochow, China, Ceylon, and India, are reduced from ten to five cents. The rates on newspapers and other printed matter have been generally reduced.

Some have supposed that small articles of general merchandise could be sent abroad under the head of "SAMPLES OF MERCHANDISE." This is not the case. The limitation is restricted to *samples* of no *money value.*

SAMPLE COPIES. — Pastors and others who desire to cultivate a more general acquaintance with the MISSIONARY HERALD are requested to send freely for sample copies, and thus aid in its increased circulation. The literary labor, cuts, type-setting, office rent, and some other items, cost as much for one thousand copies as for one hundred thousand; hence, every thousand new paying subscribers reduces the average expense per copy.

ADVERTISEMENTS. — Persons having occasion to correspond with business houses whose advertisements appear in the HERALD, will do them and the monthly a favor by referring to the fact that the advertisements were seen here.

Advertisements are not admitted unless of such character as to be believed to be above question, and from parties so reliable that the readers of the HERALD are safe in ordering from any distance. Advertisements of articles offered at less price than the same of good quality could be manufactured; agencies which promise improbable income from trifling investments, etc., etc., are neither solicited nor admitted.

Whatever friends may do in directing first-class advertisements to the advertising pages of the HERALD, will be in the direction of its *self-support.*

PACKAGES FOR MISSIONARIES. — Persons sending packages for shipment to Missionaries should state in general terms both the *contents* and *value;* as, "Books, $7.00," "Clothing, $15.00," etc.

There are no specified days for sending out goods; but, in general, it is well to send packages to the Rooms as soon as prepared, that they may be ready for the first shipment. It has very frequently occurred that persons have written to ask when a shipment will be sent, and have just missed the shipment, when if the goods had been sent at once, with a letter or postal giving contents and value, they would have been in season for shipment. Mark boxes and packages 1½ Somerset Street, and address letters to Charles Hutchins, No. 1 Somerset Street, Boston.

BOUND VOLUMES OF MISSIONARY HERALD. — Persons sending the numbers of the MISSIONARY HERALD can have them bound in cloth binding for 40 cents; half sheep, 75 cents. Returned by mail for 15 cents. Bound volumes may be purchased at $1.40 or $1.75, according to style of binding.

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WAS THE MARCH NUMBER RECEIVED? — For some unaccountable reason the March number of the HERALD failed to reach some subscribers. All such are requested to notify at once, that the number may be supplied.

MORE THAN A DOLLAR A MINUTE. — It will take less than a minute to look at the memorandum accompanying the address on this copy of the HERALD to see if it has been paid to the *close of 1879*. If not, it is to be presumed that this brief space of time will be worth $1.10, or more, to the subscription book of the HERALD.

BILLS. — There is a peculiar difficulty connected with sending bills to persons on the paying subscription list of the MISSIONARY HERALD who seem to be in arrears. Many thousands pay who are entitled free, but of the large paying list we have no means of knowing, in regard to most, whether they are entitled free or not, and many who are entitled free persistently refuse to be so marked, preferring to pay. Bills are occasionally sent to all upon the paying lists who seem to be in arrears. Most receive them kindly; but some, who are entitled free, and who would have been so marked had they so requested, but who have paid, but not to date, feel either grieved or somewhat offended; while other some are *profoundly offended*, and write such letters as require peculiar grace to read, and special grace and gifts to answer. If bills are to be sent at all, there seems to be no way but to send to all who were heard from last as paying subscribers.

Again, there is embarrassment in regard to a very large number who are marked "FREE," and who have been so entitled at some time but are not now. They expect to pay whenever a bill is sent them. As each one of these subscribers knows for himself whether he should be a *free* or a *paying* subscriber, it would relieve all difficulty if all such would remit at once, without waiting for a bill. In the absence of such general remittance, there seems no safe way but to send bills to all who are not reported as entitled free for the current year.

PERSONS ENTITLED FREE UPON ANNUAL APPLICATION. — Ministers whose churches contribute to the American Board; Honorary Members; donors of not less than ten dollars annually; collectors of not less than fifteen dollars annually; and treasurers of churches contributing not less than twenty dollars annually.

THOSE FIGURES. — Some periodicals mark the date *to* which payment has been made. With these "79" would indicate payment through 1878 and to January 1, 1879. The figures upon the MISSIONARY HERALD indicate the time to the *close* of which payment has been received; thus "79" indicates that payment has been made to the *close* of 1879. So "f79" indicates that the subscriber has been marked as *free* to *close* of 1879.

SPECIAL OFFER. — Any who are interested in extending the circulation of the HERALD may send five names or more for the remainder of the year, including the May number, at the rate of $3.00 for five subscribers. Send early. Send five, *or many times five.*

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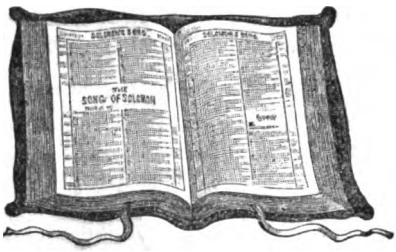

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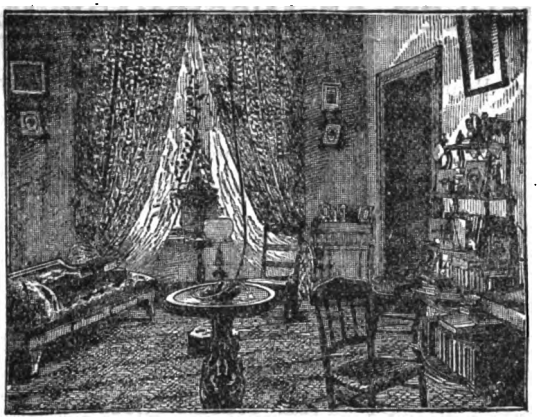

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Third Term opens	March 16, 1880.
Third Term closes	June 16, 1880.

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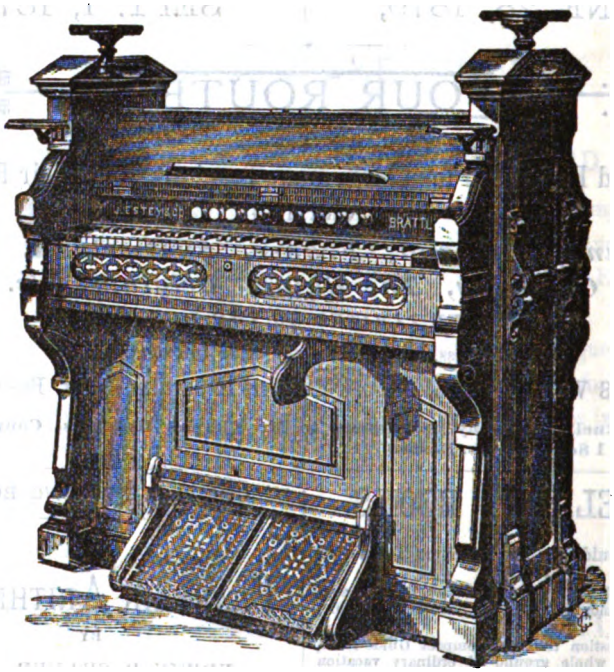

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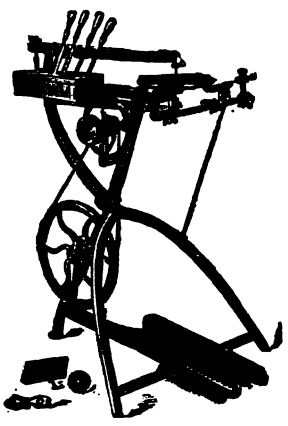

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FOREIGN POSTAGE TABLE.

Showing the Rates of Postage chargeable in the United States on Letters, Newspapers, Books, etc., sent in the Mails to Foreign Countries.

NOTE. — The maximum weight for patterns of merchandise is two hundred and fifty grams, or eight and three fourths ounces, and the maximum weight of other articles, except letters, is two thousand grams, or four pounds six ounces.

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	Cents.	*Cents.*	*Cents.*	*Cents.*	*oz.*	*Cents.*	*oz.*	*Cents.*	*oz.*	*Cents.*
Austria	5	2	10	10	4	2	2	1	2	1
Canada	3	1	10	10	2	1	2	1	8	10
Ceylon	5	2	10	10	4	2	2	1	2	1
Foochow, China	5	2	10	10	4	2	2	1	2	1
Great Britain	5	2	10	10	4	2	2	1	2	1
India	5	2	10	10	4	2	2	1	2	1
Japan	5	2	10	10	4	2	2	1	2	1
*Mexico	10	–	–	–	2	*	1	*	–	–
Natal	15	–	10	–	4	4	2	3	2	3
North China	5	–	10	–	†	2	2	1	2	1
Sandwich Isl's & Micronesia	6	–	–	–	2	1	4	4	–	–
Spain	5	2	10	10	4	2	2	1	2	1
Turkey	5	2	10	10	4	2	2	1	2	1

* Newspapers, to Mexico, 1 cent for each 2 ounces, or fraction thereof, and 1 cent additional for each paper. Other printed matter (except circulars), 1 cent per ounce, and, in addition, 1 cent for each 2 ounces. Circulars 2 cents per ounce. "Via Land Routes," newspapers and printed matter at United States rates, except that Newspapers cannot be sent to subscribers at bulk rates.

† Not limited.

IMPORTANT NOTICE TO CORRESPONDENTS WITH TURKEY.

Letters may hereafter be mailed direct from any post-office in the United States to any station in Turkey instead of being sent, as formerly, to the Missionary House, Boston, or to the Bible House, Constantinople. Postage must be prepaid at the rate of *five cents* per half ounce. Letters for Manisa should be marked (in the upper left-hand corner) International Post, via Smyrna; all others, International Post, via Constantinople. The address should specify Turkey in Europe or Turkey in Asia, as the case may be, but no mention should be made of Western, Central, or Eastern Turkey Mission.

Postage Rates.

Letters for Missionaries of the Board may be sent to the Treasurer at the Congregational House, Boston, where mails are made up every Tuesday afternoon for all missions, except those in China and Japan. Letters should be in Boston Tuesday forenoon. Letters for China and Japan go by steamer mail from San Francisco on the first and fifteenth of each month. Postage CAN BE PREPAID by sending currency to the Treasurer, with the letter, and at the following rates per half ounce: —

Turkey (see notice above)	5 cts.	Foochow	5 cts.
South Africa	15 "	Japan	5 "
India	5 "	Sandwich Islands and Micronesia	6 "
Ceylon	5 "	Spain	5 "
North China	5 "		

As letters are sent in *packages* from the Congregational House, the postage on those of less or greater weight is in the same proportion.

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THE MISSIONARY HERALD

MAY 30 1879

JUNE, 1879

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Communications relating to the pecuniary affairs of the Board should be sent to the Treasurer; subscriptions and remittances for the MISSIONARY HERALD, to the Publishing Agent.

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In making devises and legacies to the Board, the entire corporate name — "The American Board of Commissioners for Foreign Missions" — should be used; otherwise the intent of the testator may be defeated.

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THE MISSIONARY HERALD.

VOL. LXXV. — JUNE, 1879. — No. VI.

SUGGESTIVE papers will be found in this number upon missions on the Gold Coast and in Polynesia, as well as upon religious liberty in Greece and Turkey. The question, as presented, "Who will go for us?" should be pondered by all young pastors and theological students. The map which traces the route of the "Morning Star" will assure the reader that this is an actual voyage which is described in the letters, and not a fairy tale, as some portions of the narrative might lead one to suppose.

THE Bulgarian Assembly, in preparing a constitution for the reorganized principality, is acting firmly on the side of religious liberty. When a clause against religious proselytism was recently proposed in the assembly, it was received with derision, and upon its being put to vote, no one supported the motion. A few days later, according to the *London Times*, "the Bishop of Sofia introduced a motion to insert an article in the constitution requiring all religious publications to be subjected to the censorship of the Holy Synod before being put on sale in Bulgaria. The motion was indignantly rejected. All previous attempts of the clergy to introduce intolerant regulations have resulted in ignominious failure."

THE English Missionary Societies are finding that the difficulties connected with their operations in Central Africa are very great. For the purpose of organizing and guiding the work of the London Society more efficiently, Dr. Mullens, the secretary, has just left for Zanzibar, with two missionaries sent out to replace the losses by death. It is even proposed that Dr. Mullens proceed to Ujiji should he find it expedient to do so on reaching Zanzibar.

WITH a view to readiness for action in entering Central Africa, the Prudential Committee have decided to send at once to Great Britain and the Continent some person thoroughly qualified to gain, both from missionary and geographical societies as well as from individuals, all possible information concerning the various openings in Africa, the best methods of reaching the interior, and what equipments will be required in undertaking a mission. Rev. John O. Means, D. D., has been invited to go upon this errand, and he will probably leave for England on May 24th.

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REV. DR. HYDE, of Honolulu, has prepared a sketch of Hawaiian literature, giving a catalogue of 107 works published in the Hawaiian language. He specially praises the industry and devotion of the early missionaries in reducing the language to writing, and ascribes the success of Christianity in the Islands to the fact that the Bible was so soon translated, and that the people were taught in their own tongue.

SIAM has taken an open stand for religious liberty. Would that the Emperor of Austria were as enlightened as the King of Siam, in whose recent proclamation are these words: "Whoever is of the opinion that any particular religion is correct, let him hold to it as he pleases: the right and the wrong will be to the person who holds it. In the treaties, and in the customs of the Kingdom of Siam, there is no prohibition against persons who shall hold to any particular religion. If any one is of the opinion that the religion of the Lord Jesus is good, let him hold to it freely."

IN 1863 Dr. Livingstone explored to some extent the region west and northwest of Lake Nyassa. In the map given in his *Narrative of the Expedition to the Zambesi and its tributaries* this region is marked "High Table Lands inhabited by Zulus, or Mazitu." A recent letter from Major Malan, now in England, says that a Kaffir evangelist has read to envoys from the Mazitu chiefs the parable of the prodigal son in Kaffir, and has traveled in this tribe, being understood, and finding a welcome everywhere. The kinship of these central tribes west of Lake Nyassa, with the Zulus of Natal in race and language, suggests the method for their evangelization. Major Malan strongly advises the reinforcement of some central stations in Natal, for acclimatizing missionaries and the training of native evangelists, and then moving on to the Mazitu, by way of the Zambezi and Shirè and Lake Nyassa. "This is your quickest, safest, and easiest way into the interior." Livingstone reported the atmosphere on these high plains of the Mazitu as exhilarating to Europeans, and although in latitude 12, the mean temperature was 76°, the lowest being 52°, and 82° the highest.

A MINISTRY which fails to waken in men an interest in works of benevolence may well be set down as a failure. An exchange tells of an elder who was recently looking for a pastor, and while making special inquiries about a certain candidate, he discovered that the church over which this person had been settled, had contributed nothing to missions. He inquired no further, but simply remarked, "That man won't do."

THE English government has already concluded arrangements for telegraphic communication with South Africa. It is expected that a cable will be laid between Zanzibar and Delagoa Bay, by June, and between Zanzibar and Aden by the end of October.

WE are sorry to see that the Presbyterian Board of Foreign Missions, at the close of its financial year, May 1, has not succeeded in canceling its debt of $47,000, but has increased it by $15,538, so that its total debt is now $62,538.

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REV. PETER J. GULICK, MISSIONARY TO THE SANDWICH ISLANDS.

We are glad to be able to give the above portrait of "Father" Gulick, as he was called with great affection, by all who knew him. After forty-six years of labor on the Sandwich Islands, he lingered a few years among his children in Japan, and then went to his heavenly rest in December, 1877. Not for his honor, who is now shining among those who turn many to righteousness, but for our quickening, would we recall the face and the work of this faithful servant of God. Arriving at the Sandwich Islands in 1828, he saw the Hawaiians in their nakedness and degradation, and he lived and wrought until he saw them a Christian nation. He was not only a missionary father, but a father of missionaries. Two of his sons are missionaries in Spain, and three sons and one daughter in Japan. Surrounded by these children in Japan, he witnessed the beginning of a work on that island, destined, we believe, to be grander than that on Hawaii in which he had a personal part. Who would not covet such a work and reward as his!

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RECEIPTS for the first eight months of the present financial year are a little more than $24,000 less than those of the same months during the preceding year. Donations have advanced over $3,000. Legacies, including the specific bequest of $10,000 received from the Otis estate, have declined over $27,000.

DR. HUGH MILLER, of Scotland, formerly a resident of Bombay, was so deeply impressed a year or two ago with the value of the Training school in Ahmednuggur with which our missionary, Mr. Hume, is connected, that he established a scholarship in that institution. Dr. Miller has recently died, leaving by will $100,000 to the missions of the Free Church of Scotland, and also $2,000 to the American Board, to be expended in connection with the Ahmednuggur station.

THE English Church Missionary Society sends out annually to the children and young people little collecting books and cards, and also boxes, to be used by them in gathering money for missionary purposes. These boxes and books, together with the sales of work by juvenile helpers, have netted for the society, in the year ending March 31, 1878, the sum of $227,930. It would seem as if in that Missionary Board "the power of littles" was in a fair way to be appreciated. Do the children know how much they can do?

GROWING interest is manifested by Turkish officials in the introduction of Western ideas of education. Five Turkish pashas, with many other men of rank, attended a recent examination in Armenia College, and spoke in high praise of what they witnessed. The Rev. Dr. Barnum has been appointed by the government a member of the Turkish Board of Education for the Harpoot pashalic. This would indicate that the officials propose no longer to limit their efforts to the education of Mohammedan youth.

GREETINGS FROM THE SECRETARY OF N. H. HOME MISSIONARY SOCIETY. — "What do these large legacies mean? Are they one of the signs of a new order of things, of a great advance in the aggressive work of the church? Can the gifts of the living be brought up to correspond with them? And is there abroad a corresponding spirit of personal consecration? At any rate I rejoice that you are almost as by miracle lifted out of your depression and anxiety, and that you can now not only go forward in your work, but enlarge it. I trust the way is to be opened for taking up that African Mission."

MONTHLY MISSIONARY CONCERT OF PRAYER. — If not observed upon the first Sabbath evening of the month on account of preaching service, make sure that it is regularly observed upon some week-day evening. Nothing can compensate a church for its loss simply in its educational influence. It is just as much the duty of a church in some definite manner to recognize the missionary commandment, "Go teach all nations," as it is to recognize the sacramental commandment, "This do in remembrance of me."

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"WHOM SHALL I SEND, AND WHO WILL GO FOR US?"

ONLY two young men have received appointment for the foreign missionary work under the care of the American Board from the theological classes which graduate during the present season. For several years we have not added to the number of our ordained missionaries a sufficient force to equal the loss occasioned by death and by necessary retirement from the service. We enrol to-day nine less than were enrolled five years ago.

A considerable number of young women are presenting themselves for their department of the work. *But where are the young men?* For reinforcements of present fields, and for prospective enlargement toward which we are now looking, we need at least twenty men. In this number we should be glad to include several young pastors, whose experience in the home ministry will be especially helpful in instructing and counseling young native pastors and preachers abroad. We need immediately two new men for European Turkey, three for Western Turkey, two for Central Turkey, three or more for Eastern Turkey. Not to speak of the claims of other fields, we ought during the coming year to send out a missionary band of three or four, at least, to Northern China; and another band of equal number, persons who are fitted to be explorers and pioneers, should be thoughtfully looking toward Central Africa.

It is one of the serious questions of the hour, Shall the foreign missionary consecration of our youthful ministry now move forward to a degree which shall proportionately represent the increased facilities which God is about to intrust to our hands for enlarged missionary work? The inquiry returns most emphatically, *Where are our young men?* To this inquiry, as put by the Lord himself, "Whom shall I send and who will go for us?" may the humble and grateful response be speedily heard from more than one, or two, or ten, "Here am I; send me."

HELPING TOGETHER BY PRAYER.

EVERY worthy cause in this world needs help. Nothing will prosper simply because it is good, and the best objects will fail of success unless they can call to their aid the energies of faithful souls. Good men are not lifted above the need of continual aid by reason of their virtues or their abilities. We may also reverently say that God himself needs help. It was a weighty charge once made against a people, accompanied with a bitter curse, that "they came not up to the help of the Lord against the mighty."

Among the many ways of helping the missionary cause we wish to emphasize once more the helping by prayer. There are multitudes who cannot personally go to the unevangelized with the gospel, there are many who have little of earthly treasure to offer, others have a very restricted sphere in society in which they have influence, but men and women of every class can pray. There is no soul however bound by circumstances, however lacking in abilities or wealth, but has open before it the way to the throne of

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power. "Such as I have," said Peter, "give I unto thee." If every Christian will give such as he has, by using the power which is his in prayer, he will give, though he has no silver or gold, what will be of the greatest possible value to the missionary cause.

Do Christians think of this matter enough? Do they give what they can in this direction? Whenever a missionary goes forth to his field, as every one knows, his first request and his last is that he be remembered in the supplications of Christians. His request seems very proper. Is it remembered by those to whom it is addressed? In almost every letter from the men and women who are battling with heathenism in foreign lands we find the sentence, "Pray for us." While writing this paper there lies before us a letter from a missionary in Japan, in which he says: "I solicit the prayers of the faithful, for the day of Pentecost upon the churches and Christians of Japan. When these churches are baptized with the power from on high, then will you hear news of great results, and I fear you will not till then. Now to this end, let American Christians lift up their earnest cry to God. It is not so much men and money that we want, though these are greatly needed, but it is the Spirit and power from above, upon us missionaries and upon the converts. With this blessing from God we can conquer much of this land for Christ within ten years."

In similar strains all missionaries have written from the days of Paul until now. The Epistles of the first apostle to the Gentiles are burdened with this thought. He is oftener asking for prayers than for anything else. To the Romans he writes, with reference to the service he had to render in Judea and Jerusalem, "I beseech you, brethren, for the Lord Jesus Christ's sake, and for love of the Spirit, that ye strive together with me in your prayers to God for me." He begs the Ephesians to pray that, while in bonds at Rome, he "may open his mouth boldly, to make known the mystery of the gospel." He urges the Colossians "to continue in prayer and watch in the same with thanksgiving, ... that God would open unto us a door of utterance." To the Thessalonians he writes, "Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified."

But of all Paul's phrases on this subject the one at the head of this article seems most impressive. He was away on a missionary journey in Macedonia, having left behind him at Corinth some new converts to Christ. These converts were not eminent saints, and yet this brave and eloquent apostle addresses them as his assistants in his missionary work. Very possibly they had little thought that they were doing or could do anything for him. They had given him no aid, so far as they could see. Yet Paul recognized their aid. "Ye also helping together by prayer for us." This eloquent preacher, so thoroughly equipped, as we are wont to think, for his work, was not doing his work alone, even so far as human aid was concerned. And those humble Christians at Corinth, far from Macedonia, who were giving no pecuniary support to Paul while he was rendering missionary service, yet had a share in his successes. They were his helpers, though only by prayer. Only by prayer! Would any one use this phrase as if it implied no positive or appreciable amount of aid? Not so. Other

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gifts may and should ordinarily accompany prayer, but prayer is as much a gift as any other. Paul recognized this fact. The best missionaries recognize it. May all Christ's people recognize it! The poorest and feeblest, however bound by toil or shut out from the world, may have a share in the work in China and Japan, in India and Turkey. They may have part in the labors and successes of every station and every missionary. With all these consecrated laborers we may each be "helpers together by prayer." May grace be given the people of the Lord, who all are appointed priests unto him, to help in the missionary work of his servants in this most effective way.

FIVE DECADES ON THE GOLD COAST.

BY REV. GEORGE MOOAR, D. D., OAKLAND, CAL.

THE scene is the Gold Coast, the time is the 18th December, 1828. Four German missionaries, sent out by the Basel Missionary Society, are landed at Christiansburg. They commence their work there among the mixed European and Negro people which make up the coast towns of Western Africa.

Ten years have gone by. A single man, a Dane, by the name of Andrew Riis, with his wife, represents the mission. Of the first four men, three had died within eight months, and the survivor did not complete one year on the field. Ten souls in all had been sent out, but eight graves were added to the twelve which in the century before had been dug for the Moravian missionaries, ere they abandoned the field. "We stand with shudder before these graves," said the Annual Report for 1838, "without knowing what the Lord has in mind for this much-tried mission." No visible fruit of the first decade appeared.

Riis went to Europe in 1840, for health. A new plan was entertained and carried out. It was to send Christian Negroes from the West Indies. Twenty-four Moravian converts were brought thence. Not all the fervent expectations from this plan were realized. Still the mission had now taken root. By the time the second ten years had passed, seven missionaries were to be found at their post. The places occupied were inland. Riis, with others, had been obliged to retire, but only one missionary had died. The desert had begun to blossom, for there were now forty black Christians, besides those who had been imported from the West Indies. Schools had been established, and some 300 children were in attendance.

At the end of the third decade we find the missionary force increased to 30, and there are 26 native catechists and teachers. The members of the churches had increased to the number of 385. Several new points in the territory were occupied. Besides the increase in the number and quality of the schools, the training seminary for preachers now had 21 students. Artisans had been trained in the various trades. Good houses had taken the place of the miserable huts of the former time.

When the mission had been in existence forty years, the number of Chris-

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tians was reckoned at 1,581; there were 50 European and 52 native laborers. The field of the mission had been extended on the east and on the north.

During the last ten years, the Ashantee war brought at first many trials upon the work, but it ended in carrying the missions farther inland. In the early history the brethren looked forward with some hope that they might carry their operations as far as the royal city of the Ashantees, Kumase, but now the outposts are four days' journey beyond. The Negroes connected with the churches now number 4,000. If these may be rightly called weak, yet the difference between them and the heathen is very great. The native helpers have increased to 89.

Such, in brief, as condensed from a fuller account in the *Heidenbote*, are the stages of advance in that field, reckoned on so many accounts among the most discouraging in the world. The Scripture has been translated into the Otschi language by Christaller, and into the Ga language by Zimmerman. The external appearance of the land itself has been changed. The primitive forest with its poisonous damps has begun to vanish; cultivated fields appear. Christian villages take the place of the filthy settlements of former days. In the work-shops of the mission many master-workmen have been trained. The leaven of the Christian civilization has made itself felt at a thousand points.

The cost of this advance has been great. Of the 124 men sent in the fifty years, 36 have died, and more than 36 have been obliged to leave the field sick, many of these after a very short labor. Yet our brethren have had the patience of the saints. They have held on. As fast as stricken down, others were constrained to take their places. As I read this record of a work hardly mentioned in any Gazetteer or other publication accessible to American readers, the thought has come to me with great comfort how many men and women, all unknown to many of us, are toiling in this great field of missions. Language, customs, forms, methods, differ; these may keep them apart more or less from their fellows. But the great continents are being covered by these separate companies; more and more closely the field of one begins to border upon the field of another. The points of light in the great darkness will ere long be so numerous that the old black map our fathers used to look at and shudder will be as luminous at least as the "milky way" in the heavens.

THE RELIGIOUS PRESS ON THE BEQUEST.

It has been a matter of great interest to note the impression produced on different minds by the tidings of the large sum which the Board is soon to receive from the estate of Mr. Otis. The utterances of our exchanges have been so cordial and broad, and they give, as we believe, such a good index of the public feeling in the matter, that we here present such extracts from them as we can find room for: —

The Home Missionary. — "Let the name of the Lord be magnified for this unprecedented benefaction to one of the worthiest of causes, and this

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at a time when many of the ordinary sources of supply were greatly diminished. Large as the sum is, the Board will have no difficulty in wisely appropriating it, in various parts of their vast field, and in entering new parts of the world from which the gospel has been mostly shut out. If, as is intimated, Africa shall now be entered in earnest and with a force adequate to the work; if the providential opening to the hearts and homes of the sharp bright millions of the Orient shall be improved in a manner commensurate with the call; and if the literary institutions dependent on the Board shall be endowed as their best efficiency requires — then, indeed, this bequest, should it reach the full million, will be speedily disposed of. By its means a new era in the work of missions should open before the churches, quickening their faith to far grander undertakings for the Master, at home and abroad, than they have yet dreamed of."

The Advance. — "The recent bequest to the American Board is, so far as we know, unprecedented in the history of benevolent societies in this country. A Scottish Earl some years since gave a check of £100,000, the largest check ever drawn on the Bank of Scotland, for home missions in that land. But these munificent gifts stand hitherto unapproached and alone. We are not surprised to learn that the meeting of the Prudential Committee, the day after news of their bequest came, was one of solemn deliberation, and that it was closed, led by one of its oldest members, with a special prayer of reconsecration to their work, under a deep sense of the new and grave responsibilities to come upon them. The providential call in this large gift is unmistakable. The hand of God is in it, and we are prepared to learn that the voice of his Spirit is urging with unusual emphasis a correspondingly increased number of young men to offer themselves for this grand service."

The New York Evangelist. — "As regards this large legacy, we trust that special wisdom will be given to the American Board in its expenditure. A great many eyes will watch to see what comes of it, and the danger is that some will gaze so intently as almost to forget their own stewardship. The proposition to expend it mainly on schools and the permanent institutions of the Board, seems to us most wise. It is easy to see that if it were poured into the ordinary channels of missionary expenditure it would overflow them like a freshet for a year or two, only to leave them to become parched and almost dry. Devoted to the founding or enlargement of permanent institutions of the Board, all the world will be able to see just what has become of so large a sum of money, and the churches meantime will feel the necessity of keeping up, and if possible augmenting, all the little rills which make up the large volume of total expenditure from year to year."

The Congregationalist. — "We have no fear that this splendid gift will not be accepted and administered in the right spirit. If there be a body in the world which could be made the recipient of a trust with more certainty of the money being safely kept and wisely spent, than any and all others, it is our candid judgment that it is the American Board of Commissioners for Foreign Missions, whose Prudential Committee's oversight of its financial as well as general affairs has always been conspicuously minute, careful, and

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unfaltering. From every point of view the lesson of this unexpected and kind providence, is that of the encouragement on all hands toward a more earnest and a larger endeavor on the part of churches and private Christians; stimulated by the thought that this welcome benefaction will add value and efficiency to every, even the smallest, contribution by the humblest giver, poured into the same channel, down to the end of time."

The Independent. — "There is danger about such a large gift, that churches may thereby be discouraged from giving. We trust that, for the purpose of throwing their constant responsibility upon the churches and to avoid loss, this bequest will not be invested for its income; but be expended just as soon as possible in such a way as will best forward the cause. Possibly some of it may be spent in establishing educational institutions. Possibly some new mission, like that suggested to the Board by Mr. Arthington, may be founded in Central Africa. But we have great confidence in the wisdom of the Board, and only wish to say that the need is great. Millions are perishing in ignorance and sin, and the sooner this money is spent for its object the better."

The New York Observer. — "For several years demands have been made upon the Board to undertake new missions and enlarge the old, and a large portion of the legacy, when realized, may be consumed in meeting imperative calls to provide in some missions comfortable buildings for the residence of missionaries, as well as for educational and church purposes; for the establishment upon a permanent basis of schools and theological seminaries; for help to the foreign publication department. It appears to us wise on the part of the Board, that, whenever they shall come into possession of this large legacy, after paying in full every debt that may be remaining, they shall employ it in establishing permanent facilities for carrying on their operations. Not one dollar of it should be put into any form of pecuniary investment for current expenses."

The Christian Union. — "While the timely and munificent addition to the resources of the American Board of Commissioners for Foreign Missions, as reported in our Religious News columns, is an occasion for profound congratulation, it would be deplorable in the last degree if on this account the churches should feel a diminished responsibility or relax any of their effort. Indeed, the increased income from this source will hardly do more than make up for the reduced receipts from the churches during the first six months of the current fiscal year. Already the Board has had to enforce stringent economies in the conduct of the work — the only direction in which it is possible to economize — and necessarily to its detriment. At the same time, the calls from the missionary field were never louder nor the reports more encouraging. In the light of these statements, Mr. Otis's legacy ought rather to stimulate the churches to renewed exertion, and initiate a movement that shall swell the treasury of the Board even beyond its necessities."

If the churches of Christ respond in the spirit of these utterances to the provision God has made for foreign missions in this legacy, there is nothing to be feared but everything to be hoped for. The gift will prove an incentive to prayer and to yet larger giving, and great spiritual enlargement will result at home as well as abroad.

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GREECE AND TURKEY.

BY REV. EDWARD RIGGS, MARSOVAN, NOW AT ATHENS.

ALL the world knows that for a number of weeks past Greece and Turkey have been engaged in the attempt at a "rectification" of their borders, and that their respective representatives at Prevesa have been stupidly staring at each other, and looking as silly as a couple of schoolboys who have forgotten the words of their dialogue. It is only within a few days that their governments have discovered that it was quite unnecessary and useless to keep at that out-of-the way point such expensive puppets, who were neither capable of originating any solution of the difficulties, nor expected nor authorized to do so. And it is not surprising that the sympathies of those who love liberty and good government should be enlisted on the Greek side of the question, for Turkish rule has come to be synonymous with misrule, and there is still something of the fascination of romance about the Greek claims against Turkey, which brought so many noble-hearted foreigners to her assistance fifty years ago. But all the world does not know some of the elements in this boundary question, which give it a slightly different aspect in the eyes of some of the truest patriots in Greece, who desire the extension of her territory not less than others, but who still more earnestly desire that this, or something else, might be the occasion of the establishment in Greece of a truer, nobler religious liberty than now exists. The Greeks are proud of their constitution as embodying the principles of personal and political liberty, but with regard to religion, that instrument is constructed in such a way as carefully to retain the effete ecclesiastical system which they fondly call the Orthodox Church, as not only the rallying point for the nation, but so far as possible the only religion compatible with Greek citizenship. Other religions, it is true, are *tolerated*, but toleration is not liberty, and the constitution contradicts itself when, after declaring all Greek citizens equal in the eyes of the law, it goes on to give special favors to one and merely tolerates another.

Of course these distinctions are very galling to those who have tasted of the liberty wherewith Christ hath made us free. The articles of the constitution pertaining to education are particularly narrow, and embarrassing to the labors of those who desire to instill into the minds of the rising generation the truths of the gospel. This arises from false notions of the relations which the state should sustain to the church. Among the stipulations for the regulation of all schools in which children of the Greek church are educated, are such as these — that there shall be suspended in the school-room a picture of the Virgin Mary, and that the Greek church catechism shall be taught in the schools, and that by a priest. The enforcement of these regulations has closed those schools established by evangelical missionaries which refused to conform or to avail themselves of private partisan influence with officials. Thereupon the mission of the Southern Presbyterian church proceeded to establish a school in the town of Volo, which is on the Egean Sea, just north of the Greek border, in Turkish territory, and included in the slice which the Berlin Congress proposed to give to Greece.

When this transfer appeared to be probable, the missionaries interested

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made a statement of the case to Sir A. H. Layard, British Ambassador at Constantinople, expressing the desire that, in case that territory should pass into the possession of Greece, some stipulation might be made to the effect that there might be as much freedom of action in the establishment and conduct of schools there under the Greek as there had been under the Turkish government. Mr. Layard communicated this, in connection with other documents on the subject, to his government, and they have recently been published in a British Government Blue Book. Thus coming before the public, they attracted the attention of some Greeks, and the consequence has been quite a storm here in Athens. The missionary who signed this application to the British Ambassador, though sent out by the Missionary Board of the Southern Presbyterian Church in the United States, is himself a Greek citizen, and he was at once attacked ferociously by the newspapers as a traitor to the institutions of his country, a traducer of the liberties of the land, and a favorer of Turkish tyranny. Not content with deductions of the wildest logic and figures of the most insane rhetoric, they descended to the lowest scurrility and attacked his personal character and motives. Some, on being remonstrated with, acknowledged the falsity of the accusations, but said: "We must do something to break down his influence and check his propagandism." This violent partisanship for the church is not confined to the government nor to the newspapers, but is very general among the people, — indeed it may be called almost universal. And it arises, not from a mere blind and ignorant bigotry for traditional usage, nor on the other hand from any intelligent understanding of and belief in the doctrines of the church, but from an intense infatuation as regards the inseparable unity of the Greek nationality with the Greek church, name and form. This, moreover, is a mere perversion of the two indisputable dogmas that the truest patriot is the truest Christian, and that there is nothing so strong as religious sentiment to bind a people together. It cannot be denied that the church has done much for the people in the procuring of national freedom, and the sentiment they cherish so strongly is capable of being turned into a most valuable spring of moral power, but it will require long and patient labor at instilling the sentiments of the gospel into the hearts of the people.

It need hardly be said, perhaps, as regards the greater freedom of action allowed in Turkey, that the liberality does not arise from any broader or truer ideas of the principle of equality and religious liberty, but from the fact that the Turks do not care what particular shade of belief may be held by their Christian subjects, and the bigotry in *their* laws is reserved to point out the distinction between a Muslim and a Ghiaour. This little excitement ought to be productive of good in drawing the attention of thinking men to the untenable position of the Greek government, and it would be well if the enlightened powers of Europe would take the trouble to point out to this young kingdom that, if a state church must exist, it need not dictate to its individual members what sort of schools they *must* send their children to: also, that no church can be held together by brute force, but must make itself strong and attractive by cultivating in its membership spirituality and morality on a doctrinal basis, the doctrines being drawn directly from the Scriptures.

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PRESENT CONDITION OF POLYNESIAN MISSIONS.

BY REV. S. J. WHITMEE, F. R. G. S., LATE MISSIONARY IN SAMOA.

[From a paper read at the London Conference on Foreign Missions.]

ONE race, the Malayo-Polynesian, has become, with two or three exception, almost entirely Christianized. This work has been done by the agency of the London and Wesleyan Missionary Societies, and of the American Board of Commissioners for Foreign Missions.

The missions of the London Missionary Society have spread from Tahiti, the first island occupied, to the rest of the society group, to the Austral, Hervey, Samoan, Tokelau, and Ellice groups, and to Niué (Savage Island of Captain Cook), and some other outlying islands. I am not quite certain whether in our most recent mission in that region — the Ellice Islands — there are not still a few people who adhere to their old religion. If these still hold out, they are very few; and, with this hypothetical exception, we may say all the islands enumerated are now Christian. Of one group occupied by the London Missionary Society, however, the same cannot be said. The Tuamotu or Low Archipelago is a very large cluster of sparsely-populated small lagoon islands or atolls; and although we have had a mission there a long time we have not yet been able to reach the whole of these widely-scattered islands.

The Wesleyan Missionary Society has a most successful mission in Tonga or the Friendly Islands; and a mission, worked as an out-station from Tonga, in Uea, and Fotuna.

The American Board of Commissioners for foreign missions successfully gave the gospel to the Hawaiian or Sandwich Islands. A few years ago the churches there were formed into the "Hawaiian Evangelical Association," which has since then carried on the work. This Association also has a mission in the Marquesas Islands, and through its agency part of the people there have received the gospel. But this mission is crippled by the want of men and money; especially of men. The greater portion of the Malayo-Polynesians who are still pagan are to be found in these Marquesas Islands.

The Islands of Micronesia — as the name indicates — are small, and they are widely scattered. The Hawaiian Evangelical Association, aided to some extent by the A. B. C. F. M., has missions in part of the Caroline, Marshall, and Gilbert Islands. As far as they have gone the missionaries there have met with a good measure of success. The one fault of all these missions is a paucity of laborers. The number needs to be multiplied at least five-fold. In 1870 the London Missionary Society occupied five islands in the Gilbert group, and since then the population of those islands has, to a considerable extent, become nominally Christian.

I turn now to the black or Melanesian race. Here there are four missionary societies at work. The Wesleyan Society has done a noble work in Fiji, the greater part of whose inhabitants have embraced Christianity. The only cause for regret is that a larger staff of missionaries has not been employed, so as to reach all the mountain tribes. The coast tribes have

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received the gospel, but most of those in the mountains are still without it. In the island of Rotuma the Wesleyan Society also has a mission, and part of the people there are its adherents; a part being Roman Catholic.

The London Missionary Society has successfully occupied the Loyalty Islands, which are wholly Christian, although partly Roman Catholic. Several islands of the New Hebrides have been taken possession of by the missionaries in connection with the Presbyterian churches in Scotland, Canada, Australia, and New Zealand. They have a difficult field, but in some of the smaller islands have met with considerable success. In other islands of the New Hebrides, in Banks', the Santa Cruz, and to some extent in the Solomon Islands, the Episcopal Melanesian Mission (in connection with which the late noble Bishop Patteson laid down his life) carries on its work. The results in this mission, in actual converts, have not been great. I am sorry to say I have not been able to get recent statistics of this mission. I also lack the most recent exact statistics of the Micronesian missions. But as far as I have obtained information, the number of persons in fellowship with the church in the whole of Polynesia is as follows: —

a. Malayo-Polynesian area.		
London Missionary Society	17,025	
Wesleyan Missionary Society	10,315	
Hawaiian Evangelical Association	8,739	36,079
b. Micronesian area approximate [1]		1,500
c. Melanesian area.		
Wesleyan Missionary Society	26,634	
London Missionary Society	3,105	
Presbyterian Mission	783	30,522
Total Church Members		68,101

I believe we may reckon the church members as (on an average) one-fifth of the number of nominal Christians. This will make the number of those who have renounced paganism, and who have come under the direct influence of the gospel, about 340,505.

MORAL AND SPIRITUAL RESULTS.

Before leaving this part of my subject I will briefly estimate some of the spiritual and moral results of this influence. I do not think the standard of Christian character attained by the converts generally can be compared to that reached by the best, maturest, and most devoted Christians in our own country. The very highest type of Christian character is rarely, if ever, to be found; and it is hardly to be expected. There is, to a great extent, a want of stamina in many of the converts. Many show themselves to be mere children — or even babes — in the divine life. Strong religious feeling is almost entirely absent from the Malayo-Polynesians. They do not feel, as we would like to see them feel, deep conviction of sin. They do not enjoy, as we would like to see them enjoy, the assurance of pardon.

It should, however, always be remembered that one of the more constant characteristics of the race to which they belong is an apathetic, easy-going

[1] More probably 2,000. — [Ed. of *Herald.*]

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disposition. Hence we ought not to expect in them the religious enthusiasm which we find among people of a warmer and more enthusiastic temperament. There can be no doubt about the sincerity of most of the people, and there is no doubt but their religious life is growing in strength and consistency.

Christianity has also become a power for good in most of our older missions over the people generally. Public morality has been benefited by it. The political, social, and domestic life of the people has, to a greater or less extent, received a more healthy moral tone. It is generally considered to be respectable to conform, at least outwardly, to the observances of religion. The Sabbath is usually strictly observed. Nearly all the people make a practice of attending public worship at least once on the Lord's day. Family worship is almost universally observed. Nearly all the people are able to read, and indeed they do read God's Holy Word, which they possess in their own languages.

While we feel that in most of our Christian communities there is much formalism, yet we have every reason to believe that most of those who make a profession of faith in the Saviour are humbly trusting in the Lord Jesus Christ for the pardon of their sins and the gift of salvation. And I believe I may safely say that of the 340,000 nominal Christians, none need perish for lack of knowledge of the way of salvation.

Many of the older Polynesian missions are now largely or entirely self-supporting. Some years ago, when the Hawaiian Evangelical Association was established, the work in the Hawaiian Islands was transferred from the American Board of Foreign Missions to that Association; the American Board, however, continuing to pay the salaries of American missionaries already in the field; but new pastors — whether Hawaiian or American — deriving their support from the churches to which they ministered. Apparently this change was made a little too soon. The Hawaiian churches themselves seem to have suffered to some extent in consequence. And the missions in connection with the Hawaiian Association in the Gilbert, Marshall, Caroline, and Marquesas Islands have suffered. These missions have proved too heavy a burden for the Hawaiian Association to bear. But I have been informed by Dr. Clark that renewed help is about to be given to them.

The Wesleyan mission in Tonga is now more than self-supporting. Recently the entire expense connected with Christian work there, including the salaries of the English missionaries, has been met by funds raised by the people themselves; and a large surplus, I believe, has been handed over to the Australasian Conference to aid in its missionary operations elsewhere. The Fiji churches also do well in the matter of contributions, although, of course, to a much smaller amount than the Tonguese.

Several missions of the London Missionary Society are also now to a large extent self-supporting. Our people always build their own chapels, purchase their Bibles and other books, and pay the salaries of their native pastors and schoolmasters. The English missionaries, however, draw their salaries from home. But the remittances to the society's general funds from most of these missions more than cover the amount drawn by the missionaries in salaries.

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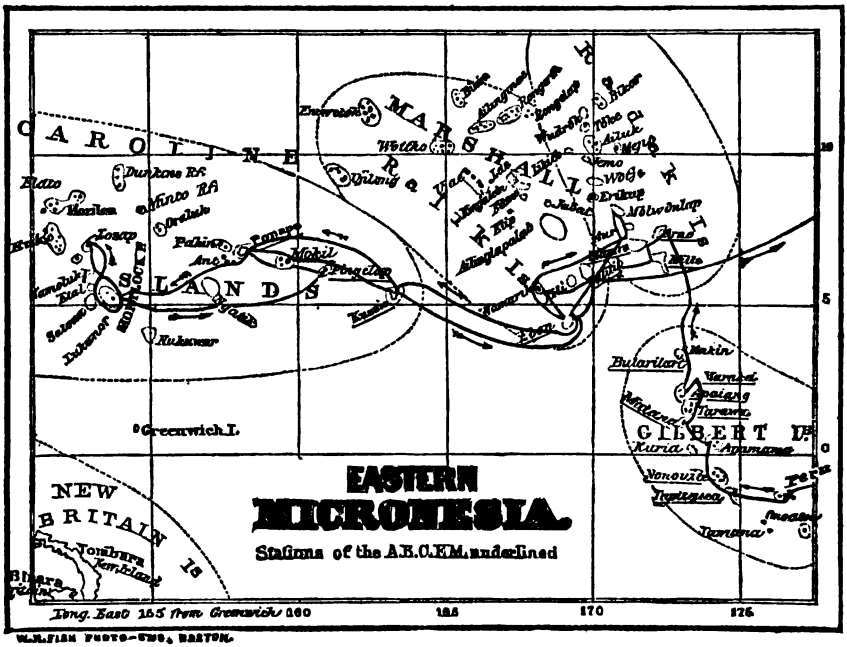
LETTERS FROM THE MISSIONS.



Micronesian Mission.

THE VOYAGE OF THE "MORNING STAR."

NOTICE was given in the last *Herald* of the arrival of the "Morning Star" at Honolulu, February 26, and brief extracts from a few letters from Micronesia were presented. The journal of Captain Bray, together with Mr. Sturges' account of their trip to the Mortlock Islands, have since come to hand. Both records are of exceeding interest, but their length precludes our giving them as they were written. It is deemed best to present merely the outline of Captain Bray's "log," as it will give a clear idea of the extended and valuable service rendered by this missionary packet. The missionaries have written in highest praise of the captain, whose "log-book" testifies to his own great joy in his work. The following sentences, which were entered at Lukunor, Mortlock Islands, are not unlike others to be found in various parts of his journal. "I thank God for the blessed privilege of commanding the 'Morning Star,' and being the instrument that brings so many blessings to these islands. When at the age of twenty-six I was first appointed to the command of a 1,500 ton clipper-ship, I felt honored; but how much greater the honor of the command of God's own little ship, and the constant employment in his service!"

On this trip the "Star" visited 25 different islands, stopping at seven of them twice, and at two of them three times. Of these, five were new islands, upon which three teachers were left. She sailed 14,560 miles, and transferred from one island to another, 142 passengers. She anchored 45 times, and laid at anchor, during the voyage, 108 days. Four conversions occurred on board, and all the crew except three are now Christians.

The black line in the map marks the route of the "Star" upon this trip.

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NOTES OF THE VOYAGE.

June 10. — Sailed from Honolulu.

June 26. — Peru, Gilbert Islands. Delivered testaments and hymn-books.

June 27. — Tapiteuea. Landed Rev. Mr. Kapu, whom the natives welcomed back again with great joy.

July 1–10. — Sailing through the Gilbert Islands. Calms, head-currents, water-spouts, etc.

July 11. — Apamama. Nine days after first sighting it, landed teachers' goods, and enjoyed several meetings.

July 17. — Maina. Landed Mr. Lono's goods.

July 19. — Marakei. Mr. Kanoho, the Hawaiian missionary, and his whole church visited the vessel.

July 20. — Apaiang. Spent four days in visiting the station and landing Mr. Leleo's stores. Found the Tarawa teachers here, having left because of the war on that island. Took one of them and sailed for Tarawa.

July 24. — Tarawa. Secured a treaty of peace between the two chiefs. [See *Herald* for March.] Left Rev. Mr. Haina on Tarawa.

July 28. — Butaratari. Messrs. Kanoa and Maka welcomed us. Took on board Mr. Maka and wife who are to return with us to Honolulu.

August 1–5. — Sailing for the Marshall Islands.

August 6. — Arno. Landed stores for Mr. Kaaia, and took on his contribution oil. Took Mr. Kaaia and family as passengers for Ebon.

August 9. — Mejuro. Landed Mr. Kekuewa's goods.

August 15. — Mille. Mr. Nawaa and the Christian king, and hundreds of well-dressed natives came on board. Many religious services. Not a canoe alongside on Sunday.

August 21. — Jaluij. Anchored near Mr. Kapali's house.

August 24. — Namerik. Mr. Kaaia and wife had previously labored here for three years and were warmly welcomed.

August 26. — Sighted Ebon.

August 27. — Mr. Whitney and Dr. Pease came off to the "Star" and took breakfast. They reported that they expected the "Star" to-day, as they were on their last provisions. Entered the lagoon at 1.30 P. M., "and two happy men left for shore with a very large mail bag."

August 28-31. — Landed Hawaiian missionaries and teachers, with stores and lumber.

September 1. — General meeting at the mission church for an address from the Captain of the "Morning Star," interpreted by Mr. Whitney.

September 9. — Took on board the missionaries and teachers and Mr. Whitney, for a cruise to the Northern Islands.

September 11. — Namerik. Landed Matthew, the teacher. Communion service on shore.

September 17. — Aur. The captain's wife and daughter the first white lady and child ever on the island. Held the first religious service ever held here by missionaries. This island under the same king as Malwonlap.

September 19. — Malwonlap. The king welcomed us and seemed pleased at having us leave a teacher, whom he promised to protect. Left Lankalan as their teacher.

September 21. — Mejuro. Services on shore and aboard.

September 24. — In coming out of Mejuro lagoon ran upon a coral patch, with but one foot less water upon it than the "Star" was drawing. After five hours, got off without serious damage.

September 28. — Arno. Took on board a boy for the Ebon school.

September 29. — Made Mille. "Being in doubt about the entrance to the lagoon, asked the Lord from the topsail yard to make it plain. The end of a rainbow at once stood in the center of a passage for which we ran, and as soon as we could see the passage distinctly, the bow faded away."

September 30. — At Mille. Landed Nawaa and Jeremiah, with their goods.

October 2. — Communion at Mille. *Seven* Christian chiefs together upon one seat. Two united with church.

October 3. — Jaluij. Left Jeremiah.

October 8. — Ebon again.

October 9. — Sailed for Kusaie and Caroline Islands, with Dr. and Mrs. Pease, Mr. Maka and wife.

October 12. — Kusaie. "As pretty a harbor as the world affords." The king welcomed us and brought presents of fruit and fowls.

October 13. — The people had waited two weeks for the "Star" that they might celebrate the Lord's Supper with us. "Two large assemblies. A day of wonderful peace."

October 14–17. — Discharged freight, and drew off the contribution oil which we had collected, into barrels. A great feast made for us by the people.

October 18. — Sailed for Ponape.

October 22. — Ponape. Mr. Sturges on board as soon as we anchored. Dr. Pease's timely arrival deemed a special providence.

October 24. — A boy born to Mrs. Rand.

October 25-30. — Busy in care of ship, taking supplies off and on, and in religious services.

October 31. — Sailed for the Mortlocks, having on board Mr. Sturges, Cabel and wife (teachers), and one Mortlock family.

November 3. — Lukunor (the first of the Mortlocks). Welcomed by songs and hand-shakings from the beach to the church. Difficult to know which hand to take, as from forty to fifty would be presented at a time. Captain and both the mates addressed the natives.

November 7. — Communion. Thirty-four received to the church.

November 8. — Satoan. Here were Opataia and Opatinia, Moses, and Barnabas. (See their pictures in the Young People's Department of the *Herald* for January.)

November 10. — Communion. Nineteen united with the church.

November 11. — Fitted the Ponape teachers with clothing.

November 12. — Mor. Eleven added to the church.

November 13. — Mr. Sturges, Opataia, and David to Etal in a boat.

November 18. — Moses of Etal ordained before going to a new island. The captain gave him the right hand of fellowship.

November 20. — Mr. Sturges went ashore upon Nomr, where the people promised to build a house and a church for a teacher. Anchored at Losap.

November 21. — Landed at Losap. "A native who could speak a little English took me by the hand and said: 'Good captain, good captain, bring teacher, tell about God.'" Left Solomon and his wife as teachers.

November 22. — To Nomr again, leaving Moses and wife as teachers.

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November 25. — Namoluk. The people had a church all built, and were greatly disappointed that they must wait another year for a teacher.

November 28. — Lukunor again. Landing David, and Opataia and wife.

December 13. — Fifteen days from the Mortlocks to Pingelap.

December 14. — Received a large contribution at Pingelap.

December 15. — Mokil.

December 17. — Ponape. Mr. Sturges left the vessel after the trip of six weeks.

December 18-30. — Stowing cargo; taking on wood and water; meetings ashore and on board.

December 31. — Farewell meeting on shore.

January 1. — Sailed for Honolulu, having on board Dr. and Mrs. Pease, for Ebon; Mrs. Sturges, Mr. and Mrs. Maka, and Mr. Gregor, for Honolulu.

January 6. — Pingelap. Landed native passengers, and casks for next year's oil.

January 17. — Ebon. Landed Dr. Pease and family, and stores.

January 20. — Jaluij. Taking oil on board.

February 25. — Reached Honolulu after a passage of thirty-six days.

THE MORTLOCK ISLANDS — LUKUNOR.

Mr. Sturges' letter gives a very full account of the delightful reception given the "Star" among the Mortlock Islands, and of the great success that has attended the labors of the Christian teachers from Ponape who have been left upon those islands. After speaking of the first landing at Lukunor, where thirty-six were examined and received to the church, Mr. Sturges gives the following account of Oniop, on the Lukunor lagoon, where teachers were placed last year: —

"The crowds gathered on the beach and sang their hearty songs of welcome. Through the dense foliage I could see the white cottage, and passing up the graveled walk, obliged to shake so many hands, I was glad to escape the big crowd and enter that quiet home, to be made welcome by Susan and Solomon, whom I had known from infancy. Nothing could be more home-like than the parsonage with its clean yards, and white walls, and chairs, and seats, and shelves, — in short, everything so perfectly tidy and home-like, — it seemed as if I had landed on some fairy island. After a few moments rest, we gathered with the crowds in the church, where we held our usual introductory meeting. At its close came the Sabbath-school review, led by a native superintendent, Samuel, and it is very evident that the work of this first year of the teachers has been greatly blessed.

THANKSGIVING AT ONIOP.

"This was an out-station visited by David, the teacher at Lukunor, and by such as he could send down to hold meetings. These exercises brought us to about noon, and we went into the parsonage, to be surprised at the feast of fat things prepared for us on these sand flats, where we looked for nothing but young cocoa-nuts, which is about all the people have. But the teachers had such nicely prepared fowls, and rice, and arrow-root, and pumpkins, we hardly needed the well-filled lunch-basket the good captain had prepared for us. I only wish some of our friends at home could look in upon that royal Thanksgiving, — it was a gathering well worth any amount of journeying to get to, and to make an old man feel young!

"The feast over, we went back to the church for church-work. I found one had died during the year; no one had returned to his pipe; one man who had struck a boy in a passion, made confession, and was voted back to favor. Then eighteen candidates were examined; two others were told to wait till next year, and all things made ready for administering the Lord's Supper. The new members were then welcomed to the family of the church, the latter all rising and facing the former, both answering in the affirmative when I asked if they would now take each other to be brothers and sisters, to love and walk together in the Lord. Mistaking my charge to welcome one another, for our usual salutation, they cordially shook hands together, and it was done so politely and with such evident good will, that I was not a little pleased with this new form of taking into the church."

YIELDING UP THEIR TEACHERS.

"In the evening I went back to the church for the most difficult and nearly the only unpleasant part of all our work.

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I was to propose to the church to let their beloved teachers go in answer to the loud calls from regions beyond. It was a long and argumentative talk with them; they were not prepared for such a proposition; their teachers had been with them only a year; they loved them, and I could find others to go to the regions beyond, etc. It is not easy to make these poor people see, in their blindness, why *they* should give up their teachers, — but after holding our meeting till nearly ten o'clock, we separated, all agreeing to pray much, through the night, to Jesus for light. The teachers were to meet the people in the morning, and let me know results, at Lukunor, to which place we at once returned.

"The next day a canoe came up from Oniop, and the good deacon handed me a note from the church which read thus: 'Are the teachers *ours*, that we should hold on to them. They belong to Jesus, and if he wants them, we would not keep them.' I could not help going straight to my room to thank the Lord that it was to be my privilege to take this good couple to the front. What a proof of the working of grace in the hearts of this people, that they are so ready to do as the Lord would have them! It was only last year that they followed us day after day, hoping to get teachers, and when they found their desires were to be gratified, came over the rough channel in their proas and took home their 'prize,' went to work and built them a model of a parsonage, and most lovingly have they fed them, and assisted in many ways to help them to be useful. Kelep and Julia, new teachers from Mr. Logan's church, at Ponape, were left to fill the vacancy at Oniop, and a good home they will have."

SATOAN AND ETAL.

From Lukunor the "Star" sailed for the Satoan lagoon; at Satoan, thirteen persons were baptized and received to the church; at Parnopaj's place, twenty-four; at Mor, twelve. Everywhere the arrival of the vessel was hailed with songs and demonstrations of joy. The next place visited was Etal, where Moses, of Ponape, was left two years ago. Mr. Sturges writes: —

"The outlook at Etal was just delightful, the parsonage being a model of architectural skill. The church and school seem in splendid running order; eighteen were baptized, making the present number eight-six, in a church which I organized two years ago, in the old feast-house, spending the night myself, sleeping very soundly, at the roots of some cocoa-nut trees, branches of which made my bed. Oh the power of the gospel to change people and places! The king's son, a very promising youth, who went up with me to Ponape last year, I now returned looking quite like a student from college, in his calico. His father seemed much at a loss to recognize him, or to thank me enough for the change in his son.

"In the morning, at the close of one of the most interesting communion seasons of all my life, commenced ere it was daylight, there was one of the most affecting scenes I have ever witnessed. To carry out my plans for pushing forward teachers to the front, I wanted to take on this couple from Etal, as one of the best we have, especially as Moses had experience and the language. When I saw how nicely they were fixed in their home, with so many civilized fixtures about them, I had hardly the courage to ask them to move. But I found that they were quite ready, and I had spoken to the deacons the day before, so that the announcement to the church was not wholly a surprise. It was, however, more than they could well hear; old and young, chiefs, people and all, wept, and I could hardly finish my story to them, so deeply was I moved by this wonderful manifestation of love to their teachers.

"After some remarks from the natives and a short prayer by one of the deacons, I put the question to the assembly, if they would give up their teachers to go on to carry the news of life to their neighbors beyond. Most of them got their hands up, but it was the renewal of most heartfelt weeping! Thank God! Grace triumphed, and I

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was to have the desire of my heart, in taking two of the dearest and best of these Ponape couples to the front! I left them to have a last Sabbath with their loving people, in their pretty home, and came back to the ship, feeling very happy and thankful. And here they are now on board, — their people brought them over, with their goods, in four large proas, and are about taking their leave to go home to do the best they can in feeding themselves, telling me to be very mindful of my promise to bring them another couple next year. What but the changing power of our gospel could work such changes in a people! Eighteen adults were baptized, and the church now numbers eighty-nine."

OPATAIA AND OPATINIA — ORDINATION.

"The boat kindly dropped down a few miles that the vessel might be near to Kutu for the Sabbath, where good Opatinia and her husband are doing such a noble work. This was our last and it was our best treat at the Mortlocks. The people had replaced their very good church of last year by the largest in the group, and this was dedicated. The school gave our ship's company quite an entertainment, — reading, ciphering on the blackboard, reciting in concert, and songs, were very good proof that the teachers had not been idle.

"The Sabbath was a high day, — quite a large number had gathered at Kutu from other churches, following the "Star," and it was good to have them at our prayer-meetings and at the Lord's table. Fourteen adults were baptized, making the whole number of this church eighty-four. The great event of the occasion, and the trip, was the ordination of Moses, who goes to the front, and may soon need to do the work of an evangelist. Opataia and Tepit were already ordained, so there could be a little more formal service than there was three years ago when I was alone. There was a large gathering in the great church, and the examination of the candidate was satisfactory. After the ordaining prayer, and the laying on of hands, the manly-looking Moses rose from his knees to be grasped by the warm hand of our good Captain Bray, and to be welcomed to the great brotherhood of priests unto the Most High God. He did this part of our missionary work so in order, and so feelingly, that no one could doubt the propriety of the welcome. So much for the adaptation of the externals of our religion to all circumstances."

NEW ISLANDS — RECEPTION OF TEACHERS.

The first new island to which the "Star" went to leave teachers was Nomr, twelve miles from Losap. The people assembled in council and voted to forsake idolatry and worship Jehovah. They agreed, also, to take, feed, and house the teachers whom the "Star" would bring to them in a few days, on its return from Losap. Mr. Sturges says: —

"It was probably the first democratic meeting ever held on the island, though voting could hardly have been more to the point. Men, women, and children, all participated, and with *both* hands up, most of the people keeping them up, seeming to think the longer they kept them up the surer they were of getting their teachers. A piece of land was dedicated, and kneeling on the spot with the king and some of his people, we asked the true Jehovah to accept the offering and there set up his reign."

When the "Star" returned from Losap with the teachers the joy of the people was unbounded.

"The large boat was lowered, the teachers' things put into it, and we went ashore, where hundreds of natives rushed to meet us, the men taking hold and literally carrying the boat to dry land; while the crowds of women, with shouts rushed to the bow, lifted Jepera, their teacher's wife, and good Opatinia, carefully down, — the crowds pressing about them, hardly allowing their feet to touch the ground till they landed them on clean mats spread for them in the big council-house. Then the goods were brought up by the loving people, every article deposited by the side of

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the teacher, to show that nothing was missing. I was more than glad to find that the people had already begun to get timbers ready for the house they promised to build for their teachers. Thus favored, we have placed a 'battery' under dark Ruk. It is only thirty miles over to these high islands, and fleets of canoes are passing over very frequently. I met a chief just over from Ruk who says the people are all ready for teachers."

SUMMARY.

We have no room for further accounts of this trip, though much of interest must be omitted. During this visit to the "foreign field," which the Micronesian mission has undertaken to cultivate among the Mortlock Islands, Mr. Sturges has received into eight of the nine churches, 140 new converts. On these islands there are nine good meeting-houses, and as many parsonages, with good schools at all the stations. Only one person has been finally excommunicated. The teachers are happy, and are more than glad to stay in their work. The contributions in shells have been liberal. Surely the waiting isles are receiving God's law.

Eastern Turkey Mission.

IN PERILS BY THE HEATHEN.

REV. GEORGE C. RAYNOLDS, of Van, gives the following account of a stormy reception given him at the village of Avants, the lake harbor for Van, about two miles distant from the city: —

"Last Sabbath it was my turn to go to the village, and I walked over from the city, taking a native brother as companion. As soon as I entered the village I noticed a number of women gathered on one of the low roofs which look down upon the twenty-foot-wide street. One of them, having previously provided herself with all needed missiles for both tongue and hand, began, as I came opposite her, to discharge upon me a volley of most abusive language, which, unfortunately, was mainly lost upon me, from my inability to understand it. Perhaps appreciating this fact, she availed herself of another form of expression more easily comprehended, hurling at me stones and brick-bats with a rapidity and force that made some alertness necessary to avoid them. Having allowed myself to be the target for those forms of abuse till her ardor had somewhat cooled, I passed on to the house of Harootune, the Protestant church member from that village, whom I sent to the coffee-shop to call the village head-man, that I might report the case to him.

RUNNING A GANTLET.

"Before Harootune could return to say he was not there, the boys had gathered on the roof, hooting and throwing sticks, etc., through the opening which serves as a window. We then went out to go to the head-man's house. We found the street and the adjoining open square filled with men and boys, while the roofs were covered with women and small children. The men kept prudently in the background, only indulging in a few howls, but inciting the boys, large and small, to use more aggressive measures. These latter, to the number of a hundred or more, gathered around, and followed me, as I moved on, filling the air, not only with all sorts of abusive language and every kind of noise the human voice can frame, but with stones, pieces of ice, in short whatever missile came to hand. In addition to this, the small children, from the roofs on either side the narrow street, improved their opportunities, as I passed, to pour directly upon my head earth, dried manure, and other garbage.

"In this style I made my way through the whole length of the village street, half or three quarters of a mile, to the head-man's house. This individual, while residing in the village, is a man of wealth, doing business in the city, and has always been polite to us. He received me kindly, made a show of beating some of the boys who had followed

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me, and then sat down with me in his best room."

BEFORE THE CHIEF MEN.

"Several villagers soon came in, saying they did not wish us to come to their village. One of the leaders sat near me, and I began to talk with him. 'Have you read the Testament?' 'No, I don't know how to read.' 'What we preach is the gospel. Have you anything against that?' 'No, the gospel is good, but our priests are sufficient to tell us about that.' 'Suppose you let us help them. Because one man has given you one piece of sugar, will you refuse a second? But do you obey this gospel? When it says do not lie, steal, and swear, do you refrain from those things?' 'No.' 'But we read in the Testament that whoever does these things cannot enter heaven. Now I want you should all go to heaven, and when, in my country, I heard that there were people here who, not obeying God's word, would be kept out of heaven, I left my friends, to try and persuade them to come to Christ and be saved. Is it well you should use me in this way?' 'But no one listens to you any more than to our priests.' 'Yes, here is Harootune, in your own village. Does he lie, or steal, or swear?' The man hesitated a moment, and then said: 'But don't he?' Even he could not keep back the blush, when the headman and others replied: 'He lies when he says that.'

"The following day I presented the matter to the pasha, who had the chief men of the village called, and inquired the reason of such a demonstration. They replied that we came to preach in their streets and coffee-shop, and they did not wish it. They were told that we had no right to preach in those places, but that they had no right to molest us in passing through their streets, or going to our friend's house, and they were required to give a pledge that there should be no repetition of such conduct. They understand the prohibition to preach to include all religious conversation, and feel as if they had not come very much short of a victory. The Armenians are so numerous and powerful here, that Turkish officials are afraid to preserve a thoroughly independent course.

"We are thoroughly convinced that all this opposition will be overruled for the advance of the Redeemer's cause."

ANOTHER SABBATH AT AVANTS.

Rev. H. S. Barnum, writing at a later date than Dr. Raynolds, says: —

"It fell to me to go to Avants last Sabbath, and no opposition or insult was offered me. In fact I was agreeably disappointed in the result of my visit. I expected to see no one at the house but our Protestant brother and his son; but quite a number came in, most of whom were young men and large boys. They were listening to my talk very attentively when the head priest of the village came in and ordered them out. A few secreted themselves in the store-room, but the rest dared not disobey, and we could hear the blows he laid upon their backs as they passed through the court. Those secreted stole out and again seated themselves to listen, and others stole back; but a second order came for them to withdraw, and most of them did so. One young man remained and talked with us for as much as an hour. The conduct of the priest was such as to help the gospel cause with the better portion of the villagers."

"The treatment Dr. Raynolds received in the village does not express the feelings of all the Armenians toward us. Since writing this letter we have been invited to attend the celebration of an Armenian national holiday, and were received with honor. I was repeatedly urged to address the crowded meeting, and when I finally consented to do so, my remarks were greeted with loud applause, and I was afterwards repeatedly thanked for them."

ERZROOM. A CHRISTIAN TEACHER. "THE PATRIOTIC SOCIETY."

Rev. R. M. Cole, of Erzroom, writes encouragingly of the work in and about

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that station. We make room for his account of a new teacher who is exerting a marked influence among the Armenian young men: —

"As this people sought for a long time, and at last found the man to lead them in purely spiritual things, so they have at last secured one who seems to be the man to lead them in Christian education of the highest type.

Mihran Baghdasarian, the new teacher, seems truly to be a great accession to our working force. He is not only a teacher in his department, but a spiritual worker and good organizer as well. He is a graduate of Bâsle University, a student of theology, a good linguist, and he preaches with a desperate earnestness. He is a valued helper in all the meetings and the Sabbath-school, walking up and down in front of his large class of boys, expounding the Word in a most enthusiastic way. He has organized a young men's association by the name of the "Patriotic Society." This society already has some forty members, more than half of whom are Armenians. The tax for a share in the society is one piaster each week. Such a share even the poor may take, while some of more ability may take eight or ten shares. This revenue they are to use for worthy objects, like helping poor boys in gaining admission to the school, opening a course of lectures, etc. Last week the first lecture of the course we expect to keep up through the winter was delivered by the teacher, on 'The True Reform of a people.' There was a crowd present, the larger part of whom were the cream of the Armenians, and some Armeno-Catholics. Though the teacher dwelt at length on morality and religion as necessary to reform a people, still the audience seemed highly entertained, as they testified then and there by a desire to unite in this course of lectures.

A YOUNG MEN'S MEETING.

"Night before last delegates from the defunct society of the 'Young men of the Armenians' sent delegates, four in number, to consult with our society as to uniting forces. The meeting took place in our house, and I counted it a privilege to be present and listen to the discussions that took place. 'Sectarian belief is one thing, Christian education and moral reform of a people quite another,' said our guests. 'We should all unite in seeking the elevation of the one race, discarding the old idea that change of name in religious belief alters our relations as *one* Christian race.' When something was said about their being bound by their superiors, bishop, etc., they were most outspoken. 'No, we are independent, and shall move in our own way for all of them.' 'As for us at present, we can hardly tell what we are; we may be Protestant for aught we know, and are desirous of working for the elevation of our race.'

"Of course I take all this with a degree of allowance, and have my doubts if they will be able to unite. And yet it goes to show what I have written you in the past, and what was expressed by our guests this night, namely, that old sectarian antipathies have passed away to a great extent, especially among all save the bigoted heads (indeed I might almost say *head*, that is, the bishop), as far as appearances go."

Western Turkey Mission.

TROUBLED ON EVERY SIDE.

REV. J. Y. LEONARD, of Marsovan, writes of Vezir-Kupreu, one of the most important out-stations connected with the Marsovan field. The church at that place has been much discouraged by reason of the hard times, and the delay of promised reforms in the government. Mr. Leonard writes: —

"Shall I name to you some of their hardships? Sit with me in this chapel, already thrice enlarged, and survey the congregation decently but plainly clad in their usual native dress, and seated mostly on mats and cushions on the uneven floor. There is Stepan (Stephen the blacksmith; one of the earliest Protestants, poor as poverty itself. He toils

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hard from morning till night over his anvil, lives in a wretched hovel in the edge of the city, where with great difficulty he maintains his large family. He has had two horses stolen from him by Circassians.

"Near him sits, bending forward, a younger man, Anastos, a Greek. Deprived of one eye in childhood by the small-pox — a common affliction in Turkey — he, too, struggles to keep soul and body together and to pay his quota toward the support of the pastor. Just now he has an unusually downcast look, for a bevy of marauding Circassians have broken in the door of his house and taken off his cow. They have the impudence to offer to *sell* her back to him for eight hundred piastres (paper), about half her value! He is pondering whether to give it. To complain to the government would be worse than useless.

"Passing a few more fortunate brethren, notice a third, — Muggerditch, the barber. He was almost hacked in pieces by Turkish robbers on the mountains as he was bringing a small drove of cattle over from Marsovan. The deep gash in his right cheek is scarcely healed, leaving a horrid scar and perpetual deformity, and four broken, bruised fingers have grown crooked upon his hand, for there was no surgeon to dress his wounds. Moreover, as he goes in and out of church, you would see him limp with the ball in his right leg, freshly received from a Circassian gun, — one of the Circassians who recently came over from European Turkey, with his 'bag and baggage,' and his devilish hate of Christians. These men are all members of the church."

A SORROWFUL WOMAN.

"Shall I add another instance of affliction, one not so recent, but deeper, sadder, more abiding? Among the women seated on the floor, in the rear of the audience-room, you may observe a young lady, perhaps twenty-five years of age. A wreath of thin gold coins adorns her white brow, and a neat shawl of various colors is thrown gracefully over her head and shoulders. A nearer view would show how those features, once so bright and cheerful, have been ploughed with grief; for the iron has entered into her soul. Three years ago her oldest brother, a member of this church, was brutally murdered while engaged in selling Bibles and dry goods together, in a wild region near Charshamba. I need not mention the additional griefs, abuse, and injustice which her father suffered in the vain endeavor to promote the prosecution of the murderers and to recover from the government even the murdered man's horse. This sister never takes my hand now after service without bursting into tears. The memory of her murdered brother comes forcibly upon her because he had been a member of our Theological School in Marsovan, and twice in our employ.

"I should not have singled out these cases of distress but that they exemplify the general calamities of these times, while the government is engrossed with the work of clearing herself from foreign foes, or quelling sedition at the capital. Who can be indifferent to the anxieties which disturb so many breasts in almost every town and village of the realm?"

Central Turkey Mission.

REV. MR. TROWBRIDGE, of Aintab, in a letter dated February 13, makes an encouraging report of the work in various out-stations he had visited. In Behsnè, twenty-five hours northeast of Aintab, a place which no missionary had visited since the summer of 1876, and no pastor for six months, he found a nice chapel and a good audience, including several Moslems. From Adiaman he writes: —

"This has been a very busy day. I preached at 9 A. M.; addressed the Young Men's Association at 12 M.; met those who were to be received to the church at 1.30; took charge of the communion service at 2.30, at which seven

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persons were received to the church on confession, and eight children were baptized. There were 530 adults present, of whom 230 were women. It was a delightful service, lasting about an hour and a half. The most delightful part of my missionary life is to come to these out-stations and *preach;* the people are hungry to hear the Word, and they listen with an earnestness that is simply delightful. On the next day I had many callers, among them the leading Armenians of the place. The people support the preacher entirely, and pay half the salary of the teacher; his entire salary is only $4.00 per month. In the afternoon I preached to a large audience from the parable of the Sower; the chapel was full, many members of the old church being present. Preached again just before sunset. At noon had a meeting with the women, at which 135 were present."

A PANIC IN CHURCH.

"While I was speaking, a panic seized the women on account of the discharge of ten or fifteen guns not far from the chapel. I quieted them as well as possible, supposing that some Koords were firing off their guns in sport; but it was a genuine fight; one man was badly wounded. The streets of the town are filled with the roughest sort of Koords: they live in the mountains near; there are bitter feuds among them, and they fight each other to the death whenever they get a chance. Since Pastor Kevork came here, in one such quarrel just outside of the town, twenty-five men were killed on one side, and eight on the other. The singular thing is that these same Koords, who thus fight and kill each other, do not molest other people, either Moslem or Christian, in the least degree; nor does the government interfere in their quarrels; when they murder each other, the murderers are not arrested. The women, knowing these things, were alarmed, and many rushed out of the church. One woman said to me, 'We are frightened for our children whom we have left at home.'"

SEVEREK. A "MAZBATTA" OBTAINED.

Of his visit at Severek, Mr. Trowbridge writes: —

"On Sunday I preached in the morning, addressed the Young Men's Christian Association at noon, and assisted at the communion in the afternoon. I enjoyed the day much. Two men were admitted to the church on profession of their faith. The main object of this tour is to aid the church here in regard to the building of a new chapel. The story is too long to tell in this letter, but like all similar stories, illustrates the almost interminable difficulties our churches have to meet in carrying on their work. The great point to be gained in this and similar cases, is to get what is called a 'mazbatta' from the local government, *i. e.*, a statement to the effect that there is no objection, on the part of the government, to the proposed chapel, and that its erection is approved by the local authorities; this paper has to be sent to the governor of the province, who resides at Harpoot; if approved by him and his council, it is sent to Constantinople, and if approved there, a 'firman' is issued for the erection of the chapel. Without this firman not a step can be taken. You can easily see how many obstacles can be thrown in the way to prevent the issue of this 'mazbatta.' Members of the old church, who sit in the council, fight it from the start; the Turkish officials expect bribes and presents. It just makes my head ache to think of the days, weeks, and months of weary labor that has to be performed to secure these mazbattas and firmans.

"We obtained the 'mazbatta' for Severek, much to the joy of all the Protestants.

European Turkey Mission.

OKRIDA — PREACHING IN A TURKISH KHAN.

MR. JENNEY, of Monastir, gives the following account of a visit paid by himself and a young Christian book-

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seller, to the town of Okrida, thirty-six miles west of Monastir, on the border of Albania. His letter is dated March 6: —

"I visited the market for four hours, and then returned to the khan, where, until late in the evening, I talked with many Turks and Bulgarians who called upon me. The next day was a saint's day, and crowds sat for eleven hours, listening and arguing. Especially were some Turks interested in the conversations. During my stay several told me, 'What you say is true, for it is in harmony with our sense of right.' I invited all to preaching services on the Sabbath. Though in a Turkish khan, a crowd came an hour before the time, for whom I answered questions, and at the appointed hour I preached to more than two hundred souls on 'What shall I do with Jesus.'

The attention was remarkable considering the crowd. Some forty Turks were present, and they spoke highly of the services.

"After the services, I asked for questions, and as the crowd was so great, we withdrew to a large porch, where the young bookseller and I talked to separate assemblies. It was a motley gathering, — Turks and Bulgarians, learned and unlearned. The Turks seemed more and more surprised as they heard the New Testament. Almost every gospel subject was presented. Once they brought a man who had buried his third wife. I thought of Mark xii. 18–23, as they asked, 'Can this man take a fourth wife?' I asked him, 'Are you a member of the Orthodox church?' 'I am!' 'Do you believe that God does not approve of your taking a fourth wife?' 'I do,' he replied. 'Then do not take a fourth, for Paul says, "Whatsoever is not of faith is sin." I saw that Turks were more and more drawn to the truth, and again and again they exclaimed, 'No matter what you ask that Frank, he finds an answer from the gospels.' Never had the Bible seemed so full and precious to me. It is, indeed, sharper than any two-edged sword."

CALLED BEFORE THE GOVERNOR.

"At 10.30 o'clock *a la Turque*, the governor sent a policeman for me, and I was informed by him that such a crowd was not permitted. Our enemies were triumphant. Those who had hoped that a better time was coming were sad, and many Turks said, 'What has that Frank done to merit punishment.' The report went like wild-fire that I had been thrown into jail, and several Turks who had heard me for hours went to the court room and testified in my favor. The governor received me with cold politeness, which I returned, showing that I had no fear of him. He surprised me by ordering for me a cup of coffee. He asked me whether there were not priests in their city? I answered, 'Yes, but they know nothing of the truth. They read in an unknown tongue. Nearly all drink and lie. They are blind leaders of the blind.' Presenting Paul's standard for the Christian ministry as contained in 1 Tim. iii., I said, 'God does not accept such priests as are here.'

"'Do you believe in saints?' he asked. 'Yes, I believe that there are many thousands and millions in heaven. But if you mean to ask if they are to be worshiped, I answer, no.' Then I showed the impossibility of these saints hearing all prayers at once, since they are not omnipresent. The governor turned to a head Bulgarian present and said: 'This man is right.' 'Do you believe in saint's days?' 'If saints cannot pray for us why waste eighty or more days for them?' I replied. 'Do you believe in fasts?' he asked. 'Yes, when the soul, burdened with sin or some great need, desires to approach God untrameled in prayer. But this people fill themselves with beans and bread, and then call this a fast, because they abstain from meats.'

"We then told the governor that we had come to preach no new doctrine, but pure faith in the gospel of Jesus Christ, and that we wished to have this people, Bulgarians and Turks, so pure, so like Christ himself, that there would be no

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need of policemen or jails. Having examined my papers, after a pleasant chat, he wished me success and a safe journey when I chose to travel."

RESULTS OF THE VISIT.

"On my return to the khan I was called upon by Turks and Bulgarians who were curious to know what the governor had said. Repeating my conversation whenever asked, I showed, as if unintentionally, to the scores present, the folly of their faith.

"On Monday, while I was in a shop, a man stepped in and said, 'Mr. Jenney, you have wronged us. The Turks ask us, "Is not your Bible like that of this Frank?" 'Yes.' Then why do you hold a faith which is against your own Bible? Now we stink in the nostrils of the Turks.' More than a score not only approved of the truth but manfully stood against all opposition to the words of inspiration. Bibles and Testaments, which had long gathered dust on the shelf, were studied, and scores of tracts and testaments were bought. Fierce opposition may prevent some from continuing to confess their new faith in the word of God, but there was seed sown which will affect the lives of multitudes, who live in Okrida, for time and eternity. The word of God was a wonder to all, as text after text was read in proof for the views presented. Many said, 'Who knew that the Bible was so rich?'"

Mission to Spain.

A SPANISH BIBLE WOMAN.

Rev. T. L. Gulick, of Zaragoza, gives the following account of an efficient helper: —

"I think I have occasionally written you of Doña Baldomera, — the most efficient Bible woman in Spain; a woman who knows how to make known the gospel better than most of the preachers; who has the courage and self-sacrifice which enables her to spend her time in going alone from village to village and city to city, telling the message of salvation. She is not afraid to put on her sandals and walk long distances over lonely mountain roads to reach the villages where she feels called to speak of Christ. Her Bible is literally her constant companion during her waking hours, and she knows, too, how to use it as 'the sword of the Spirit.' She has heretofore had her home in Valladolid, where her widowed mother and only sister, Berta, eleven years old, have lived.

"A little more than two months ago they moved to Zaragoza, and we have received them into our house. After coming here, the mother, who had not yet joined the church, asked to be permitted to unite with us, and after examination she was received at our last communion, at the same time with the husband of one of our members. At their own request they were baptized.

"During the last days of last year, Berta became deeply troubled on account of her sins. January 1st she found peace in believing, and shortly afterwards, with much timidity, but with tears of gladness, she came and told her story to her teacher and asked to be received into the praying circle. Though rather bold when she first came to us, she is now modest, serious, very studious and earnest to do her duty. Her example and influence in the school are excellent. She has a good voice and ear for music, and is very fond of singing our Sunday-school hymns.

"As she has good talents and shows signs of the strength and seriousness of character of her older sister, Doña Baldomera, we have strong hopes that she too will develop into a very useful Christian woman. So one and another that we are praying for are brought into the fold."

LISTENERS IN SALAMANCA.

At a later date Mr. Gulick writes: —

"We have just received letters from Doña Baldomera, telling of her evangelistic work from town to town in the Province of Salamanca. Though she gives express orders to have no more

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than twenty present at the meetings, they find it impossible to keep the people away. She is frequently compelled to hold three or four meetings a day, and often the people throng her so that it is difficult for her to get time to eat or sleep; her hosts have to guard the doors to keep the people away. When she speaks the doors and windows and streets are thronged. This is the more noticeable and gratifying in that she is a very plain woman, dresses plainly, and her talks are plain expositions of the gospel, without the least sensationalism. If the government restrictions were removed, there would undoubtedly be much readiness to hear the gospel in nearly all the towns and villages of Spain. Will not Christians pray for the increase of their work in this land."

MISSIONS OF OTHER BOARDS.

THE LONDON MISSIONARY SOCIETY IN CHINA.

THE April number of the *Chronicle* of the London Missionary Society brings reports of remarkable successes attending their missionaries, near Hankow, in Northern China. The movement is similar to that reported by the missionaries of the American Board in the province of Shantung, save that it does not follow any relief-work in connection with the famine. No money has been given away by these London missionaries for any purpose whatever. We quote what the *Chronicle* says of the central figure of this movement, Liu-Kin-Shan, a man about fifty years of age, who had been a soldier, and was noted in his native village as a debauchee. The writer of the article is the Rev. Griffith John, of Hankow: —

"Some time in the summer of 1875 I was preaching, as usual, at one of our chapels in Hankow, when Liu happened to be present. On this occasion I dwelt on a theme which had become clothed with a new and powerful significance to my own mind, namely, Christ's power to save from *sin*. Among my hearers there were three or four who seemed deeply interested in this truth, and with whom I had a very pleasing conversation in the presence of the whole congregation. Wishing to have a still closer and more searching talk with these men, I invited them to follow me into the vestry. I had not noticed Liu, and did not know that such a man was in the congregation; but he, having heard the invitation to the others, accompanied them. Having spent some time in earnest conversation with the men whom I had invited, I turned to Liu, and he addressed me thus: 'Pastor John, when you were speaking just now, I heard you say that Jesus can save men from their sins. Is that true?' I assured him that it was perfectly true. 'Well,' said he, 'can he save me?' I asked him what were the sins to which he was specially addicted. 'I am addicted to every sin you can imagine,' was the reply; and then, enumerating his sins on the tips of his fingers, in a fashion peculiarly Chinese, he said, 'I am an opium smoker, a fornicator, a gambler, a drunkard, and an unfilial son; and everything that is bad. Can Jesus Christ save me?' I had no difficulty in believing the man, for he looked it all. No other attestation of the fact than his rakish appearance was needed. My reply was an emphatic, *Yes* — Jesus Christ can save *you*. Only believe? We prayed together, and I sincerely believe that Liu was converted there and then. The change in him was very marked. He not only joined the church, and became exemplary in his attendance on religious ordinances; he became an active worker also, and evinced the deepest interest in the salvation of others. It was the joy of his soul to bring his old associates in sin under the sound of the Gospel, and to help the victims of opium out of their bondage. His Gospel was: 'Jesus

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Christ came to save sinners. He has saved *me*, the vilest of all, and He can save you. Only believe.'"

After his conversion, Liu accepted the post of cook in a hospital for opium-smokers, where he thought he could do a good spiritual work. Subsequently he returned to his native village and preached Christ so effectually, both in word and life, that the people actually threw their idols into the flood. The place was visited by Mr. John and some native helpers, and not only in the Liu village but in the surrounding towns it was evident that the spirit of God was working. Of a still later visit in that section, Mr. John says: "Our presence at the place was widely known; scores from other villages came to see us, and hear what we had to say; and our whole time was taken up with talking, preaching, and exhorting. On Thursday afternoon four adults and two boys were baptized. There were others who expressed a desire to join us, but we thought it best to postpone their baptism. When we left the village, nine whole families had joined the church, over whose doors red slips of paper had been pasted, bearing the inscription, Je-Sú-Shęng-Kiau, "The Holy Religion of Jesus;" a large number of those that remain had fully resolved to join us, and were only waiting the removal of certain temporary obstacles in order to take the final step. Not a particle of ill-will was manifested to us by any one, whilst the bearing of most was very cordial. The neighboring villages were beginning to manifest an interest in our message, and the entire prospect looked bright and promising. In this one village there are between sixty and seventy families, containing from 300 to 400 souls. The entire population consists of one clan, bearing the family name Liu. I do not regard it as oversanguine to expect to see the whole population in the church within two years. It cannot but become saturated with a knowledge of the truth, for the children carry it with them into every hut."

MISSIONS OF THE METHODIST EPISCOPAL CHURCH OF THE UNITED STATES.

"THE Sixtieth Annual Report of the Missionary Society of the Methodist Episcopal Church for the year 1878," has been received. It is presumed that the number of probationers in the table below represents the accessions in foreign lands during the year. The expenditures for 1878 are not given, but the appropriations for 1879 are: —

For Foreign Missions	$272,114
Domestic Missions	221,800
Territories of United States	13,500

The following table presents at a glance the fields occupied and the forces at work in the foreign department: —

SUMMARY OF STATISTICS FOR 1878.

Missions.	Missionaries.	Ass't Missionaries.	Native Preachers.	Local Preachers, Teachers, etc.	Members.	Probationers.	Churches.
China	14	12	67	–	1,480	800	12
Africa	25	10	4	47	2,200	244	43
South America	3	2	–	3	171	87	3
Germany and Switzerland	5	2	67	145	7,052	675	–
Denmark	8	–	–	4	618	121	4
Norway	17	2	2	3	1,064	30	8
Sweden	69	–	48	–	4,922	1,878	–
Northern India	5	–	–	6	1,468	1,058	24
Southern India	30	–	–	45	1,439	730	14
Bulgaria	3	–	4	1	38	13	–
Italy	1	–	15	2	430	279	1
Japan	6	7	28	–	250	126	–
Mexico	8	7	13	64	314	200	4
Total	194	42	248	320	21,446	6,241	113

MISCELLANY.

AMERICAN MISSIONARIES IN TURKEY.

THE *London Daily Telegraph* contains these warm words of commendation of our brethren and the work they are doing in the Ottoman Empire: —

"These missionaries, Protestants and

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Evangelists to a man, have labored in Turkey without let or hindrance for above forty years; they have stations, colleges, and schools all over Asia Minor, as well as European Turkey; they proselytize, necessarily, by the mere fact of their giving a liberal education; yet they are left unmolested to leaven masses of the people here and there with opinions which condemn Mohammedanism as an imposture and superstition. The reason of their immunity is on the surface. They have been peaceful, industrious, and loyal; no friends to political intrigue against the Sultan, and, therefore, no tools of Russia; not patronized by the Czar under false pretenses, and therefore not suspected by the Porte. They have, however, done a large amount of good in an unobtrusive way, as centers of civilizing and refining agencies, which worked for the material as well as moral benefit of the people. The labors of these worthy men have a special interest at present from the fact that they throw light on prospects of success for those reforms in Asia which English influence is bent upon accomplishing. They have three colleges, four theological seminaries, twelve seminaries for girls, normal schools, high schools, and common schools, with a present attendance of about ten thousand pupils, an educational and religious literature in English, Armenian, Turkish, and Arabic; and from the great central colleges at Constantinople, Aintab, and Harpoot, in Armenia, missionaries are constantly issuing, who evangelize districts around the provincial stations. Apart from all religious or sectarian opinions, our American friends claim, in fact, to be engaged in laying the foundation of a new and improved civil service in the Ottoman Empire, and, having seen the need of this at home, they are not likely to undervalue its importance in a country where corruption and place-seeking are fully as rife as in the United States It is to be hoped that, when the reorganization of Asia Minor begins in real earnest, the assistance of the excellent Aintab and Harpoot missionaries will not be ignored."

A JAPANESE STUDENT.

PRESIDENT CLARK, who established the Japanese Agricultural College at Sapporo, has received a letter from an undergraduate, whom he has never seen, from which we are permitted to make an extract. After expressing the profoundest gratitude to President Clark for his agency both in establishing the college and in instructing the students in the religion of Christ, the writer says: —

"When we entered college, many of us knew very little about Christianity, and through our ignorance were prejudiced against it. Our minds were shut up from the light of the gospel, and our souls were benighted. Doubts crept in and hardened our hearts. The more we were told that we must repent and believe in the Son of God, the more we hated his religion. But through the constant efforts of the Juniors, our doubts were gradually removed, our hearts were opened by their benign influence, and at last we became deeply convinced of our sinfulness, and sensible of our need of a Saviour. Ah! how great a change the religion of the Cross has brought upon us. Once we scoffed at it, but now we kneel down before God, — not before idols which are of human design, — and we ask pardon for the sins which we have committed. We were once Sabbath-breakers, studying our daily lessons or engaging in idle pleasure, but now we devote Sundays to the reading of the Bible, to prayer, and to whatever things may tend to glorify God and to draw us nigh to Him.

"On the 2d of July, 1878, Rev. M. C. Harris, of Hakodate, organized a church in this city, and admitted seventeen of us as members. We do not regret that we are Christians, but we feel very happy that we can inherit the life eternal and escape from the wrath to come; and though our faith is very weak, we are very glad that amid various temptations, by God's help, we have

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been enabled to reach our present state without backsliding. May it please you, we implore your kindness to pray for us when you have time to spare, that our faith may be strengthened and that we may become worthy to be called true Christians."

THE MISSIONARY "FAILURE" ONCE MORE.

READ the History of the Sandwich Island mission by Dr. Anderson, and see how sorry a failure modern missions can be.

These cannibals, who erewhile would cook and carve a merchant or mariner, and discourse on the deliciousness of a "cold slice of missionary" — these semi-devils — have now $250,000 worth of church property built with muscular Christianity and pious self-denial, which shame us out of all self-complacency. Think of it, 150 persons dragging each timber for a church eight miles; diving for coral ten to twenty feet, reducing it to lime and carrying on their shoulders seven miles, to cement stones, carried one by one an eighth of a mile; women subscribing $200 to a church erection, payable and paid by making mats at eight cents a week; and subscriptions by men payable and paid by the profits on fire-wood sold at eight cents a stick, after ferrying seven sticks in a canoe across the twenty-mile-wide channel; then 2,000 miles away beginning a "foreign mission" on the Micronesian islands — why if this were not fact it would be counted the silliest of all possible romances, the improbable of the improbable, the impossible of the impossible, compared with which Jules Verne's expeditions would be stale sobriety itself. — *Northern (Methodist) Christian Advocate.*

ALMSGIVING WITH THANKSGIVING.

WE may be called upon to give even to the extent of great self-denial. The first money that I ever earned by the pen was paid to me by a publisher in one sum — a $50 bill. It was all the money I had, and just then I was called on for a donation to foreign missions, and with great cheerfulness I gave it all. It did not cost me a pang, though it left me penniless. And I never regretted it for a moment. The Lord loveth a cheerful giver: not one who feels "annoyance" on giving up something for his sake. Penance may exact suffering: self-righteousness may prescribe a hair shirt instead of linen: but God has said there is nothing better than that a man should eat and drink and enjoy the good there is under the sun. Thanksgiving makes alms-giving. The heart rejoicing in the good gifts of God rejoices in giving to God according to the abundance wherewith he has crowned our lives. Scrimping in order to give shrivels the heart. The liberal soul is made fat. The more we learn the right use of money, the more we will enjoy, as one of the highest luxuries of existence, the privilege of giving. It is better than getting. — *New York Observer.*

NEW CREATURES IN CHRIST.

A FEW years ago a countryman, living far from Canton, came to the city, and by an unfortunate illness, as well as an alliance with a dishonest man, he lost his entire fortune before he had been very long in the place. When in perplexity and poverty, he was one day passing the Mission Chapel, and went in. What he heard arrested him. He was brought to Christ; he became a most efficient colporter; and supported himself by the sale of books, chiefly in the Chinese hotels of Canton. He was a man full of faith, and he cherished a burning desire to go back and preach the gospel among his own people, but the journey was much more than his means would afford. By a curious providence the way was opened through a mandarin, not a professing Christian at all; and the man has now reached his own home, and is there busy proclaiming the gospel of Christ. I may

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mention, again, that there is a preacher in Canton, a paralytic, a most earnest man. He is a man who has a wonderful gift of prayer, a man most mighty on his knees. Being unable to walk he is carried out every day to a different place to preach the gospel; and this paralytic heard of Christ for the first time in one of the chapels of the city. The last instance I shall mention is from Tien-tsin, a city of the greatest importance in the north. A small peasant proprietor had made his way to it on business, and having been in the Mission Chapel more than once, when he returned after some months, he placed himself under instruction, and was ultimately baptized. He determined that he would become a minister, but after considerable study he was forced to admit to himself that he had not the necessary ability, and being more honest than many men who are not Chinese, he determined to give it up. But he had a younger brother who had also received the truth, and who had the brightness of parts that he lacked, and he solved the difficulty by saying to him, "I shall go back to the farm, and you must go the Mission; I will pay for your education, and you must take my place." Work like that is worth spending thought on, and worth interceding for in prayer. — *Rev. W. F. Stevenson.*

INEQUALITY BETWEEN HOME AND FOREIGN MISSIONS.

WE are told that there is one evangelical minister to every eight hundred, more or less, of our home population, and only one to every three hundred thousand of the inhabitants of India, one of the most favored portions of heathendom. The comparative number of ministers in the home and foreign field is three hundred and seventy-five at home to one abroad. But when we take into the comparison less favored foreign fields than the one we have mentioned, and consider also the superiority of the helps which the minister in the home field can call to his aid, our proportion must fall short of expressing the relation of inequality between Home missions and Foreign missions as a whole. Must not this relation of inequality become one of equality, before our Lord's commission is fully obeyed, and the prophecies concerning the progress of Messiah's kingdom on the earth receive their complete fulfillment? We believe that more ought to be accomplished at home. But we cannot resist the conviction that if many of the efforts now put forth and much of the money spent at home, were better applied, and more wisely distributed, we could accomplish much more with fewer men and less means, and have a large surplus of men and means for the foreign field. We have another conviction, that if all the moral and spiritual power that is held in reserve, unused, and therefore useless, were brought into action; if also all the wealth that is wasted by professing Christians were consecrated to Christ, we should have another surplus, and a very large one too, of men and means to be employed in sending the gospel to those who have never heard of the remedy for sin. — *The Baptist Missionary Magazine.*

BIBLIOGRAPHICAL.

Jonas King: Missionary to Syria and Greece. By F. E. H. H. American Tract Society. 1879. pp. 372.

Ten years after the death of Dr. King these memorials of him appear. The volume is drawn largely from his own voluminous manuscript journal in which he recorded in detail the incidents of his long and varied life. Many of these incidents are of great interest, especially the story of his student life, of his interviews with eminent men and women in France, of his conflicts and successes during his missionary labors in Greece. Nothing in the record has impressed us more than the remarkable power Dr. King had in conversation with individuals of all classes on matters of personal religion. With dukes and barons and kings, as well as with

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lowly people, he would talk of the things of Christ, and even those who counted him a heretic would listen kindly, and often tearfully, to his faithful admonitions. While it is pleasant to have these notes from Dr. King's journal, we cannot help feeling that a man of such striking qualities should have a memorial not merely for the relation of detached incidents of his life, but one that should trace the great movements of Providence in the conflict for Christian truth and liberty, which he not merely witnessed, but in which he had such a prominent and noble part.

Proceedings of the General Conference on Foreign Missions, held at the Conference Hall, in Mildmay Park, London, in October, 1878. Edited by the Secretaries to the Conference. London. 1879. pp. 434.

This volume, which we had begun to fear we might never see, has come to hand, and we welcome it as a positive and valuable addition to missionary literature. The London Conference was, in the number and character of its members, the most important assembly of the kind ever held, though it was by no means ecumenical. Thirty-four Missionary Boards of Great Britain, the continent, and the United States, were represented by their secretaries or some prominent members, and the papers presented by these various officials reveal the wide work undertaken by Christ's church in modern times. According to the plan of the Conference missions were considered geographically, and so nearly all parts of the world came in turn under review. We get a glimpse of the scope, the obstacles to, and successes of, missionary operations, and we rise from the perusal of the volume with a profound conviction that the gospel of Christ is God's remedy for human sin and woe, and that it can save and is saving men of every race and rank and clime. In this gathering of missionaries and men who administer missionary operations, there was no sign of doubt either of the fitness of their instrument or of ultimate success. We wish this volume could be placed in the library of every minister,[1] for it would be to him not only a storehouse of facts but a source of inspiration. He could read it, when he would kindle faith or quicken endeavor, just as for these purposes he might read the book of the Acts of the Apostles.

This report of the London Conference, valuable as it is, is not complete. It has no summaries and no tabulated statements. Perhaps it was impossible to present such tables in view of the fact that many missionary boards did not furnish the materials. But when the next General Missionary Conference is held, as it should be before many years, it is to be hoped that it will be more nearly ecumenical, and that full statements can be secured from each missionary organization, so that a complete and accurate survey may be given of what Christ's church is doing in response to his great command to preach the gospel to every creature.

DEPARTURES.

FROM San Francisco, May 1st, Miss Mary H. Porter, on her return to Peking, accompanied by Miss Abby M. Colby, of Brookline, Mass., recently appointed to the North China Mission.

DEATH.

AT Honolulu, March 10, Mrs. Mary A. Andrews, wife of Rev. Lorin Andrews. Mr. Andrews, one of the early missionaries to the Sandwich Islands, who rendered such eminent service, especially in the preparation of Hawaiian literature, died at Honolulu, September 29, 1868.

[1] For sale by the Congregational Publishing Society Price, $1.50.

DONATIONS FOR A MISSION TO CENTRAL AFRICA.

[Pledges have been received as follows: From Robert Arthington, Esq., of Leeds, England, £1,000, and for a Mission Steamer on the Livingstone River, £2,000; from an Episcopalian, Boston, Mass., $500.]

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DONATIONS RECEIVED IN APRIL.

MAINE.

Cumberland county.
- Gorham, 1st Cong. ch. and so. 37 00
- Ligonia, Cong. ch. and so. 20 00
- Portland, 2d Parish ch. to const. Roscoe W. Turner, H. M. 102 17
- West Auburn, Cong. ch. and so. 15 36—174 53

Kennebec county.
- Winthrop, Cong. ch. and so. 33 40

Piscataquis county.
- Foxcroft and Dover, Cong. ch. and so. 9 62

Somerset county.
- Norridgewock, Cong. ch. and so. m. c. 58 33

Union Conf. of Churches.
- Hiram, Cong. ch. and so. 2 00

York county.
- Biddeford, 2d Cong. ch. and so. 23.51; Pavilion ch. m. c. 12.41; 35 92

313 80

Legacies. — Bath, Rev. John W. Ellingwood, by James M. Gordon, adm'r, add'l, 2,000 00

2,313 80

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
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- Keene, 1st Cong. ch. and so. 23 71—29 76

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- Hanover, Dart. Religious Society, 75 00
- West Lebanon, Cong. ch. and so. 58 00—141 88

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- Milford, Cong. ch. and so. 22 26
- Mont Vernon, Cong. ch. and so. 9 00
- Nashua, 1st Cong. ch. and so. 62 66—122 23

Merrimac county Aux. Society.
- Concord, G. M. Q. 5 00

Rockingham county.
- Hampstead, A friend, 1 00
- North Hampton, Cong. ch. and so. 11 33—12 33

311 20

Legacies. — Bedford, James French, by John Hodgman, Ex'r, 48 71

359 91

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- Bennington, 2d Cong. ch. and so. with other dona. to const. Mrs. A. C. Bingham and Dea. W. E. Murphy H. M. 34 72

Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
- Danville, Cong. ch. and so. 28 35
- St. Johnsbury, 1st Cong. Society, 7; North Cong. ch. and so. 120.75; 127 75—156 10

Chittenden county.
- Milton, P. Herrick, 1 00

Essex county.
- Granby and Victory, Cong. ch. and so. 7 53
- Island Pond, C. C. Torrey, 7 40—14 93

Orange county.
- Newbury, 1st Cong. ch. and so. 10 00
- Vershire, H. Colton & Son, 10 00—20 00

Orleans county.
- Holland, Cong. ch. and so. 3 00

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- Castleton, Rev. Ulrie Maynard, 10 00

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- Westminster, Cong. ch. and so. 21 00

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- Ludlow, Charles Wood, 5 00
- Norwich, Cong. ch. and so. 10 00
- Springfield, Cong. ch. and so. 10 58
- Woodstock, 1st Cong. ch. and so. 8 35—33 93

307 28

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- Raynham, A friend, 5 00—162 10

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- Natick, 1st Cong. ch. and so. 149 02
- Newton Centre, 1st Cong. ch. and so. 157 83
- Newton Highlands Cong. ch. and so. 73 91
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- Ashby, G. L. Hitchcock, 5 00
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Worcester co. Central Asso'n. E. H. Sanford, Tr.
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Worcester, Central Cong. ch. and so. 352.51; do. m. c. 6.45; Union ch. and so. 75.60; Old South ch. and so. 73.34; E. C. C. 20; Two friends, 10; 537 90—567 81
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Westboro, A friend, 15 00
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5,109 69

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5,435 49

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Providence, Union Cong. ch. and so. 500; Charles St. ch. and so. 65.35; 565 35
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Somers, Cong. ch. and so. m. c. 19 85——63 97
Windham county.
Westford, Cong. ch. and so. 12 00
1,598 13

Legacies. — Harwinton, Mrs. Sarah B. Hayes, interest on note, 8 60
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Turkey, Van, Rev. H. S. Barnum, 25; Tocat, Rev. Barsan Jerrahyan, 4.40; 29 40
Zulu mission, Monthly concert collec. at Umsunduzi, 20.21; Umtwalumi, 25.18; Ifume, 24.35; Adams, 61.64; Umzumbi, 20.45; Inanda, 38.35; Umvoti, 38.17; Indunduma, 9.74; 238 09—756 16

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MASSACHUSETTS. — Cambridgeport, Prospect St. s. s. 17 87
CONNECTICUT. — Cromwell, Cong. s. s. 33.34; No. Coventry, Cong. s. s. 15; Meriden, 1st Cong. s. s. 33; No. Stonington, Cong. s. s. 30.50; 111 84
NEW YORK. — Brooklyn, Little girls' Miss. band of Central ch., for native preacher, Madura, 95; Lockport, Cong. s. s., to const. Rev. EZRA TINKER, H. M. 50; New York, Olivet, Miss'y Assoc., for Olivet Day, Harpoot, 30; 175 00
D. C., WASHINGTON. — Friends in various places, through A. S. Christie, for library at Marash, 88 50
ILLINOIS. — Bunker Hill, Cong. s. s. 3 53
MICHIGAN. — Calumet, Cong. s. s., for Kiyoto Training School, 16; Hancock, Cong. s. s., for Mr. Curtis' work, Japan, 8.67; 24 67
WISCONSIN. — Arena, Cong. s. s. 5 20
KANSAS. — Manhattan, Cong. s. s. 10 00

497 21

Donations received in April, 21,065 37
Legacies " " " 12,682 35

$33,747 72

Total from Sept. 1st, 1878, to April 30th, 1879, Donations, $175,178.86; Legacies, $36,839.72 = $212,018.08.

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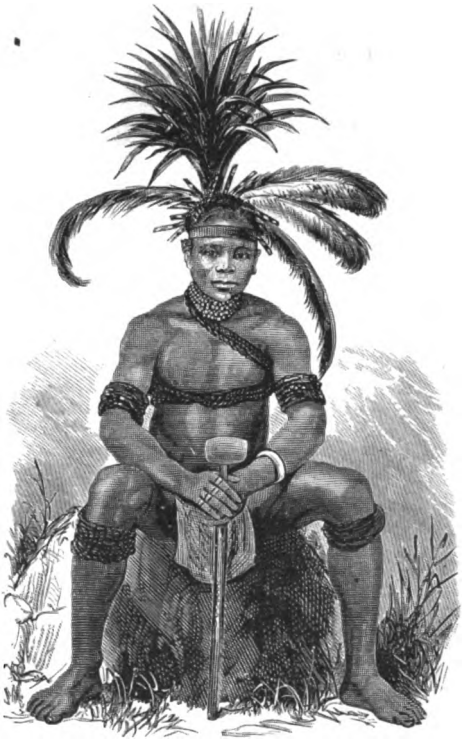
FOR YOUNG PEOPLE.

THE ZULUS.

A YEAR or two ago we could read about the Zulus only in books and missionary magazines, but now we may read about them in almost every daily paper. The war between this tribe of Africans and the English has called attention from all parts of the world, and many are asking who these people are who can resist the British forces so successfully.

There are three native races inhabiting South Africa: the Bushmen, the Hottentots, and the Kaffirs. The Zulus belong to the Kaffir tribe, and they are sometimes called Kaffir-Zulus. They occupy a region in the south-east part of Africa, including the province of Natal and the territory north of it. Natal is now an English colony, having been made such in 1843, and many English people have gone there to trade and to live. But before these colonists went to Natal, missionaries from America had begun to preach the gospel to the degraded natives. This was in 1835. The Zulus, as they were first found, were degraded indeed. The men, to be sure, had good forms and features; they were tall and quick in their motions. The earliest missionaries described them as wearing a few feathers upon the head, beads upon the neck and arms, a small piece of the skin of some animal about the loins, and otherwise without clothing. The photograph of the Zulu warrior from which the engraving here given has been made was sent us this year from Natal. This warrior is supposed to be connected with the royal family, and in appearance is a good specimen of the heathen Zulus who are now at war with the English. They are a strong, vigorous race, and very brave.



A ZULU WARRIOR.

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ZULU CHURCH AND SCHOOL-HOUSE.

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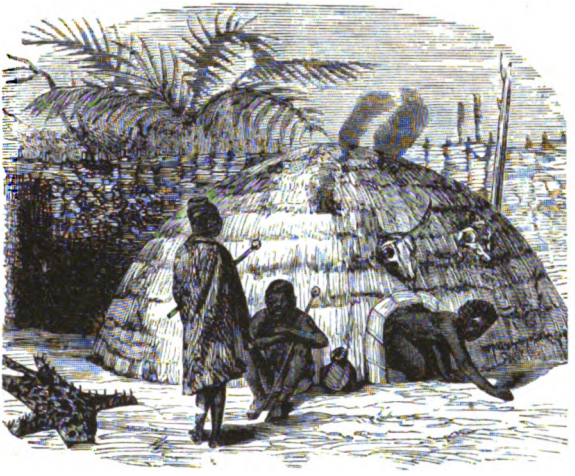
HOW THE HEATHEN ZULUS LIVE.

We give a picture on this page of the ordinary native dwelling, called a "kraal." It looks like a large beehive, and is made of withes covered with thatch. Kraals are usually some eight or ten feet in diameter, and in the center are four or five feet high, so that no man can stand erect in them. They have but one opening, about two feet high, which serves for door as well as for windows and chimney. If a Zulu has many wives, several of these kraals are built together in a circle, thus making a pen for the cattle. Women are always bought for wives in exchange for cattle, fathers selling their own daughters to the man who will give him the most cows for them. The Zulus were never cannibals, but they care very little for human life. It is said that when a king dies his body is not allowed to touch the ground, and before he is buried several of his principal men are killed and their bodies are placed in the grave so that the king may rest upon them. Cetawayo, the present king of the wild Zulus, when the English protested against his slaying so many of his own people, sent back this message: "I do kill, but do not consider I have done anything in the way of killing. I have not yet begun. I have yet to kill. It is the custom of our nation, and I shall not depart from it."



A ZULU KRAAL.

WHAT THE GOSPEL HAS DONE FOR THE ZULUS.

Some one told Mr. Grout, one of the first missionaries who went to Africa, that he was going on a wild goose chase. After thirty years of work there he could say: "If I did, I caught my goose." To be sure, it was ten years after the missionaries reached Natal before the first convert was received, but since then fifteen churches have been formed, and large numbers of Zulus have become Christians. They are changed in every respect, — new creatures all through, — with new hearts first, and then with new clothes, and new houses, and new habits. In the picture above the artist has put a frock on the man standing outside the kraal, but he never wore such a frock until he became a Christian, and then he soon built a house in place of the kraal. The picture opposite shows the chapel and a corner of the school-house built by the Christian Zulus of Amanzimtote, and is said to be a fair representation of the people as they may be seen at any ordinary gathering during the week.

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A ZULU CHIEF AND PASTOR.

Our missionaries have sent home a photograph of the Rev. James Dubè, from which the engraving below has been made, showing a noble specimen of the Christian Zulus. The story of this man is remarkable. He was born in the interior, in a common kraal, where he lived as all Zulu children did, naked and untaught. He was the son of a chief, but when he was quite a boy his mother fled with him towards the coast because a war had broken out between the tribes in the region where they lived. They came to one of the missionary stations, built a kraal, and there James cared for his mother. He soon became a Christian, and when he had gained an education he was made a teacher. After a while the people of his tribe came to get him away from the mission, offering him the place of chief, to which by birth he was entitled. He had only a small salary as teacher, and the chieftainship would have given him everything which an ordinary Zulu thinks worth having: cattle, wives, and authority. But he answered them: "I want you to take Christ for your chief, and then I will gladly be your servant and teach you about him." He seems to have acted on the command Jesus gave his disciples when he said: "He that is great among you, let him be as the younger; and he that is chief as he that doth serve." In 1870 Mr. Dubè was ordained as a pastor over the native church at Inanda, and one of our missionaries, writing about him at that time, says: "While he has renounced every rag and tatter of heathenism, he is still greatly respected by his people. They know him to be a true man, a wise man, inside and outside a nobleman." He was a little over six feet high, of splendid form and feature, and though black as any negro, it was rare for a stranger to meet him without asking: "Who is that fine-looking man?" His preaching was said to be remarkably serious, earnest, and eloquent, so that he always deeply moved his hearers. But before he had time to show all that a Zulu could be or could do, God called him away from earth. He died in 1877. Well did one write about him at his death under the title "Ripened Fruit." There is more of such fruit to be gathered in Zululand. The English are sending thousands of men to South Africa to fight the Zulus. Can we not send a few more missionaries to save them?

JAMES DUBÈ, A ZULU PASTOR.

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MISCELLANEOUS.

ONLY THREE MONTHS. — With the close of August the annual financial statement of the MISSIONARY HERALD will be made up. It is earnestly hoped that, for the first time, this old monthly may be able to report that it has made no draft upon the treasury, but that its receipts have fully met all expenses. Any who are in arrears will be glad to remit at once, that this result may be gained.

THANKS. — Thanks for many cheerful and helpful letters. Thanks for letters indicating an increased interest in the HERALD. Peculiar and special thanks for the kindly spirit in which bills have been received, and for prompt response. Not one unkind letter or word of criticism thus far.

MORE THAN A DOLLAR A MINUTE. — It will take less than a minute to look at the memorandum accompanying the address on this copy of the HERALD to see if it has been paid to the *close of 1879*. If not, it is to be presumed that this brief space of time will be worth $1.10, or more, to the subscription book of the HERALD.

BILLS. — There is a peculiar difficulty connected with sending bills to persons on the paying subscription list of the MISSIONARY HERALD who seem to be in arrears. Many thousands pay who are entitled free, but of the large paying list we have no means of knowing, in regard to most, whether they are entitled free or not, and many who are entitled free persistently refuse to be so marked, preferring to pay. Bills are occasionally sent to all upon the paying lists who seem to be in arrears. Most receive them kindly; but some, who are entitled free, and who would have been so marked had they so requested, but who have paid, but not to date, feel either grieved or somewhat offended; while other some are *profoundly offended*, and write such letters as require peculiar grace to read, and special grace and gifts to answer. If bills are to be sent at all, there seems to be no way but to send to all who were heard from last as paying subscribers.

Again, there is embarrassment in regard to a very large number who are marked "FREE," and who have been so entitled at some time but are not now. They expect to pay whenever a bill is sent them. As each one of these subscribers knows for himself whether he should be a *free* or a *paying* subscriber, it would relieve all difficulty if all such would remit at once, without waiting for a bill. In the absence of such general remittance, there seems no safe way but to send bills to all who are not reported as entitled free for the current year.

PERSONS ENTITLED FREE UPON ANNUAL APPLICATION. — Ministers whose churches contribute to the American Board; Honorary Members; donors of not less than ten dollars annually; collectors of not less than fifteen dollars annually; and treasurers of churches contributing not less than twenty dollars annually.

THOSE FIGURES. — Some periodicals mark the date *to* which payment has been made. With these "79" would indicate payment through 1878 and to January 1,

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1879. The figures upon the MISSIONARY HERALD indicate the time to the *close* of which payment has been received; thus "79" indicates that payment has been made to the *close* of 1879. So "f79" indicates that the subscriber has been marked as *free* to *close* of 1879.

REDUCTION IN FOREIGN POSTAGE RATES. — Important reductions in rates of foreign postage will be noted in a schedule on third page of cover. Letter rates to Mexico, Foochow, China, Ceylon, and India, are reduced from ten to five cents. The rates on newspapers and other printed matter have been generally reduced.

Some have supposed that small articles of general merchandise could be sent abroad under the head of "SAMPLES OF MERCHANDISE." This is not the case. The limitation is restricted to *samples* of no *money value*.

PACKAGES FOR MISSIONARIES. — Persons sending packages for shipment to Missionaries should state in general terms both the *contents* and *value;* as, "Books, $7.00," "Clothing, $15.00," etc.

There are no specified days for sending out goods; but, in general, it is well to send packages to the Rooms as soon as prepared, that they may be ready for the first shipment. It has very frequently occurred that persons have written to ask when a shipment will be sent, and have just missed the shipment, when if the goods had been sent at once, with a letter or postal giving contents and value, they would have been in season for shipment. Mark boxes and packages 1½ Somerset Street, and address letters to Charles Hutchins, No. 1 Somerset Street, Boston.

ADVERTISEMENTS. — Persons having occasion to correspond with business houses whose advertisements appear in the HERALD, will do them and the monthly a favor by referring to the fact that the advertisements were seen here.

Advertisements are not admitted unless of such character as to be believed to be above question, and from parties so reliable that the readers of the HERALD are safe in ordering from any distance. Advertisements of articles offered at less price than the same of good quality could be manufactured; agencies which promise improbable income from trifling investments, etc., etc., are neither solicited nor admitted.

Whatever friends may do in directing first-class advertisements to the advertising pages of the HERALD, will be in the direction of its *self-support*.

SAMPLE COPIES. — Pastors and others who desire to cultivate a more general acquaintance with the MISSIONARY HERALD are requested to send freely for sample copies, and thus aid in its increased circulation. The literary labor, cuts, type-setting, office rent, and some other items, cost as much for one thousand copies as for one hundred thousand; hence, every thousand new paying subscribers reduces the average expense per copy.

BOUND VOLUMES OF MISSIONARY HERALD. — Persons sending the numbers of the MISSIONARY HERALD can have them bound in cloth binding for 40 cents; half sheep, 75 cents. Returned by mail for 15 cents. Bound volumes may be purchased at $1.40 or $1.75, according to style of binding.

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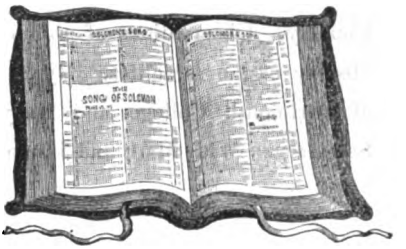

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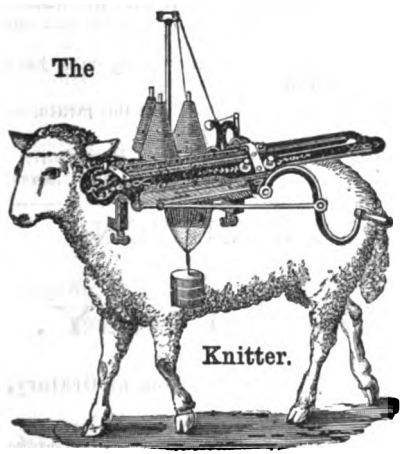

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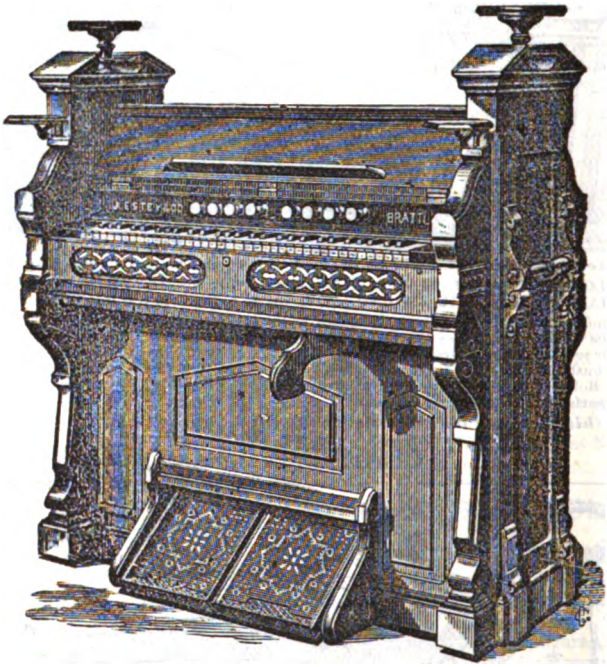

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Showing the Rates of Postage chargeable in the United States on Letters, Transient Newspapers, Books, etc., sent in the Mails to Foreign Countries.

NOTE. — The maximum weight for samples of merchandise is two hundred and fifty grams, or eight and three fourths ounces, and the maximum weight of other articles, except letters, is two thousand grams, or four pounds six ounces.

Some have supposed that small articles of general merchandise could be sent abroad under the head of "SAMPLES OF MERCHANDISE." This is not the case. The limitation is restricted to *samples* of no *money value*.

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Austria	5	2	10	10	4	2	2	1	2	1
Ceylon	5	2	10	10	4	2	2	1	2	1
Foochow, China	5	2	10	10	4	2	2	1	2	1
Great Britain	5	2	10	10	4	2	2	1	2	1
India	5	2	10	10	4	2	2	1	2	1
Japan	5	2	10	10	4	2	2	1	2	1
Mexico	5	2	10	10	4	2	2	1	2	1
North China	5	2	10	10	4	2	2	1	2	1
Spain	5	2	10	10	4	2	2	1	2	1
Turkey	5	2	10	10	4	2	2	1	2	1
Sandwich Isl's & Micronesia	6	–	–	–	2	1	4	4	–	–
Natal	15	–	10	–	4	4	2	3	2	3

IMPORTANT NOTICE TO CORRESPONDENTS WITH TURKEY.

Letters may hereafter be mailed direct from any post-office in the United States to any station in Turkey instead of being sent, as formerly, to the Missionary House, Boston, or to the Bible House, Constantinople. Postage must be prepaid at the rate of *five cents* per half ounce. Letters for Philippopolis should be addressed "East Roumelia, by Austrian Post;" for Samokov, "*via* Sofia, Bulgaria;" for Manisa (in the upper left-hand corner) "International Post, via Smyrna;" all others, International Post, via Constantinople. The address should specify Turkey in Europe or Turkey in Asia, as the case may be, but no mention should be made of Western, Central, or Eastern Turkey Mission.

Postage Rates.

Letters for Missionaries of the Board may be sent to the Treasurer at the Congregational House, Boston, where mails are made up every Tuesday afternoon for all missions, except those in China and Japan. Letters should be in Boston Tuesday forenoon. Letters for China and Japan go by steamer mail from San Francisco on the first and fifteenth of each month. Postage CAN BE PREPAID by sending currency to the Treasurer, with the letter, and at the following rates per half ounce: —

Turkey (see notice above)	5 cts.	Foochow	5 cts.
Spain	5 "	Japan	5 "
India	5 "	Sandwich Islands and Micronesia	6 "
Ceylon	5 "	South Africa	15 "
North China	5 "		

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BOSTON, *May* 1, 1879.

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MISSIONARY HERALD

JULY, 1879

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THE

MISSIONARY HERALD.

VOL. LXXV.—JULY, 1879.—No. VII.

AN unusual amount of space in the present number is given to communications from the missions. These communications cover the annual reports from the Central Turkey and the Mahratta missions. The letters of Mr. Parmelee, concerning the burial of the Greek bishop of Trebizond, and of Mr. Atkinson, as to the character of native converts in Japan, are of special interest. Missionaries and their friends in this land will find matter for thought in the article on Special Donations. A double number is given in the Young People's department, with abundant illustrations of scenes in Africa.

NUMEROUS requests have been received that the Young People's portion of the *Herald* be issued separately, for distribution in Sabbath-schools and elsewhere. The eight pages of this number will be so issued, and may be obtained at the publishing office at the rate of $2.00 per hundred. Should it appear from the call for this special issue that there is a wide-spread desire for a Young People's Missionary Quarterly, to be made up from the *Herald*, such a publication may be commenced with the coming year.

MR. COMBER, of the English Baptist Mission on the Congo, asserts that the climate in that section is salubrious, there being no sign of sickness in their mission at San Salvador. He says that the weather in England during March and April last was far more trying than that he experienced in Congo land. Mr. Comber also speaks of the natives as intelligent and kindly disposed, and not given to superstition.

ON the 23d of March last, Mr. Davison, of the American Methodist Mission in Japan, received forty-four persons into a church organized at Kagoshima, on the island Kiushiu.

REV. DR. FARNSWORTH, of Cesarea, in concluding a detailed and encouraging account of a twenty days' tour among the out-stations of his field, says: "The kingdom is coming; wait patiently; pray earnestly; watch continually; forward the supplies!"

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THE General Assembly of the Presbyterian Church, at its recent session at Saratoga, honored itself as well as one of its best sons by choosing Rev. Henry H. Jessup, D. D., the Syrian missionary, as its moderator. The papers are referring to this action as a compliment to missions. What is of far more account than any supposed commendation of this sort is the statement that this session of the General Assembly was particularly distinguished by a missionary spirit. A single fact may serve as an index of this spirit. In view of the debt, amounting to $62,538, resting upon the Board of Foreign Missions, it was proposed that a large legacy, soon to be available, should be used in canceling the debt. Instead of so doing, the Assembly assigned to the various Synods the amount they should each pay for the liquidation of the indebtedness, and voted that the legacy should be used solely for the extension of the work in the foreign field.

WE are glad to welcome among our exchanges *The Missionary Tidings*, a new monthly magazine, devoted to the interests of the missionary work of the Methodist Episcopal Church. It is issued by private enterprise, with Rev. A. C. Rose as editor, at 805 Broadway, New York. We wish it much success in its announced purpose "to infuse a more intense and intelligent missionary zeal" into that great branch of Christ's church with which it is connected.

MR. STANLEY'S arrival at Zanzibar has been announced. He has gone there as an adviser of the Belgian exploring expedition, but whether he is to accompany that expedition to the interior no one seems to know.

THE receipts of the Board during the month of May were $21,578.27, of which $19,881.44 were from donations, and $1,696.83 from legacies. This is a decrease in the amount received of $5,057.86 as compared with the corresponding month last year. For the first nine months of this year the donations equal within about $500 those of the same period a year ago, but the legacies have fallen off $28,720.47.

AT the annual meetings held during the past few weeks by several of the State Associations of Congregational churches, the representatives of the American Board have received a cordial welcome. Dr. Bush was in attendance at the Ohio meeting in Cincinnati. Rev. Mr. Humphrey has been present at the Indiana, Michigan, Illinois, Iowa, and Kansas meetings. The editor of the *Herald* addressed the brethren of Rhode Island at Providence. Rev. George F. Herrick, of the Western Turkey mission, represented our work in the Ottoman Empire at the Vermont Convention in Burlington. The Home Secretary was not only able to meet the Associations of Michigan, Illinois, and Iowa, but also to spend a Sabbath with our faithful missionary laborers among the Dakotas at Santee Agency, Nebraska. Some further account of this visit will be given in the next number of the *Herald*.

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DR. ROBERT MOFFAT, than whom no one is better informed on whatever concerns that part of the world, says that "mission work all over South Africa has been thrown back fifty years by the present war with the Zulus."

RECENT papers from Southern India indicate that the famine has by no means ceased. Food is scarce and prices are high, particularly in Eastern Deccan. In view of continued distress the government has issued a call for the establishment of relief-works, and has invited Messrs. Fairbanks and Ballantine to take part in a famine-commission.

FOLLOWING the New York anniversaries, at which a meeting in behalf of the American Board was addressed by Hon. Wm. E. Dodge, Rev. G. F. Herrick, and President Hopkins, came the single day of Congregational anniversaries in Boston. The closing hour of this day was assigned to the Board, and brief and effective addresses were made by the Foreign Secretary, Rev. Messrs. Adams, of Austria, and Herrick, of Turkey, and by Rev. Dr. Duryea, of Boston.

THE May anniversaries of London, full reports of which are now coming to hand, indicate no diminution but rather an increase of interest on the part of British Christians in the benevolent operations of the day. In view of the extraordinary business depression prevailing throughout Great Britain during the past year, a decrease in the receipts of missionary societies might have been anticipated. We have, therefore, been greatly gratified in looking over the financial reports just received, and comparing them with the tables of ten years ago, to find that there has been no falling off because of recent financial troubles. The receipts of the prominent societies reported in 1879 and in 1869 are as follows: —

	1879.	1869.
London Missionary Society	$505,500	$506,845
Church Missionary Society	936,175	775,970
Society for Propagation of the Gospel	726,180	532,170
Baptist Missionary Society	230,460	152,830
Wesleyan Missionary Society (Home and Foreign)	666,665	730,355
London Religious Tract Society	745,625	595,850
British and Foreign Bible Society	1,069,000	939,760
	$4,879,605	$4,233,780

These seven societies, therefore, show an increase in their receipts of $674,825, as compared with the period of prosperity ten years ago.

HOW MISSIONS PROMOTE COMMERCE. — A few years ago no artificial light was used in Syria save that afforded by the little wick floating in a cup of olive oil. The people then seemed to have little need for lamps, but now that schools have been multiplied, and the people have learned to read, they desire to use their evenings for study. The result has been, according to Dr. H. H. Jessup, that there has been a great demand for oil for illuminating purposes, so that there is not a village or nook about Mt. Lebanon in which empty boxes, marked "astral oil," may not be seen. The first shipment of American oil to Syria was made by a Boston merchant in 1866, and last year the imports at Beirut alone amounted to 1,500,000 gallons. In more senses than one is America giving light to Syria.

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WHAT THE MISSIONARIES THINK OF RELIEF FROM RETRENCHMENT.

MANY of our readers received in March last a circular having the title, "What Missionaries think of Retrenchment." It is but right that those who entered into the anxieties and trials of the missionaries at that time should be permitted to enter into their joy now that relief is afforded. In April last the Prudential Committee felt warranted, in view of anticipated receipts, in reversing their previous action by which the appropriations were reduced about $50,000 below the estimates forwarded, thus granting to the various missions the sums originally asked for for the year. The foreign secretary was authorized to telegraph the principal missionary stations of the Board the words, "Relief. Estimates restored." Responses have already reached us from all except the most distant missions, and the following extracts from such letters as have come to hand, show the spirit in which the tidings were received.

Rev. T. C. Trowbridge, of Aintab, writes: "There is great rejoicing over a telegram saying that you have restored the appropriations to the figures of the estimates. A good many hats went into the air, and those who had not forgotten their Latin shouted 'Laus Deo.' The contributions of the churches in this mission will be over $1,500 this year in advance of those of last year. We shall not go back on self-support."

Rev. J. E. Scott, of Van, writes: Our voices are as one in the praises of our God, in whose hands are the treasures of the earth, and whose time is so often the time of our extremity. Your state is not that of many who fall heir to a treasure — at a loss to know what to do with it — burdened with the bounty. You fortunately have a thousand streams through which to make glad the waste places of the kingdom of our God."

Rev. M. P. Parmelee, M. D., of Trebizond, writes: "By the last post from Constantinople we received the announcement of your telegram saying that our estimates are restored. This news is almost too good to believe. It would seem that something like a miracle must have occurred. But as miracles are not only possible, but do actually occur, even in these days, so it must be there has been a miraculous spiritual awakening which has not only reached the heart but has gone down to the very bottom of numerous purses, and is starting out a tidal wave of energy, and enlightenment, and joy, that will pour over the whole earth. We shall wait with eagerness to hear more of this blessed miracle, and work with tenfold more zeal, encouraged with the thought that we are supported by the prayers and substantial contributions of the churches at home."

Rev. George D. Marsh, of Phillipopolis, says: "We have felt free to plan a little more hopefully for the future, yet we trust and pray that the great blessing may not be a great harm. I hope that the style of our life and work may not change much, but that the work may be enlarged a little in our present fields, and especially that it may be carried into new and dark regions."

Rev. C. C. Tracy, of Marsovan, in inclosing a thank-offering, says:

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"Thanks and praise to God for the munificent legacy which has fallen to the American Board. Nevertheless, with the joy, I, for one, feel that there is cause for alarm. I fear that in view of this unexampled replenishing of the treasury, large numbers who do not think very far will slacken their efforts, and that the Board may, hereafter, be confronted with worse deficits than ever before. I therefore hasten my little contribution, begging all to do likewise, lest our joy be turned into mourning not many months hence. Be it known to all that we could use half a million dollars in Asia Minor alone in the interest of evangelism and Christian education, and then even fall short of what ought to be done at once."

Rev. Edward S. Hume, of Bombay, speaks of the wonderful increase of courage in the Mahratta mission since tidings of the legacy arrived: "Surely the Lord is better to us than our fears, and we cannot but be ashamed of our want of faith. Last evening we held a praise meeting, and I need not assure you that there has been great rejoicing among us all."

DeWitt C. Jenks, of Kobe, Japan, writes: "The telegram, 'Two houses,' which I acknowledged in my last letter, encouraged us not a little, but this last, 'Estimates restored,' fills our cup to overflowing. We heartily praise God that he has enabled you to send, and us to receive, such a despatch: that the lightning, blazing through the dark clouds of retrenchment, should bring us so pleasant a message. If we knew that you could send a like dispatch to every mission, our joy would be wider still."

One of our missionaries, Miss Mary H. Porter, now on her way, after a season of rest, to resume her labors in North China, writes as follows: "What a glad year this will be to the missions! I never shed tears over the 'retrenchments,' perplexing as they sometimes were, but I have fairly cried for joy over the prospect of seeing the beloved work advance, without being hampered at every step by petty economies which cut off the very *right hand* of our work — the native agencies. The missionaries can have suitable houses now at Kalgan and Pao-ting-fu! The years of waiting have done us good, have been part of God's plan, and the lifting of some of the burdens will help us, too, and make us work with greater confidence. You don't know how we have needed better accommodations for our school, but each year there have been such pressing claims from one or another station that we never even *presented* ours. We patched up forlorn and broken walls, and tried by whitewash to make ourselves look tidy and comfortable when we were neither. Even these comparatively inexpensive repairs have been made more often than otherwise with money received from other sources than the treasury of the Board. Dr. Williams, Mr. Hunt, and Mr. Holcombe, each helped us at different times. What a thanksgiving we ought to send up when you tell us to provide, 'whatever is necessary to render the premises suitable and comfortable.' We will try with conscientious economy, as stewards of the Lord, to use no more money than we really need, but our family shall have at last a wholesome, healthful home!"

Who will not joy in the joy of these faithful laborers, as shown in these responses to tidings that so vitally affect their work? The spirit they manifest gives assurance to those who are watching them from this land, that no heads are turned by the great gift vouchsafed to the Board, but that with

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utmost prudence and wise economy, and yet with sanctified zeal and enthusiasm, our missionary brethren are prepared to broaden and deepen the various channels by which the knowledge of the grace of God may be given to the nations.

A WORD AS TO SPECIAL DONATIONS.

THE appropriations made by the Board for its current work in any given mission field, are based on the estimates sent on by the mission. These estimates express the judgment of the members of the mission as a whole as to what is really needed for the best interests of the work in their charge. The appropriations made by the Board express the judgment of the Prudential Committee as to the amount that can be granted in each case. Individual missionaries may differ in their judgment from the mission, and be tempted to make special requests in order to realize their views. One who holds a ready pen, and can make a forcible representation of his special needs, can excite sympathy and secure gifts from friends at home, but often at the expense of the regular work which all approve, and sometimes at the cost of harmony and good feeling in the mission. These representations may be true enough, and the needs are by no means fanciful, but the simple fact that they are not included in the estimates of the mission, shows that in the general judgment they are not of such relative importance as to call for a special appeal. The friends at home expect their donations to be acknowledged in the *Missionary Herald* as for the work of the Board, though the objects for which they were given have never been approved by those in the field best acquainted with the facts in the case, or by the Prudential Committee. However well intended may be the request of an individual missionary, it is not wise to accept it against the collective judgment of others equally interested in the good cause.

All moneys received by the Treasurer of the Board, and acknowledged by him in the *Herald*, are required to be accounted for and paid out by him only on the vote of the Prudential Committee. To receive the special donation and acknowledge it as any other, and to authorize the Treasurer to pay it over, is to surrender all supervision and to set aside the judgment of an entire mission for the opinion of an individual member, possibly one of the youngest and most inexperienced.

If the donation is designated as "for Japan," or for the work "in charge of" some missionary, as "Dr. Blodget" or "Mrs. Capron," and is intended to be applied to meet the current appropriations of the Board for the use of such mission, or missionary, no objection could be made. The acknowledgment in the *Missionary Herald* of a gift thus designated, is a pleasant reminder to friends abroad of the personal interest of the donor; but when the donation is intended to cover the expenses of some object *not embraced in the regular appropriations*, in response to some special request, and is deducted from what would otherwise be given to the treasury of the Board, the case is very different.

The aid of missionaries in awakening and sustaining an interest among

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their friends and in the churches at home, is of the utmost consequence, and is duly appreciated. Let it be directed toward securing means for sustaining and enlarging the work as a whole, for such objects as all commend, like the support of native preachers or schools, and not for special and possibly doubtful objects. If personal friends desire to show their interest in particular missionaries over and above their regular contributions, let them send their gifts through the treasury as a private contribution, and not expect acknowledgment in the *Herald*. Such gifts will ever be most gratefully received, and will help to promote Christian sympathy and regard between friends at home and missionaries abroad; but let not the missionaries regard funds acknowledged in the *Herald*, and designated as for the work in their charge as so much extra to their regular supplies from the Board.

The above statement has seemed to be necessary in view of frequent misapprehensions.

INDIAN EDUCATION NOT AN EXPERIMENT.

BY REV. A. L. RIGGS, SANTEE AGENCY, NEBRASKA.

PUBLIC attention has been extensively called to the "experiment" now being made at Hampton, Va., in which some sixty-seven Indian youth have been gathered at school. These Indians are from six different nations, but more than half of them are Sioux, or Dakotas, from tribes living along the Missouri River. Much praise is due and much has been given to Captain Pratt and General Armstrong for their enthusiastic efforts in this matter. Indeed their effort has been deemed worthy of honorable mention by the President of the United States in his annual message, as "an interesting experiment." As such it has been heralded over the country.

Now so far as praise is given to the worthy workers in this most laudable enterprise, we would detract nothing from it. We would the rather add our tribute. But when by implication, if not by direct assertion, the case is presented as though the question of the practicability of educating the Indian was at stake, and was now for the first time being fairly tested, then we must dissent. It is doubtless proper enough to call it an "experiment" as to whether Indian youth can be successfully educated at Hampton, and it is an experiment which will remain unsolved for several years to come. But the general question of the possibility of educating Indians is not in any sense an experiment. *It is already an established success.* In proof of this assertion we will not now speak of the large number of individual Indians, who from time to time and in various parts of the country have gained a good standing as educated and cultivated men. Nor will we call attention to certain tribes of the Indian territory. But we call attention to a portion of the same nation from which the larger part of these Hampton students come, and point to them as proof that Indian education is already an established fact. We present the case of the eastern Sioux, or Dakotas, who were formerly in Minnesota.

It is forty-five years since Christian missions first brought the "book" to this people. For a quarter of a century Christianity and education made

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very slow advances among them. Here and there only did they take root. But sixteen years ago, after the Minnesota Sioux war, the barriers were all broken down, and both the religion and the learning of the white man were eagerly welcomed. So recently were these Indians savages, of the same stock as "Sitting Bull" and "Spotted Tail," but now they are citizens of civilized communities. Education and Christianity have leavened these communities, and they are radically and totally changed. And this fact, that the mass of the people are so thoroughly affected by it, is the very best proof of the reality and value of this education.

In this part of the Sioux nation of which we now speak, there is hardly a family that has not a *book* in it. Usually you will find a Bible and Hymn Book, and very frequently also Bunyan's "Pilgrim's Progress," and a copy of one of their monthly newspapers. The *pen* is there also. They have become great letter-writers. It is safe to say that two thirds of those between the ages of ten and forty can read and write. To be sure this is in their own language, and consequently many say it is of no value. But that cannot be of small value which affects the life of a whole community, and has been one of the chief factors in changing them from savages to a civilized people. It could not be expected that they should have attained a very high degree of civilization within half the life of a single generation. Nevertheless they have the spirit of civilization as contrasted with the spirit of savagery. And education is constantly developing in them the higher wants, habits, ambitions, and order of the civilized state. Their education is not by any means restricted to this lower level. A goodly number out of the mass have gained a fair, common-school education. Besides reading and writing, they have a fair knowledge of figures and geography, together with some knowledge of the English language, of American civil institutions, and of the duties of citizens. A smaller number have gone further: have studied geometry, algebra, and book-keeping, and can speak and write in the English language.

Education with them is to a good degree self-propagating. A large and increasing proportion of the teachers who have taught the nation are from the native scholars themselves. And their churches are ministered to by native preachers, who have not only delivered religious exhortations, but have done much to develope the intellectual life of the people. Though they have no college diplomas, nor doctorates of divinity, yet they are not uneducated men. It is said that to know three books well, the Bible, Pilgrim's Progress, and Shakespeare, is a liberal education. They have and know two of the three. In all this work the missions of the American Board have been the energizing power that has originated, guided, and developed it to its present success. As the government persists in working at Indian education wrong end foremost, its efforts are but a small factor in the case.

As the fitting complement of its educational efforts in organizing primary, boarding, and industrial schools, the American Board has established a Normal Training School at Santee Agency, in the northeastern corner of Nebraska. It is located, as it were, on the handle of the fan of the radiating lines of travel which reach to every part of the great Sioux country.

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Here are buildings which have cost $12,000, a corps of six teachers, and an attendance of from fifty to eighty scholars; the whole number attending during last year being one hundred and five. Moreover, as a sort of post-graduate or supplementary course, the most promising of their advanced scholars are sent away, for a year or two, to English schools. Thus they have been sent, from time to time, to the preparatory departments of Beloit, Iowa, and Ripon colleges, and to Rockford and Western female seminaries. But all the while they continue under the guidance of the instructors who have sent them there.

Much more might be said, but this is enough to show that education is already an established fact among a large portion of the Sioux nation. And if the leaven is allowed to work it can soon affect the whole nation in like manner. By the means used a much larger number have already been reached than can be reached by deporting them to Hampton or anywhere else. Popular education is, of course, impracticable by the latter means. Nor has the higher education of those who are to be the teachers of the people been neglected. Therefore while all should rejoice at every new effort to educate our Indian wards, the patrons of the American Board, at least, do not need to wait to see the result of any "experiments." And if they are stimulated to any extra contributions for Indian education, it would certainly seem that they could do no better than invest them in the enlargement and strengthening of their own Normal Training School. Certainly there is no place where the money could be applied to do a greater amount of good.

EXACTIONS OF THE ROMISH CHURCH.

BY MRS. ALICE GORDON GULICK, SANTANDER, SPAIN.

An editorial paragraph in a recent number of the *Congregationalist* states that there can be no doubt that worship is far more costly for the poor in the Roman Catholic than in Protestant churches. A brief statement of several facts will prove that this is true of Roman Catholic countries, however it may be in the United States.

The parish priest expects to be paid for every service rendered to his flock. A child is born: a fee to the priest to secure its baptism, or rather, its salvation. The child is taken ill: a fee to the priest that he may pray for it. The child gets well: a fee to the priest that he may thank God for the benefit received. The child grows and leaves home for a long journey: a fee to the priest that he may pray to God to restore him safe and sound to the arms of his parents. He returns safely: a fee to the priest that he may thank God. He wishes to be married: a fee to the priest to perform the ceremony. He dies, weary of work which has been in part for the clergy: a fee to the priest that he may be buried: and even after death and burial, the fees do not stop, for he must be prayed out of purgatory.

Not only from domestic happiness or misery do the clergy derive pecuniary benefit, but also from the public weal or woe. It does not rain: a fee to the priest that he may pray for it. The cholera comes: a fee to the priest

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that he may implore divine mercy. The cholera goes: a fee to the priest for giving thanks. There is a victory, or a war is concluded: a double fee to the priest for the celebration of high mass and for prayers for those who fell in battle. So we might continue the list almost interminably, and yet there are none who suffer such extreme poverty (according to themselves) as this same ecclesiastical body, from the Pope down to the humblest confessor of the church of Santa Lucia in Santander.

Besides the ordinary stipends of the clergy, the church has many other means of enriching itself at the expense of the worshippers. A clerk of the cathedral in this city remarked the other day, that the accounts of the sale of *papal cruzado*, or indulgences, chiefly giving permission to eat meat on Friday, were referred to different individuals so that no one person might know the total amount of the receipts; for, he added ingenuously, "you know that many people are becoming undeceived in regard to the church." The confessional, also, is sometimes the means of raising a revenue. An instance of this fact, is the case of the penitent thief who receives absolution on condition that he restore the stolen money *to the church!*

But the most prolific mine, and at the same time the most expensive doctrine for the poor, is the belief in Purgatory. In proof of the power of this dogma two instances, of many which have occurred in this city, may be cited. The rich man is dying. The priest is called to administer "extreme unction." The door is closed against the wife, and the priest remains alone with his victim, whom he does not leave until the whole of that abundant wealth has been willed to him, in virtue of his promise to pray the dying man quickly out of his prospective agonies. This will is signed and sealed in the presence of a lawyer who is called in for the purpose, and then, and only then, may the wife and children enter the room and minister to their loved one. They, of course, are left to struggle with poverty, as there are no family friends.

A young and beautiful girl, but in humble circumstances, is told by her parents that the physician considers her disease incurable. Her days and nights are filled with horror. She sees ever around her the yellow flames with which, by picture and story, the church has filled her imagination. Her last hour comes, and in her fear she battles with death, beseeching her friends who stand helplessly weeping around her, to sell all that they have to save her from torture. Her soul goes out into the dark, and on the following day the paid priest, in gorgeous robes, prays before the high altar, which is draped in crimson, fine linen, and lace, that the wandering soul may be at once freed from the purifying pains of purgatory, and find rest in heaven, for which it is thus prepared. The poor deny themselves even food to pay for "masses" for their loved ones. Those who have nothing must be satisfied with the general prayers which are offered on the second of November for all the sufferers in purgatory; but even these are paid for by the charity of the rich.

A curious calculation has been made by a French writer, which, by comparing the number of annual deaths with the number of masses already paid for, and plenary indulgences secured for the souls of the departed by devotees, proves that purgatory, if it exists, is a vacant place. It is begin-

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ning to be realized by those who have had their eyes opened to the truth, that their religion is very expensive. Perhaps this is one of the reasons why indifferentism prevails so largely in the peninsula. It may also explain, in part, why the churches of Spanish Protestants are not enthusiastic in the matter of self-support. They have left the religion in which every service must be bought, to accept in simplicity of heart, in its literal significance, that salvation which is offered in the Protestant's Bible, "without money and without price."

THE CHARACTER OF CONVERTS IN CHINA.

AT the London Conference on Missions, an address was given by Rev. W. Fleming Stevenson, Secretary of the Irish Presbyterian Mission, who had recently returned from a missionary tour in various parts of the world. What he says of the character of native Christians and churches, especially in China, we give below: —

Now, it may be asked, have these native churches any stability? Are these converts of the worthless and pithless class that they are often represented? It would be a profound mistake to suppose that such results of the Christian mission as I have pointed out are transitory, that the impressions made are shallow, or that those who join the Christian Church are of so indifferent a character that Christianity has been little more to them than a bribe. In a country like China it costs too much for a man to become a Christian to make the advantage that the Protestant missionary can offer him worth having; for that, at the most, is a salary so small, that he would be hard-pressed indeed if he could not earn more at his own calling, while it is burdened with a social ostracism and contempt that are bitterly felt: and as for the great bulk of the Christians, they continue in their calling — artisans, farmers, tradesmen, whatever it may be — and with a difficulty in making their livelihood that they never had before. The native Christians are often men that have not only taken joyfully the spoiling of their goods, but hazarded their lives for the gospel. "They could cut off our heads," some grave men said to me, "but they cannot behead Christ." I found in Amoy an elder of a native church, diligent in Christian work and earning his living by carving olive stones into the exquisite bracelets that ladies wear; that man had been the best carver of idols in the city. I met a theological tutor, a man of the highest education and culture. He had gone into a barber's shop one day, and this barber makes it a point to speak a word to his customers for Christ: so he spoke to him of the gospel and dwelt upon the Judgment day; and what he said became the turning-point in that man's life. I have listened to many native sermons, and though there was the serious disadvantage of hearing only through an interpreter who would kindly whisper sentence by sentence into my ear, yet I have never heard more impressive sermons than some of these were, full of admirable imagery which was used to illustrate evangelical doctrine; and among the preachers there are men of an originality and eloquence that enables them to sway their audiences as famous preachers sway them here. There are noble-minded and nobly-living women there also, in all the churches, and I cannot forbear mentioning one whom I met. She came as

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a patient to a missionary hospital, and as every helper about that hospital is a Christian, it was not long till she heard of Christ; and though she could not bear at first to hear a name that she associated with evil, yet when, after a few months, she could leave the institution cured, she was also baptized. For some years her husband closed his house against her: but her unwearied patience and faith prevailed; and first he, then her son, then other relatives were baptized, until she had led eleven of her kindred to Christ. I have found nowhere in Christian lands men and women of a higher type than I met in China, of a finer spiritual experience, of a higher spiritual tone, or of nobler spiritual life. Where missions show such fruit they are beyond the impeachment of producing shallow and transitory impressions, and I came away with the conviction that there are in the native churches in China not only the elements of stability, but of that steadfast and irresistible revolution that will carry over the whole empire to the new faith.

LETTERS FROM THE MISSIONS.

Mission to Spain.

THE MARKS OF PROGRESS.

UNDER date of April 14, Rev. T. L. Gulick, of Zaragoza, makes the following statements respecting the present religious movement in Spain: —

"The general fact is, that while the present government is reactionary, and frequently tramples on its own laws in favor of religious liberty, the pure gospel of Christ is quietly and steadily making progress in almost every direction: (1) by the regular preaching in the larger cities and towns as well as in many villages; (2) by the colporters of the several Bible societies, who sell their Bibles and portions in every nook and corner of Spain; (3) by the many tracts which are constantly being sold and distributed and read in every part of the country; (4) by larger religious books which are being sold by colporters and others; (5) by *three* evangelical periodicals published regularly in Madrid; (6) by evangelical day and night schools, attended by thousands of children and adults; (7) by Sabbath-schools, in most of which a uniform series of lessons is used, of which a careful expository study is given in the 'Cristiano' every week; and last, but not least (perhaps the most important of all), (8) by the many humble but faithful and zealous Christians who in villages, where there is no pastor or preacher, keep up a steady work of evangelization, keeping the Lord's day holy, holding regular meetings for study of the Bible and prayer, distributing tracts, selling Bibles and other books, and by their changed lives letting their light shine in the midst of the darkness.

"All these instrumentalities for bringing Divine truth in contact with the minds and hearts of the people, is, with the blessing of the Holy Spirit, producing the peaceable fruits of righteousness which God's Word always does. We find the promise still holds true, 'My word shall not return unto me void, but shall accomplish that which I please.' Would that we had more spiritual power in making known its unsearchable riches. We ask you to pray for us, 'that utterance may be given us, that we may open our mouths boldly to make known the mystery of the gospel, for which we are ambassadors.'

"While the ecclesiastics, the government, the noble and the rich, resist, the

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nation as a whole is moving toward the light. As yet, 'not many wise, not many mighty, not many noble are called, but God hath chosen the weak things of the world to confound the things which are mighty.' The present wonderful and providential development of civil and religious liberty in France, together with the delightful awakening of religious life, is being felt in every part of Spain and will be felt more and more as the months go by. The parties that favor constitutional liberty, especially that represented by Señor Castelar, are awakening to their duties, privileges, and opportunities, and beginning to speak words of political truth and soberness. They give no uncertain sound on the question of religious liberty. They have learnt something by experience, and France (which politically exerts a stronger influence upon Spain than any other nation) is now giving them a bright example and encouragement.

"Last week, Thursday and Friday, we held here five public services: all of them were fully attended. At our three regular Sunday services the largest attendance is upon the afternoon service, which is dedicated to systematic Bible study and lasts an hour and a half; this gives us much encouragement."

OPPOSITION BY PRIESTS AND OFFICIALS.

At a later date Mr. Gulick writes of local opposition in and near Zaragoza:

"A few days ago one of my colporters was selling Bibles, portions and tracts, in a town near here, when he was challenged to fight a duel by a furious and brutal priest, who called him every vile name he could think of, and had just burnt in the public square some gospels he had sold. The colporter, who is a good and intelligent man, politely declined to fight, telling the priest that the gospel *he* was making known taught us to *love* our enemies instead of killing them.

"This colporter is now in Zaragoza to sell at the fair which is in progress here, as we have done at all the previous fairs. He hired the necessary ground of the city council, put up a Bible-stand on it, and has been selling about a week. But the mayor of Zaragoza has just *illegally* forbidden him to sell, on the pretext that ours are 'forbidden books,' and that the selling of them is a 'public manifestation' contrary to the religion of the State. The truth is, that these books are not in the least prohibited by the Spanish government, but only by the Romish ecclesiastics, who wish to keep the people ignorant of the pure gospel."

TOLERATION BY THE CENTRAL GOVERNMENT.

"Our colporter has an express license from the government to sell 'evangelical books' during all this year, and we have a letter from the minister of State, Señor Calderon Collantes, explicitly authorizing us to sell our books in *public*, in 'book-stores,' and in 'stands.' Besides all this, the Central Government (owing to the many abuses of authority in the matter of religious liberty by the minor officials, which have brought them into disgrace and difficulties with other nations) have strictly forbidden the mayors and governors to decide such cases against us without first appealing to Madrid for instruction, which the mayor confesses to me he has not done.

"I have seen the governor, and he refuses, at present, to revoke the order of the mayor, but tells me privately that the mayor has been driven to this unusual action by the Cardinal-archbishop of Zaragoza and other ecclesiastics. I have seen the mayor again and expostulated with him for trampling on our plain, legal rights. He utterly refuses to let us open the Bible-stand again. In answer to the claims of law and justice he has a short and lucid reply. 'I'm a Catholic: you are a Protestant. Every man fights for his own house. You are determined to sell Bibles. I am determined you shall not, and I shut up your shop. Whatever complaints are made, the majority are always on my side, and I am sure to be

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applauded for attempting, at least, to put down Protestantism. If you open your Bible-stand again, I assure you that I shall shut it immediately and add a fine.' "

Central Turkey Mission.

AINTAB. A PROSPEROUS YEAR.

THE Annual Report from the Aintab Station, prepared by Rev. Americus Fuller, reveals a very encouraging state of affairs both in Aintab and the outstations. The report says: —

"Although the unusual political troubles, the great depression in trade, and the increasingly severe exactions of government officials, have laid very heavy burdens upon the people, these very difficulties have, perhaps, had the effect to draw all true Christians nearer together in the sympathy of a common trouble. We have been glad to find that in several of the churches where there has been division or open strife, there now seems to be peace and unity, and in some of them we are able to report a decidedly awakened religious interest. Along with this we observe with great gratification that nearly all the churches have made generous contributions to, at least, two general objects.

"Some progress has been made both in the quantity and in the quality of supply for preachers and teachers, and now that the college and seminary are in united operation, we hope soon to be able to meet the full wants of our field in this direction. The three new graduates who came to us from the Marash Seminary, have taken up their work with a vigor and success that speaks well for the training they have received. We have also excellent reports from the young men who have gone out from the college to teach. In some cases they have been both teachers and preachers, and have fully met our expectations of them.

"Among the interesting and hopeful forms of Christian activity in Aintab, is the local Home Missionary Society, which holds its meetings weekly at private houses. These are largely attended and full of spirit, and the collections made at them have been sufficient to enable the society to undertake the support of a preacher. There has also been organized a Young Men's Christian Association which is beginning its work with signs of promise."

OUTSTATIONS. OORFA.

Detailed reports are given of the twenty-three outstations connected with Aintab, nearly all of which indicate substantial progress during the year. One of the best of these outstations is Oorfa, of which the following report is given: —

"This is now a large and prosperous church, and, with its able pastor and important location, must necessarily exert a leading influence in Protestant affairs throughout this region. It is therefore of the greatest consequence that it be held in the closest sympathy with our missionary work, and be actively engaged in thoroughly evangelistic work. To secure this result it seems of the first importance that a missionary family should be located there at once. The church now numbers 213 active members. There are 900 enrolled Protestants who have paid to the government during the past year a tax of 20,000 piasters. The ordinary congregation now crowds the church building, and all the regular work of the parish and church is well arranged, and the interest in the various departments of Christian work is good. Special progress is being made in the matter of education. There are now five schools, with six teachers and 242 pupils. One of these schools is taught by a graduate of Robert College, and is intended to be of such grade that its graduates will be fitted for the Freshman Class of the College."

MARASH. — HADJIN.

The Annual Report from Marash and its outstations, prepared by Rev. G. F. Montgomery, shows how the political disturbances in that region have interfered with immediate religious progress. Several of the churches, how-

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ever, manifested considerable vigor. After waiting for years for permission from the Turkish Government to erect buildings for the Theological Seminary, they have now been erected *without permission*. The report says: "The Young Men's Christian Association of Marash has a vigorous organization, and is doing a good work among the youth of the city. It has very pleasant rooms, and the beginnings of a good library. It has maintained a Sunday noon prayer-meeting for young men during the year, at which over a hundred are usually present. It has also maintained an evening school of fifty scholars during the winter."

Of Hadjin, an outstation some sixty miles northwest of Marash, we have the following report: —

"Hadjin has a population estimated at nearly 20,000 souls, all Armenians, except about 250 Turks. The church organized here in 1872 has been increasing in numbers, and, in some respects, in graces also. During the last year its pulpit was occupied by Deacon Anak until the close of the seminary term in June, when the church called Sarkis Deniryan to become its pastor. He accepted the call, but has not yet been ordained. He had great difficulty in reaching his parish on account of rebellion and robbers. His family left Marash one week before himself in a large caravan which was robbed, and all their household effects were taken. He followed the next week, and reached Hadjin after a good deal of trouble, going on foot a good part of the way over the desolate mountains, either alone or with only one foot companion. His property, however, was afterwards mostly restored to him. His church are united in him, and a good degree of religious interest was prevailing when last visited in February. Eight new members were received by profession at that time.

"Deacon Anak has made a hopeful beginning at Lower Hadjin. His congregation numbers about forty, and will doubtless be much larger as soon as they can find a decent place for worship. The whole Armenian community in Hadjin has become so permeated with truth, that efforts put forth just now for their evangelization promise a rich reward. Here are nearly twice as many nominal Christians as at Aintab or Marash, and a people naturally religiously disposed. A missionary should reside there, if possible, at least two or three years."

ZEITOON. A WRONGED BUT PATIENT CITY.

A letter from Mr. Marden, of Marash, dated February 24, gives interesting information concerning Zeitoon, which city, it will be remembered, was so remarkably delivered from an attack by Turkish soldiers, in January last, through the efforts of our missionaries. Mr. Marden writes: —

"For nearly two months Zeitoon has had no local government whatever, not a policeman nor a soldier nor a prison, and yet there has been an unprecedented season of rest and quiet in the city! All the roads leading out of Zeitoon are now in the hands of Moslem robbers from the mountain villages, and every Zeitoon man who ventures a dozen miles from the town must encounter these brigands who stand ready to take from him whatever he may have of value. Almost every day we hear of some new outrage. Complaints are made to the Marash government, with earnest appeals for protection, but the officers, on some shallow pretext, refuse to do anything. Not a Moslem robber has been punished since the troubles began, while 200 Christians from Zeitoon are now languishing in the prisons of Marash and Aleppo, the majority of whom are not even accused of any crime!

"The Zeitoon people have not only refrained from violations of the peace these past weeks, but have endured with wonderful patience the insults and robberies of their Moslem neighbors without retaliation, when they could so easily, if they chose, destroy every one of them. They stand in very trying circumstances, and I know not how long they can patiently bear it. They seem willing to listen when I advise them to

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wait in patience till the Aleppo authorities can right their wrongs, yet I find it very hard to tell a man to stand still and be robbed.

"The English Consul in a private note informs me that an order has at last been obtained for the release of all the Zeitoon prisoners, and also for the revision of the tax-lists! These are two of the five measures for which I have especially labored.

"I hope to turn to good account for religious work the acquaintance I have gained with Armenians and Turks. I trust that, by means of these political troubles at Zeitoon, a wide door is opening for the entrance of the gospel. We have at Marash possibly the largest congregation in Turkey. Eleven hundred names are on the list."

THE FEMALE MISSIONARIES.

Mr. Christie, under date of April 15, writes of the disposition of forces made by the mission for the coming year: —

"Alexander, you remember, said he would rather have been Achilles than Homer; that is, he would rather *do* great deeds than merely write about them. Mrs. Coffing, our energetic manager of schools and work for women in this end of the field, is exactly of Alexander's mind on this point; I hope she will have her Homer some day. You will see from the minutes that the coming year is to be one of aggressive movement. Miss Proctor and Miss Shattuck are to locate permanently at Oorfa, to push evangelistic and school work east of the Euphrates. Mrs. Coffing and Miss Spencer move their schools to Hadjin, and will from that center direct operations upon Adana, as well as throughout all our mountain region. These dispositions of our scanty force are full of cheering promise; you do not have four better workers in all your host than are these I have named, and the fields to which they go are literally white to the harvest. But where are the missionary families that should go with these noble women? We can spare one solitary man from college and seminary work for the saddle and the pulpit. We should have at least *four* instead of one, then we might be able to obey the command for an "advance along the whole line," which providence and the Spirit are plainly enjoining upon us of the Central Turkey Mission at this hour. You may write down, therefore, of all aggressive work the coming year, in this field, as of the building of Carthage, the completion of Bunker Hill monument, and not a few other great enterprises, '*Dux fœmina facti.*'"

Eastern Turkey Mission.

A GREEK BISHOP.

THE following letter has been received from Mr. Parmelee, of Trebizond, dated May 3: —

"An event has occurred within the past week in this city which is worthy of a brief record.

"The Metropolitan bishop of the Greek Church of this province died last Saturday at the remarkable age of 105 years. He was a native of this city, where he had spent all his days, and where for more than a half century he had administered the office of bishop. He was a man of amiable and benevolent disposition, and his life had been so blameless, and his good deeds so numerous that, contrary to the adage, among his own neighbors and kinsfolks he attained a position of the highest honor and respect. Contrary to the practice of many ecclesiastics, who are too often selfish and grasping, more eager to collect in their own revenues than to guard the spiritual and material interest of their people, the deceased bishop encouraged the establishment of schools and the building of churches, and used so freely the emoluments of his office for these purposes, and to relieve want among the poor, that he was said to have died a poor man. He was also remarkably liberal in his feelings towards other religious sects.

"The funeral ceremonies were arranged for last Monday, and formal in-

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vitations were sent to the ecclesiastical heads of the different Christian communities to share, with their clergy, in the exercises of the occasion. To this invitation the Catholic ecclesiastics made no favorable response; with a Romanist, the world over, a man who fails to acknowledge the Pope as the vicar of Christ is unworthy Christian burial, and cannot hope to enter heaven. The Armenian bishop responded cheerfully with his clergy, sharing in the burial service."

A PROTESTANT AT THE FUNERAL.

"The invitation which I received was written in French, and signed by the assistant bishop and a committee of leading men of the Greek community. I responded by indicating a willingness to deliver a brief address. The church was filled with a vast throng, which, with the burning of a thousand or more candles, made the air exceedingly hot and bad. The deceased bishop had been placed in the midst of the church in the sitting posture, clothed in the robes of his office, with the mitre on his head. After the conclusion of the burial service the assistant bishop pronounced a lengthy funeral oration in Greek. Then the Armenian bishop spoke a few words in Turkish, and I followed in the Armenian language. I longed to be able to speak in Greek, so euphonious and so adapted to the most perfect oratory.

"I accompanied the procession to the grave or tomb, prepared many years ago by the aged bishop himself, where the deceased was placed in the sitting posture, in a small chamber. This form of burial is an honor accorded only to the higher clergy of the Greek church. Nearly all the shops in the town were closed during the day of the funeral, and the whole population thronged the streets to witness the passage of the funeral cortege. Many buildings were draped, and from balconies and windows and doors, the eager throng scattered flowers and sprinkled perfumed water over the passing procession. At the grave an oration was made by the principal of the Greek schools, beautiful, captivating even, for its rythmical flow, in connection with which the deceased ecclesiastic was decorated with a wreath of flowers."

THE GRATITUDE OF THE GREEKS.

"After the ceremonies were concluded, the committee took occasion, on behalf of the Greek community, to express to the Armenian bishop and myself their hearty appreciation of our services and their warm thanks therefor. Not altogether content with this, the assistant bishop and the committee made a formal call at my house the next day, and repeated their expressions of thanks, and begged me particularly to communicate them to my superiors in America, which you will understand this letter as doing. A copy of my address was also desired, which I have furnished as well as I could prepare it from memory, as I spoke entirely without notes.

"This incident seems a very important one. It shows that a far greater degree of liberality exists among the Greeks than formerly, when such a thing as this would not have been possible. It is valuable, too, in preparing the way for work among them. All we desire at any time is access to the people. On this special occasion, by formal invitation we had the privilege of preaching the simple gospel of Christ in the very heart of their community. Unavoidably, for the future, our access to them and their access to us will be greatly facilitated. The question is, *Will you be able to follow it up by a strong missionary occupation of this city?*"

PASTOR AVEDIS — GREAT ENCOURAGEMENT.

Mr. Knapp, of Bitlis, writing March 10, gives the following account of the work in his vicinity. He speaks first of Pastor Avedis, who has recently returned from the United States: —

"After spending a fortnight visiting his friends at Bitlis, Pastor Avedis went

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to his people at our out-station Havadvoric. I receive frequent letters from him, in which he reports remarkable progress. In his last letter, just received, he writes that there are between sixty and seventy scholars; that his congregation has so increased that he is about to take down partition walls to increase the size of the audience-room; that he has in his Sabbath congregation members from every Armenian house in the village, including their priest's family; that it seems to be a foregone conclusion on their part that they all will become Protestants, and so they have procured grave-diggers' tools, hearse, etc., and committed them to the care of the Protestants. We have watched with lively interest Pastor Avedis' conduct since his return, and thus far have seen only what we could commend.

"Never in the history of our work has there appeared such an encouraging state of things in our out-stations. At Mogoonk, nearly the whole village attend our Sabbath services. Their great need is a large room for the meeting, which cannot be found; and hence they have promised to contribute a thousand piasters in work and money, provided our Evangelical society is able to aid them to the balance. The teacher at Yonjaloo writes that four men have recently joined the Protestants, and that he has twenty-six scholars. At Tookh, this being our first winter's work there, our teacher, Asdvadoor, has sixteen scholars; and when the Armenian priest threatened to exclude their parents from his church, they at once turned open Protestants! Three of these new Protestants Asdvadoor brought by a five hours walk to our recent monthly concert, one of the men being the head man of the village. From letters I received from our four colporters, I learn that they obtain a remarkable access to the villages they visit."

Mahratta Mission.

OUR missionaries on the Mahratta field have had experience such as other missionaries in Southern India have had in connection with famine. They have not as yet seen such fruits in conversions as have appeared in other parts of the Empire, yet they are not without encouragements. Dr. Bissell, in his report on the southern districts of Mahratta for 1878, says: —

"The famine has borne fruit, and *not all bitter* fruit. Many of the people seem humbled; especially the poor, who have suffered most. They are ready to cast away their old religion for something better. No doubt the hope that they may improve their temporal condition often influences them. How could it be otherwise, when they are reduced to such extremities? But under Christian instruction we may hope the religious motives will be more and more in the ascendant. We have found it necessary to be very careful in receiving applicants for baptism, testing their motives sometimes by weeks of probation and close scrutiny of their conduct in the interval. The membership of the Sirur and Kolgaw churches numbered fifty-three at the beginning of the year. It has more than doubled; the number of communicants now being 120. Of these, twenty-five were received at Khandale, eight miles south of Ahmednuggur. These were all Mahars, most of them belonging to that place. But there are others in near villages interested in the movement, and looking wistfully towards the Christian church as the house of God, and the place of safety for this world and the next. It is worthy of note that this fruit is gathered in places where much labor has been put forth in former years. This shows that it is not alone the result of the famine, but of the providential chastening following the preaching of the Word. And still there is need of plain, earnest preaching in order to secure the full benefit of the chastening."

INTERFERENCE BY ROMANISTS.

The poverty of the native Christians, and their actual need of bread in the time of famine, have exposed them to many perils. The Roman Catholic

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bishop took advantage of their necessities to induce the members of our mission churches to enter his service. Two prominent catechists of the English Episcopal Society for the Propagation of the Gospel were perverted to the Romanist bishop, and led away all they could. Rev. Robert A. Hume writes from Ahmednuggur, February 19: —

"Strenuous exertions were made to influence some of our converts, and always through offers of service on higher pay, or loans for agriculture or trade. Our community had never been tried in this way before, and as we knew the times to be extremely pinching, and that, as even the apostolic band had a Judas, we probably had some unworthy members among us, we felt very solicitous lest some should apostatize. The air was thick with rumors, and some seemed to be confused by the claims of the Roman Catholics to be the primitive and only true church. Men without employment and with large debts asked why they could not teach a school for the Romanists, in which only secular branches were studied, and not disown the truth. It is with much thankfulness that we can report that only one man in our employ left us for the Roman Catholic service. He was deeply in debt, and he said to us that he did not, and never should, accept their doctrines, but must go where he could get the largest pay. A few others, three or four, I think, who were disciplined members of our churches, also accepted service with the Romanists, but said to us distinctly that they did so only to make money, thus showing the more their unworthiness and the hollowness of the movement. Some four or five priests came to oversee the work, and money was freely given in the form of loans to poor people. All this brought great scandal on Christianity among the heathen, and caused us constant anxiety."

"Gradually the Romanist movement declined. After some months the bishop found that the leaders in the movement had deceived him as well as their former employers. Many a time I have hurried off to a village where I heard that agents of the Romanists had gone to tamper with the people, and after earnest conversation and prayer feared that all I could say or do would not avail. Yet it is with a great sense of relief that I can say that the Romanists have not yet got a foothold in the western district, which is under my care."

OTHER INTERFERENCE.

Aside from the efforts of the Romanists, our missionaries have been much tried by the action of the Society for the Propagation of the Gospel in sending missionaries and gathering churches on ground which had been heretofore occupied solely by the agents of our Board. The evils resulting from such interference were manifold. Arrangements have at last been made between the S. P. G. and our missionaries, by which certain territorial lines are drawn, which are to be mutually regarded, and rules adopted governing the conduct of mission operations in districts where both societies are at work. It is hoped that the friction hitherto manifest will be allayed.

MEDICAL WORK.

Miss Norris, of Bombay, reports that during the nine months her dispensary was open 9,215 patients were treated, many of whom listened willingly to the truth while they are waiting for their medicine. Miss Ogden, of Sholapur, writes of opening a new dispensary in Sadar Bazar, two miles from the city proper: —

"Many Parsees and others have petitioned for me to do so, and the Municipality offered me a room there free of rent, so I consented to go and spend one afternoon a week, but now they insist upon my going daily; I think a large field of usefulness is opened, and if I only had the strength for the work, lasting results would ensue. Only a few days ago I was requested to teach a class of young Parsee ladies, but I had not the time, and told them that Mrs. Harding would be very glad to teach it,

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if they wished. They have consented to this plan. Since January last I have seen at their homes over three hundred persons. One hundred houses are open to me to which I cannot go. They will call my young Brahmin man into the closed doors. Nearly fourteen hundred new names are on record. Eight thousand and sixty prescriptions have been compounded. I devote one day a week now to the villages near by, and ride out in the morning, with my servant carrying the medicines, in a basket hung on his shoulders, and spend the day. My valuable Christian assistant goes out in another direction, preaching and healing the sick. It is pleasant work, and a rich, spiritual blessing rests upon us, as we go in the Master's name. Many times, when so weary that I cannot stand up, a call comes, and this poor, tired, aching body cries out for rest, my thoughts go out to the Great Physician, and I think how often he was weary, and then strength comes. I call for my carriage, and go happy and rested."

A PUBLIC DISCUSSION.

Rev. C. W. Park, of Bombay, gives an interesting account of a discussion he had arranged to take place at Ahmednuggur in connection with the meeting of the mission last October. It was planned to have the missionaries speak on the part of Christians, and two Hindus on the other side. The Hindu gentlemen selected the subject, "Is a universal religion necessary?" Mr. Park says: —

"It is a good subject for a Hindu audience. One of the most common objections with which Hindus of all ranks and stages of development meet Christianity is that each nation has its own religion. 'Hinduism is ours, and is true for us. Christianity is yours, and is true for you.' Such a conception as that of a *universal* religion is foreign to their thought; and Hindus are very fond of arguing about and illustrating the uselessness of any universal form of faith."

Various efforts were made to secure disputants on the Hindu side, but all declined. Finally, a lawyer consented to speak, and then another disputant was found. But before the appointed day arrived these Hindus showed signs of unwillingness to undertake their task, and in the end they declined to speak. Mr. Park continues: —

"The hour for meeting arrived. We had a fine audience. Dr. Bissell presided. He stated the fact that the disputants on the Hindu side had failed to appear, and called for volunteers. No one came forward. So Mr. Hume and I had it all our own way. We occupied over an hour in setting our side of the question before them. In a Hindu paper of Bombay appears a letter from Ahmednuggur, in which this discussion is spoken of. I give a free translation:

"'A religious discussion was appointed for October 23. In preparation for that occasion people were so engaged that several became eager students of the Bible. Four disputants were appointed. On one side, Rev. Messrs. Hume and Park; on the other, Messrs. Babaji Ganesh and Purushottam Kelkar. The subject was, "The necessity of the universal religion." At the appointed time all the people were there. But neither of the disputants on one side came forward. On inquiry it appeared that Mr. Babaji Ganesh had been kept away by urgent private affairs; and the other, Mr. Purushottam, had not prepared himself sufficiently. So the missionaries mentioned above presented their side of the appointed question.'

"There is a tone of disappointment running through the Marathi, which perhaps my English fails to bring out. I think this whole transaction affords a very good illustration of the character of the educated class in this part of India, and of the difficulties which must be encountered in our efforts on their behalf. The total lack of serious thought, of moral earnestness, and stamina and courage, — and to a great extent of manliness, — which prevails among them, is sad to contemplate."

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Japan Mission.

HIKONE. A REACTIONARY MOVEMENT.

REV. J. D. DAVIS has recently visited the province east of Kioto, on the shores of Lake Biwa. Writing March 24, he says: —

"There is some reaction in Hikone. Mr. Homma, the young man preaching there, said that he had hoped there would be twenty or thirty who would come into the church, but probably not more than eight or ten will unite. A young man, a native of Hikone, and respected there, who is one of Père Nicolai's missionaries, has come back to work for the Greek Church. He comes to all our meetings, and then tells the interested ones that what we say is all wrong; and he influences many. One man who at the first was most active among the interested ones has been absent, and has gone into sin. He now comes back wishing to divorce his wife and speaking against Christ. We told the little band now standing firm, that this was a good time to organize the church, and thus secure a pure one.

"It was an inspiring sight to see the Sabbath-school, its classes all taught by natives, and listen to the singing, and especially to a new hymn which Mr. Homma had written and taught them to sing, to the music of 'Work, for the night is coming.' One Christian walks to church ten miles nearly every Sabbath. The head gambler, who, with his wife, was converted some months ago, holds on rejoicing. His face has so changed since he became a Christian, that one would hardly recognize it in a picture taken a year ago."

YOKA-ICHI.

"Yoka-ichi is a town of about 1,000 houses, in the midst of the great alluvial plain east of Lake Biwa, in which are nearly 1,200 towns and villages. The truth was first spoken there about two years ago, by two of our students who made the circuit of the lake, preaching as they went. Dr. Taylor has made many trips to Hikone and to this place. About a year ago he baptized a man in Yoka-ichi who seemed at death's door with consumption. He still lives, and now comes a mile to the meetings. He is not able to speak above a whisper, but I think I never looked on a more lovely face. It is opal white, with just enough of color in it to suggest that there is life there. Such a face is an eloquent witness for the truth of Christianity.

"Mr. Suda, another of our students, is at work here. We found a company of about ten believers, and, with Mr. Suda, they are holding on their way against great reviling. The Buddhist priests are stirring up the people, telling them many awful things about Christianity.

"Among the believers are two or three teachers in the schools of the vicinity. As Mr. Neesima, who accompanied me on this trip, and myself went to the public preaching place on the dark, rainy night, we were surprised to see a great lantern hung out on the street, with 'Christian preaching' written on it, and on each side a flaming red cross painted, and still more surprised to hear that permission for this had been obtained from the police officer. The head-man of the police was present that evening, an interested listener. The three rooms were full, and the audience listened for two hours.

"Two miles from Yoka-ichi lives a Dr. Yokoyama, who is a friend of Dr. Taylor, and he, intellectually at least, believes in Christ. He thinks that Japan is to be reached through the young, and hence that the teachers in the common schools ought to be reached. The teachers over there want to study English, and so the Doctor offers to pay one of our young men, who has been studying English in our school three years, to come over and teach them English two hours a day, in the hope that he will be able to lead them into Christianity also.

"Thus we now have three men from our school at work in this region. We have a great contest before us in Japan.

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It is not to be mainly with effete forms of religion, but with modern infidelity and skepticism."

A BETTER FEELING AT OSAKA.

Rev. W. W. Curtis writes from Osaka, April 7: —

"It will be of interest to you to know how changed the feeling is on the part of some of the Japanese towards missionaries and the Christian religion. The Osaka English Language School held its commencement exercises a few days ago, inviting the missionaries to attend, and Mrs. Curtis to provide music for the occasion. This she did, playing several instrumental pieces, and singing in a quartette. We were shown through the building, and furnished with refreshments.

"Dr. Gordon, as we returned, spoke of the different attitude of the school a few years ago, and praised God for the change. Several of the scholars of that school have joined our churches, and many seem interested.

"We are dreading the approach of summer, with the necessity it brings upon us of going to the mountains for the hot season. This leaving home and work for so long a time to rough it in the hills in Japanese houses or in tents, in this climate, where it rains two thirds of the time, is anything but agreeable to us, however it may look to outsiders."

UPRIGHTNESS OF CONVERTS.

Rev. J. L. Atkinson, of Kobe, narrates some striking instances of firmness in Christian principle on the part of the new converts to Christ. We make room for a part of his letter.

"Foreigners sometimes say that Christian work among heathen people is a wasting of time and money, as no good is ever accomplished. Testimony in the opposite direction is in order.

"Calling on an Englishman who has charge of the railroad, he said to me in the course of after-dinner conversation, that he had recently met with evidence of the value of our work that was very pleasant to him. He was buying curiosities one afternoon. In one shop he was intending to buy a few articles, and had so settled it in his mind. Having learned their price, and, as is usual, having sought to get a reduction, in which he failed, he was about to pay over the money. The dealer said: 'Have you examined the articles? Had you noticed this defect, and this? If you have, very well.' The gentleman had not noticed the defects *as such*. He had been told in other places that such marks on curios were indications of age, value, etc. The wife of the Englishman discovered a copy of a gospel while the conversation was going on, and suggested to her husband the idea that the man was probably a Christian. Such proved to be the case. The curio-dealer lost one sale, but he made many. His fame went out among the foreigners as an honest, truthful man, and that means profit to him. He, however, knew nothing of this.

"The Englishman who narrated the story considered this satisfactory evidence of the value of our work. He recognized the fact that a man has a good deal of the knowledge and power of the truth before he comes to be honest and truthful in his business relations."

THE SABBATH HONORED.

"Yesterday I was called on to baptize the child of a Scotchman who has charge of some iron and shipbuilding works in Kobe. In course of tea-time conversation he said: 'I met with a very striking incident a little while ago. The day after baby was born was very windy, and I wanted a big Japanese screen to draw around the bed. I went out and called at the first paper-hanger's shop that I came to in the town. I told the man what I wanted. But he told me that if I would come *to-morrow* he should be glad to sell to me, but that as it was Sunday, he must decline. I felt,' said the Scotchman, 'as if I had seen a ghost! I felt so insignificant and so cheap that all I could do was to slip out of his shop and start for home.

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"The next day he went and bought the screen he wanted of the man, who was very glad to sell to him on any other day but Sunday. These unsolicited, unexpected testimonies to the fidelity of our native Christian merchants to the truth under temptation are specially refreshing to our hearts."

RECEPTION OF MISSIONARIES AT OKAYAMA.

Dr. and Mrs. Berry, and Mr. Cary, have reached Okayama, April 3, prepared to take up their residence in that city. Mr. and Mrs. Pettee, Mrs. Cary, and Miss Wilson were soon to follow. In a letter of Mr. Cary's, forwarded from Kobe, we have an account of the reception given the party that had arrived: —

"Dr. Berry was met a few miles east of the city by an official who accompanied him to Okayama, where the governor had placed one of his own houses at our disposal. The house is in the section of the city where the upper classes live, and a mile or more from the probable location of our houses. The governor thought we should be more comfortable here than in the tea-houses we had planned to take; also our goods would be a little safer, and if there is any prejudice against foreigners, we should be better off here until such prejudice is allayed. Another advantage that we can see is that we shall have a chance to make acquaintances in this part of the city where much of the future work is likely to center.

"Everything is done for our comfort. We have only to suggest a want and we have it met. Callers are abundant. Officials and physicians seem to constitute a large portion of the inhabitants of the city, if we judge merely from those we see. So many come that we consider ourselves fortunate if we are able to get a full meal without stopping in the midst of it to receive the greetings of some one. Now it is Nakagawa, with some friends whom he wishes to introduce; next the governor; then some one from the hospital, bearing as gifts to Dr. Berry a big box of loaf-sugar, and a tray with two big fishes. And after these come physicians and others almost without end. We have, however, found time to get some furniture unpacked, so that the house begins to seem quite home-like, and we shall hope to be comfortable here until our houses are built.

"As you see, everything outwardly appears prosperous. We trust that our blessings may not be confined to temporal things, but that those who are now so kindly disposed towards us may learn to love and serve Him in whose name we come. We know your prayers unite with ours, that in this city and in the surrounding villages the work of the Lord may prosper."

Foochow Mission — China.

SHAU-WU.

FROM Shau-wu, 150 miles northwest of Foochow, where our missionaries established themselves in 1876, we have letters from Messrs. Blakely and Walker. Mr. Blakely writes, January 28: —

"The year of 1878 has been one of not a few trials to us of the Shau-wu station, but it has not been without its hopes and encouragements. We hope that the Lord has planted a vine here which is to grow and fill the land; but the present is a time rather of pruning and purging than of large fruit-bearing.

"The truth has been regularly preached in our chapel on the Sabbath, and sometimes on week days, when we had time and strength to do so. A good number of books have been sold in the chapel and on the streets: such as Testaments, portions of Scripture, tracts, etc. The helper has had opportunity to converse with many during the week in the chapel, in connection with the sale of books. He seems to be an earnest and good man, and promises great usefulness. He speaks fluently in four different dialects, and thereby is fitted to reach nearly all with whom we come in contact in Shau-wu.

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During the tea-season large numbers come over here from Kiang-si, the adjoining province, to work at tea-picking. Our congregations then are usually much larger than at other times. One important feature of our missionary work, as we view it, is the entertainment of Chinese guests or callers in our houses. It is our aim to turn the thoughts of men to spiritual things, though they may be here only for a brief call. Yet we often find that they are more eager to inquire about our clothes, our food, and other things of a worldly nature, than salvation through Christ. 'After all these things do the Gentiles seek.'

"The main obstacles in the way of our native Christians, next to the downward tendency of hearts imperfectly sanctified by grace, are opium and the difficulty in observing the Sabbath. It requires 'line upon line, precept upon precept' to lead these brethren to understand and feel that the things of paramount importance are unseen and do not belong to the present world."

THE PROVINCE OF KIANG-SI.

Shau-wu, though in the province of Fu-kien, is near the borders of Kiang-si. In going to Shau-wu last autumn, Mr. Walker went up the Yang-tsi-kiang River to Kiu-kiang, so that he might pass through Kiang-si. This province is in area a little larger than New England, and has a population of over thirty millions. Mr. Walker writes under date of February 28: —

"We had a pleasant trip across the country from Kiu-kiang to Shau-wu. The distance in a straight line is about 160 miles, but according to the native reckoning it is about 300 miles. The Chinese, as perhaps you know, look upon anything straight as peculiarly exposed to evil influences, while curves are esteemed necessary to confuse and scatter unlucky forces. So they dare not make straight roads. The roads in all this part of China ought to be more than lucky.

"We were much pleased with what we saw of the region as a hopeful field for future missionary work, and its accessibility from Shau-wu. Our helper met with friends and acquaintances, several days' journey from Shau-wu. The Kiang-si people are quite different from those of Foochow. The Foochow people are talkative, demonstrative, and noisy. 'No matter what the Foochow men are doing, they make a big noise,' said a Shau-wu man to me not long since, as we were watching a Foochow crew pulling a boat up the rapids. The Kiang-si men are much more quiet. It is remarkable how many of the church members at Foochow are capable of being trained to make good preachers.

"We at Shau-wu are practically as much in Kiang-si as in Fu-kien province. The language and the people have more affinities with the neighboring cities in Kiang-si than with Foochow. In fact, the Kiang-si workmen are found in numbers as far down the river as Yang-keu, seventy miles below here. During the tea-season the main part of our hearers are Kiang-si men. I trust the Lord will soon raise us up some good helpers."

CHARACTER OF NATIVE HELPERS.

"It takes new missionaries some time to learn to appreciate native helpers, and I doubt not the Lord will send us the men as soon as we learn to appreciate them. I remember once at Foochow, after I had been in China two years or so, I was leading in prayer, and it came into my mind that I ought to thank the Lord for the native helpers he had given us. I hardly felt like doing so. But I trust I am learning better. I should feel very grateful if two or three more of those same helpers, for whom I hardly felt thankful, could come and help us open up the work here. I suppose when church members do not give decided evidence of a changed heart, or in some things seem to think and feel like their heathen neighbors, we are not to give them up at once as unregenerate. It is trying to have to wait and see how a church member, whose

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course is devious, will finally come out, and it would be a great relief if we could look into his heart and see once for all just what he is. Yet there have been men at Foochow, and in many other mission stations, cut off from the church for even several years, who on their death-beds have averred that all this time they had held on to faith in Christ, and had aimed to do his will; and they have died peacefully, trusting in Christ."

GLEANINGS FROM LETTERS.

THE Russians uniformly treat the Protestants with respect. A Russian general in Yamboul has manifested deep interest in the welfare of the Protestant church. The Turkish commissioner urges us to start schools, here and in other places, for the purpose of converting Bulgarians to Protestantism. He says it is the only hope for the Bulgarians. — *Rev. L. Bond, Jr., Philippopolis, European Turkey.*

— At least six villages have received a fresh impulse this winter by special meetings. We have been much assisted in these meetings by a deacon of the church in Diarbekir. He is a very earnest, discreet, and spiritually-minded man, who has come into this part of the field self-moved, and who proposes to spend several months in going from place to place. He is a man of small means, I believe, but he goes wholly at his own charges. Were the spirit and zeal of this man universal in the church — and why should they not be? — the millennium would hasten on apace.

— The importance of Armenia College is not seen simply or chiefly in the training given a number of young men, some of whom are of rare promise, but it is in the power which she is destined to exert in giving shape and character to the educational system of the future. Some of our Turkish visitors have expressed to me privately their dissatisfaction with their own schools, and their wish to send their boys to us, but it is doubtful whether they have the stamina to resist the tide of opposition which would be created by the fanatical Turks, who still regard us as "infidel dogs." The civil Pasha has sent fifty volumes of text-books in Turkish, to be presented to the most faithful pupils as an incentive to still greater fidelity. — *Rev. H. N. Barnum, D. D., Harpoot, Eastern Turkey.*

— On the 2d of January we held our ecclesiastical meeting at Oodooville, and listened to the reports of the churches for the year. Without exception the reports were encouraging and indicated progress. Eighty persons were received to the churches on profession of faith within the year. — *Rev. E. P. Hastings, Jaffna, Ceylon.*

— Our spring term opened this week, our work going on with little change from last term. This is the last term that we shall have this theological class with us, and perhaps the last time we shall have so large a theological class. When these fifteen leave us, after their three years of study here, it will be an important time in the history of the school. We expect to keep three of them with us as assistant teachers, which will add a large Japanese element to the management of the school, and we hope will be of advantage to it. The question arises: Shall we ordain those of the class who are going to distant fields, or shall we wait till they gather churches over which they can be installed as pastors? — *Rev. L. W. Learned, Kioto, Japan.*

— It cannot be expected that the Chinese in general should look upon those from western nations in a very different light than that in which western nations look upon the Chinese. What amount of conviction would induce an American farmer, a man having landed property, to place himself under the guidance of a Chinese, in Chinese dress, as his religious teacher, and to stand out alone

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among his fellow-townsmen as a follower of this Chinese teacher in matters of faith and doctrine? I sometimes wonder that ever an independent Chinese farmer should thus follow us. They do this however. One man will stand alone as a Christian in a village for years; then others will join him. After a time a church is formed, and flourishes in the face of all obstacles. I know of no greater proof of the power of Christianity than such results, witnessed, as they are, in hundreds of villages in China. — *Rev. H. Blodget, D. D., Peking, North China.*

FROM THE ZULU MISSION, SOUTH AFRICA. — There is no doubt in regard to the result of this sad war. Zulu land will become a part of British territory; the Zulus, if not slain, will be disarmed and compelled to submit to English authority. It is possible, but not probable, that the Zulu king, when he finds that he cannot hold his country, will make an attempt to break through the Amatonga country, in the vicinity of Delagoa Bay, and seek refuge with Umzila. Or he may join Sekukuni, a Basutu chief, now in arms against the Transvaal government, with whom he has been in league, and hide in the caves which abound in the mountainous region which that chief occupies. Whatever occurs, this truth is our comfort, "the Lord God Omnipotent reigneth." — *Rev. J. Tyler, Umsunduzi.*

— The war makes it impossible to commence any new enterprise just now, so Mrs. Edwards planned to go to Mapumulo, and last week packed her boxes and sent to one of the men here for oxen to take her there. He sent word that he could not get any. It may be so, as so many have gone with the army that they are scarce, but we all think he did n't try very hard. A few days after, all the principal women of the station came in a body to entreat her not to leave Inanda. They said many nice things, but Mrs. Edwards did n't tell us much about it. They said she was the last link binding them to their old missionary, Mr. Lindley, and they could n't bear the thought of her going to any other station. "No, she must be buried in one of the two places, America or Inanda." — *Miss M. E. Price, Inanda.*

— The chief nearest us, the chief of our people, has recently fined three men severely for accusing others of sending lightning to kill a horse, and scattering charms about a kraal. This chief, with his principal man, came to meeting last Sunday, clothed, and said he wanted to revive his knowledge of reading. He was taught when a boy by the native preacher at Ifafa, under brother Stone's direction. He has largely forgotten what he learned, and has six wives. He has had severe afflictions during the past few years, which he has taken much to heart. He is not such a wild-natured man as some of the chiefs. I mention these facts as giving hope that we are tolerably safe in our isolated home. — *Rev. M. W. Pinkerton, Indunduma.*

MISCELLANY.

THE PROTESTANT MOVEMENT IN FRANCE.

THE striking change that has come over the religious condition of France within the past year or two has attracted the attention and awakened the gratitude of the whole Protestant world. One of the most hopeful signs of the movement is that its moving impulse seems to be love to Christ and not merely opposition to the papacy. One of the leaders of the movement, M. Reveillaud, the account of whose remarkable conversion was given in the French papers a few months ago, gave an address at the late anniversaries at London. In that address he said: —

"To-day we are in an age of reform.

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The opportunity to preach the gospel, to announce the good news, has never before been so great in our country. It is certain that religious liberty exists in France, if not completely in law, at least in custom. There are none of the obstacles on the part of the government which it was feared might exist. All the members of the present administration are favorably disposed to religious liberty. There is a large *bourgeois* population in France — a population enlightened and liberal, which has learned history from such works as those of Michelet and Henri Martin, and it is generally in sympathy with Protestantism. But sympathetic as this class is, its sympathy does not amount to definitive rallying to the cause of Protestantism. You know that those who were invited to the marriage feast made excuse, 'I have bought a piece of ground,' 'I have bought a yoke of oxen,' 'I have married a wife,' and certainly there are many of these men in France who are ready to give these excuses. 'Yes,' they say, 'we sympathize with you, we are at heart with you, but we cannot decide to join this movement to which you have invited us, to rally round this reformed church whose doors you open to us.' But in addition to these undecided people there are, I am happy to say, many men, especially among the working population of town and country, who, following the impulse of their hearts, open wide their arms to the messengers of the gospel, and earnestly ask to be received into the doors which are opened to them. Throughout all France the preacher of the gospel may now go, — in large and populous towns, in the poorest and most miserable parts of Paris, or in the smallest villages of the country, — and he will everywhere find a listening audience and a favorable reception, sympathy, respect, and a vague, longing desire to know and to possess the truth. You have heard of the magnificent movement which has been begun by Mr. McAll, and of the meetings which have been held in different parts of Paris for the proclamation of the gospel. In all the great cities of France Mr. McAll finds auxiliaries, and in the country the same disposition is manifested. I went with M. Dardier through the center and west of France, and everywhere we found numerous assemblies of sympathetic auditors. On no single occasion was there any manifestation of antipathy or hostility. With such a disposition, then, prevailing throughout France, it is certain that the time has come to undertake the evangelization of the country on a large scale. The hour is propitious, and all our courage and energy should be given to a work which so urgently calls for our efforts."

A HEROIC MISSIONARY.

AN English paper, in a letter from Erzroom, Eastern Turkey, contains the following reference to a missionary of the American Board, resident in that city :—

"One of the brightest pages in the history of the Russo-Turkish war will be that on which is inscribed the conduct of the few Anglo-Saxons who have so cordially and unselfishly given their all in the sacred cause of humanity. Here in Erzroom the conduct of the sole remaining American missionary, the Rev. Mr. Cole, has been the theme of endless praise. Although visited with severe family affliction during the earliest days of the siege, when he himself had to read the burial service over both his children, this worthy man, so far from succumbing, set himself boldly at work to alleviate the misery around him. Thanks to the generosity of the English relief committees, aided by local charity, he has been enabled to distribute rations dally to about 400 of the poorest inhabitants, and this without distinction of creed. His conduct will do much to elevate the name of the American mission among even the Moslem inhabitants of Armenia."

A FAIR AT HURDWAR, INDIA.

THE town of Hurdwar is in the northwestern part of India, where the Ganges

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leaves the mountains and commences its course over the plain of Hindostan. The place is sometimes called the "Gate of the Ganges," and is the spot beyond all others visited by pilgrims. Bathing in the river at this place is supposed to secure complete cleansing from sin. At the season of pilgrimage, a great fair is held at Hurdwar, for commercial purposes, at which all the products of the country are offered for sale. It is estimated that at least two million persons are present, most of them for the double purpose of driving a trade and escaping from their sins. A recent number of the *Indian Mirror* speaks thus of the fair held in April last: —

"The fair now being held at Hurdwar is one of the largest ever seen. Some idea of its immensity may be ormed from the fact that over 1,000 sweepers have been engaged to keep clean thoroughfares and other places of the locality. There is also no end of persons who have voluntarily tendered their services in purifying the moral atmosphere of the pilgrimage.

"Some may be seen measuring the way with their bodies to the sacred *ghat*. One fellow exhibits himself seated on the points of long nails protruding through a board like the teeth of a hackle; another hangs at certain hours from the branch of a tree suspended by his feet, and calmly counts his beads in this position; another stands on his head with more than the precision of a practiced acrobat; others stand on their feet supported by a swing till, like a dropsical patient, water oozes in streamlets from their swollen legs. One stands on a single foot, while others hold up a hand or a finger, and sit in profound silence as if so absorbed in contemplating the deity that they are incapable of observing anything around them. Not only have we these true representatives of orthodox Hinduism, but we have Gorak padris, Nanak padris, Golabdassis, Akalis, disciples of Tulsi Das, and other reformers, down to the last of all — Pundit Dynund Suraswati — the apostle of the new Theosophic Society of America and India! Last of all, we have the missionaries, about seven in number, assisted by about as many native converts, all engaged in the laudable endeavor to draw the minds of the people to the religion of Jesus."

A CHRISTIAN OF INDIA.

THE *Bombay Guardian* tells the following story of a native Christian: —

"Gurupatham is a Christian of about twelve years' standing. He is a regular Christian and sets a good example to the rest of his fellow Christians. By trade, he is a woodcutter. A short time since, a Hindoo met him and knowing that he was a Christian said, 'With all your faith in Jesus Christ will you go to a certain wood and cut down a tree in the Demon-grove?' (These demons according to native notions have their dwellings in groves.) The Christian man said he would, as he was challenged, and taking his axe went to the supposed sacred spot. A crowd of demon worshipers had gathered round to witness the scene — evidently expecting some evil would happen to him. The man knelt down and prayed, then rose and began to chop. When he was about half-way through the tree, he fell from exhaustion. The demon devotees set up a shout, and running to a pagoda asked a Brahmin priest what they should do. The priest gave them sacred ashes, and told them quickly to smear him with the ashes and make him say he was quite defeated by the demon. But the man recovered, and seeing these ashes upon him went to a river and bathed. Then he came back and completely cut down the tree."

THE WORK OF THE AMERICAN BIBLE SOCIETY IN FOREIGN LANDS.

FROM the recent Annual Report of the American Bible Society we take the following extract, showing the extensive operations of the society in giving the Scriptures to the nations that sit in darkness. It will be noticed how largely the missionaries of the American Board

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have coöperated with the Bible Society in the work of translation and revision:

"The past year has been one of special activity in various fields, in preparing new versions of the Scriptures, or perfecting those already in use.

"The year is signalized by the completion of a work whose importance to the Turkish Empire is not likely to be overrated. In May last, the committee which had for several years been engaged at the Bible House in Constantinople in preparing the Scriptures in the Turkish language reached the end of their labors, with gladness of heart and devout thanksgiving to God. The committee consisted of the Rev. Elias Riggs, D. D., a veteran linguist and missionary scholar, the Rev. George F. Herrick, also a missionary of the American Board, thoroughly conversant with the Turkish language, and the Rev. Mr. Weakley, a missionary to the Turks from the Church of England, with three natives of the empire, one of whom has since been appointed professor in the Theological Seminary at Marash. The work of the committee, as it was finished, was put into the hands of the printer, and the complete Bible, in both the Arabic and the Armenian characters, is now accessible to the millions who use the Turkish language.

"Considerable progress has been made in Japan in translating the New Testament, although the hopes expressed in the last Report of a speedy completion of the work have not been fully realized. The epistles of the Corinthians, Ephesians, Philippians, and Thessalonians are nearly or quite finished, leaving only nine of the briefer epistles and the Revelation to be translated. The experiment of printing a single gospel from type, giving special prominence to the Japanese rather than the Chinese characters, for the special benefit of the unlearned, was so successful that the whole New Testament will be reproduced in that style. Arrangements are reported looking to the translation of the Old Testament, by an apportionment of the several books among the various missions.

"Reports received from China mention progress in the revision of the Bridgman and Culbertson Bible, and of the Gospels in the Canton and Shanghai Colloquials. Five new books of the Old Testament in the Foochow Colloquial have been published during the year, the book of Genesis has been translated into the Swatow Colloquial, and steps have been taken to secure a version of the Old Testament in the Ningpo Colloquial.

"The new edition of the Testament in the language of the Gilbert Islands, mentioned on page 107 of the last Annual Report, embodies the results of a careful revision by the original translator, Rev. Hiram Bingham, of Honolulu. The book of Genesis in the Ebon or Marshall Islands language has been now translated by the Rev. J. F. Whitney, of the American Board's Mission, and printed at Ebon.

"The revised edition of the Zulu New Testament is a monument of the fidelity and scholarship of the late Mr. Abraham, to whom had also been committed the task of preparing the Old Testament for the press. The work upon this is necessarily interrupted by his decease.

"The tentative version of the epistles of Peter, prepared in Brazil, in 1877, met with such favor both there and in Portugal that the Board authorized a reprint of it at the Bible House. Dr. Bushnell's version of parts of the Old Testament in Mpongwe has been accepted, together with the Book of Acts in Muskokee, revised by Mrs. A. E. W. Robertson, and six books of the Old Testament in Dakota, which complete the Bible in a language now spoken by fifty thousand Indians, three or four thousand of whom are able to read with more or less facility. The Rev. Dr. Schauffler, now a resident of this country, spent several months of the year in revising his unpublished manuscript of a part of the Turkish Bible. A new revision of the Psalms of David, in Spanish, prepared by the Rev. H. B. Pratt, is in press, and will shortly be issued."

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DEPARTURE.

AFTER a furlough of two months, Rev. Edwin A. Adams, of Prague, Austria, sailed on his return, June 17.

DEATHS.

AT Tirupuvanam, Southern India, April 17, Mrs. Emily F. Tracy, widow of the late Rev. William Tracy, D. D. She was among the earliest missionaries to go to the Madura field, and after forty-two years of faithful service, and from the home of her son, who has been permitted to take up the work of his parents, she was called to her rest and reward.

In Jersey City, N. J., May 21, Charles S. Shelton, M. D., for many years a missionary of the American Board at Madura, India.

DONATIONS FOR A MISSION TO CENTRAL AFRICA.

[Pledges have been received as follows: From Robert Arthington, Esq., of Leeds, England, £1,000, and for a Mission Steamer on the Livingstone River, £2,000; from an Episcopalian, Boston, Mass., $500.]

Previously acknowledged, see May "Herald,"	$547 97
Andover, Mass., A student	2 50
Salem, Mass., Friends	7 00
	$557 47

DONATIONS RECEIVED IN MAY.

MAINE.

Cumberland county.		
Auburn, High St. ch. and so.	250 00	
Cumberland Mills, Warren ch.	37 00	
New Gloucester, Cong. ch. and so.	125 00	
Portland, A member of State St. ch.	5 00	
Yarmouth, 1st Cong. ch. and so.	25 30	442 30
Hancock county.		
Ellsworth, Cong. ch. and so.	60 00	
Orland, A friend,	3 00	63 00
Kennebec county.		
Hallowell, South Cong. ch. and so.		10 00
Lincoln and Sagadahoc counties.		
Thomaston, Cong. ch. and so. m. c.		2 03
Penobscot county.		
Brewer, 1st Cong. ch. and so.	7 00	
Hampden, 1st Cong. ch. and so.	8 00	15 00
Piscataquis county.		
Greenville, Cong. ch. and so. (of which 12. from 2 sisters, in gratitude for the Otis legacy),		28 00
Waldo county.		
Belfast, Mrs. E. F. Cutter, 25; Mrs. F. D. Johnson, 25;		50 00
Washington county.		
Calais, 1st Cong. ch. and so.		23 56
York county.		
Saco, 1st Cong. ch. and so.		50 00
		683 89

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		
Keene, 2d Cong. ch. and so. m c.	25 82	
Roxbury, Brigham Nims,	10 00	35 82
Coos county.		
Littleton, Cong. ch. and so.		49 35
Grafton county.		
Campton, Cong. ch. and so.	13 00	
Haverhill, Cong. ch. and so.	33 65	
Hebron, Friends,	2 00	48 65
Hillsboro co. Conf. of Ch's. George Swain, Tr.		
Brookline, Cong. ch. and so.	4 50	
Hancock, Cong. ch. and so. m. c.	25 00	
Hudson, Cong. ch. and so.	8 00	
New Boston, Cong. ch. and so.	15 00	
Pelham, Cong. ch. and so.	75 00	127 50
Merrimac county Aux. Society.		
Sanbornton, Cong. ch. and so. m. c.		11 04
Rockingham county.		
Hampton Falls, Cong. ch and so.	10 00	
Northwood, Cong. ch. and so.	19 00	
Portsmouth, No. Cong. ch. and so. in part,	38 98	67 98
Sullivan county Aux. Soc. N. W. Goddard, Tr.		
Claremont, Cong. ch. and so. m. c.		7 97
		348 31
Legacies. — Westmoreland, Mrs. Betsey Shaw, by Dr. Charles Wells, Ex'r, 500 less state tax,		495 00
		843 31

VERMONT.

Addison county.		
Middlebury, Cong. ch. and so.		9 50
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.		
Lower Waterford, Cong. ch. and so.	5 00	
McIndoes Falls, Cong. ch. and so.	10 00	15 00
Essex county.		
Guildhall, Cong. ch. and so.		15 75
Orange county.		
W. Newbury, Cong. ch. and so.		21 75
Orleans county.		
Derby, Cong. ch. and so.	10 00	
Newport, Cong. ch. and so.	13 75	
North Craftsbury, Cong. ch. and so.	27 57	51 32
Rutland county.		
Wallingford, E. Martindale,		5 00
Windham county Aux. Soc. C. F. Thompson, Tr.		
Brattleboro, Cen. ch. 15; do. m. c. 47.86; H. M. L. 25;		87 86
Windsor county.		
Woodstock, Cong. ch. and so.		12 79
		218 97
Legacies. — Barton, Mary B. Pierce, to const. Rev. LAWRENCE PHELPS, H. M., by T. B. Hamilton, Ex'x,		100 00
		318 97

MASSACHUSETTS.

Barnstable county.		
Falmouth, 1st Cong. ch. and so. 153.50; do. m. c. 12; Mrs. John Jenkins, 10;	175 50	
So. Dennis, Cong. ch. and so.	21 55	197 05

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Brookfield Asso'n. Wm. Hyde, Tr.
North Brookfield, 1st Cong. ch. and so. 50 00

Essex county.
Andover, Free ch. to const. Mrs. MARY ROSS and Mrs. CATHARINE M. POOR, H. M., 221.01; Chapel ch. and cong. to const. Rev EDGAR L. MORSE, H. M. 113; A student, 1.62; 335 63

Essex county, North.
Haverhill, Centre Cong. ch. and so. 150 00
Ipswich, 1st Cong. ch. and so. monthly offering, 4 70
Newburyport, Belleville, Cong. ch. and so. 471 00
Salisbury and Amesbury Un. Ev. ch. and so. 7 00
West Newbury, 2d Cong. ch. and so. 20 00—652 70

Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane St. ch. m. c. 5 09
Danvers, Maple St. ch. and so. 91 31
Lynn, Chestnut St. ch. m. c. 6 00
Marblehead, 1st Cong. ch. and so. 65 00
Rockport, J. C. Drown, 90
Salem, Tabernacle ch. and so. 608, m. c. 35.32; A friend, 20; 663 32—831 62

Franklin co. Aux. Society. William F. Root, Tr.
Bernardston, Cong. ch. and so. 10 00
Buckland, E. E. Strollon, 5 00
Conway, Cong. ch. and so. 27 38
Shelburne, Cong. ch. and so. 46 03
Sunderland, Cong. ch. and so. 8 00—96 41

Hampden co. Aux. Society. Charles Marsh, Tr.
Monson, Cong. ch. and so. 31.10; do. m. c. 12.25; for Mr. Davis' work, Japan, 5; 48 35
Springfield, Olivet Ch. and so. 17.18; Charles Peabody, 10; 27 18
West Springfield, Park St. ch. and so. 40 00
Westfield, 1st Cong. ch. and so. 74 00—189 53

Hampshire county Aux. Society.
Florence, John Payson Williston, deceased, 25 00
Granby Cong. ch. and so. to const. Rev. FOSTER R. WAIT, H. M. 138 85
Hadley, Russell ch, m. c. 15 80
Northampton, Edwards ch. and so. 30.15; A friend, 160; E. H. Bell, 1; 191 15
Williamsburgh, Cong. ch. and so. 25 52—396 32

Middlesex county.
Cambridge, W. H. Fogg, 50 00
Concord, Trin. ch. and so. 19 18
Everett, Cong. ch. and so. 20 43
Lexington, Hancock ch. and so. 13 69
Lowell, Pawtucketville ch. and so. 14 19
Marlboro, Rev. M. R. Steele, 1 75
Newtonville, Cong. ch. and so. 37 55
Somerville, Prospect Hill ch. and so. 6.42; Franklin St. ch. and so. 5.74; 12 16
Stoneham, Cong. ch. and so. for Africa, 1 50
Sudbury, Union ch. and so. 27 75
West Newton, Mary A. Stevens, 20 00
West Somerville, Cong. ch. and so. 2 67
Wilmington, James Skilton, 10 00—230 87

Middlesex Union.
Leominster, Cong. ch. and so. 8 63

Norfolk county.
Braintree, 1st ch. m. c. 10 50
Foxboro, Cong. ch. and so. 44 94
Hyde Park, 1st Cong. ch. and so. m. c. 50 46
Wellesley, Cong. ch. and so. 3 37—109 27

Old Colony Auxiliary.
Fairhaven, Sarah Pope, 20 00

Plymouth county.
E. Bridgewater, Union Cong. ch. and so. 22 65
Hanover, 1st Cong. ch. and so. 3 33
North Carver, A friend, 22 00—47 98

Suffolk county.
Boston, Old South ch. 500; Union ch. 155.50; do. m. c. 6.98; Eliot ch. 100; Mt. Vernon ch. 91; Central ch. m. c. 24 13; Central ch. (Jam. Plain), 20; Mrs. Joseph W. Tucker, 10; H. A. Johnson, 9; 916 61
Chelsea, 3d ch. A. C. Tenney, 5 00—921 61

Worcester county, North.
Gardner, 1st Cong. ch. and so. 20 00
Winchendon, No. Cong. ch. and so. 105.56; do. m. c. 18.87; 124 43—144 43

Worcester co. Central Asso'n. E. H. Sanford, Tr.
Douglas, Cong. ch. and so. 7 00
Southboro, Pilgrim ch. and so. 20 31
Worcester, Salem St. ch. and so. 22.06; Central ch. and so. m. c. 6.11; 28 17—55 48

Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Grafton, Ev. Cong. ch. and so. 104 48
Westboro, Ev. Cong. ch. and so. 113 50
West Millbury, M. A. Pierce, 2 00—219 98

4,507 51

Legacies. — Newton, Caleb Wright, add'l, by Mrs. S. L. Wright, Ex'x, 175 83

4,683 34

RHODE ISLAND.

Bristol, M. T. Bennet, 2 00
Chepachet, Cong. ch. and so. 3 00
Providence, Central Cong. ch. and so. 2,200.00; Plymouth ch. and so. 13.50; H. T. A., 2; 2,215 50—2,220 50

CONNECTICUT.

Fairfield county.
Bridgeport, 2d Cong. ch. and so. 96 00

Hartford county. E. W. Parsons, Tr.
Hartford, A friend, 9 50
No. Manchester, 2d Cong. ch. and so. 184 00
West Hartford, Edward Brace, 5 00—198 50

Litchfield co. G. C. Woodruff, Tr.
Sharon, Cong. ch. and so 22 50
Thomaston, Cong. ch. and so. 32 86—55 36

Middlesex co. E. C. Hungerford, Tr.
Middletown, So. Cong. ch. and so. 47 18
Old Saybrook, Cong. ch. and so. 6 20—53 38

New Haven co. F. T. Jarman, Agent.
Guilford, 1st Cong. ch. and so. 30 00
New Haven, 1st ch. m. c. 15; North ch. m. c. 8.06; Mrs. M. F. W. Abbott, 6; 29 06
North Madison, Cong. ch. and so. 21 00
South Meriden, Cong. ch. and so. 4 52
Southbury, Hermon Perry, 3 00—87 58

New London county. L. A. Hyde and L. C. Learned, Tr's.
Bozrahville, Cong. ch. and so. 6 00
New London, 2d Cong. ch. and so. 10 58—16 58

Tolland county. E. C. Chapman, Tr.
Somersville, Cong. ch. and so. 55 00

Windham county.
Westford, Elihu Chapman, 20 00

582 40

Legacies. — Middletown, Mrs. Elizabeth H. Goodrich, by William C. Bell, 50 00

632 40

NEW YORK.

Albany, Geo. C. Treadwell, 250 00
Brooklyn, Clinton Ave. ch., in part, 436.83; Pilgrim ch., ELIZABETH J. SMITH, to const. herself H. M 100; 536 83
Buffalo, R. W. B. 250 00
Carthage, Cong. ch. and so. 1 00
Centreville, John W. Lane, 3 00
Churchville, Lemuel Brooks, 19 00
Gaines, Cong. ch. and so. 31 21
Morristown, Cong. ch. and so. 6 00
Oxford, Asso. Presb. ch. 6 32
Panama, D. D. Sweezey, 5 00

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Phelps, Mrs. Sarah J. Jackson, 2 80
Walton, 1st Cong. ch. and so. 58 38—1,169 54

Legacies. — New York, Clemantine Ruthven, by James A. Ruthven, Ex'r, 675 00
W. Bloomfield, Mrs. Mary C. Brown, by A. C. Brown, 50 00—725 00

1,894 54

NEW JERSEY.

Orange Valley, Cong. ch. and so. m. c. 26 46
Plainfield, Mrs. Oren Johnson, 10 00—36 46

OHIO.

Ashtabula, Cong. ch. and so. 22 00
Bryan, S. E. Blakeslee, 11 00
Chagrin Falls, Cong. ch. and so. 19 50
Cleveland, C. B. Ruggles, 4 00
Columbus, 1st Cong. ch. and so., to const. Rev. JOHN SHORT and Rev. E. I. JONES, H. M. 129 15
Hudson, Cong. ch. and so. 30; Western Reserve College ch. 3.50; 33 50
Marietta, Cornerville Cong. ch. 5 61
Milan, Tithes, 5 00
Nelson, Cong. ch., Mrs. Julia A. Clark, 30 00
Sandusky, A friend, through Rev. J. Strong, 50 00
Springfield, 1st Cong. ch. and so. 8 62—318 38

INDIANA.

Terre Haute, Cong. ch. and so. 17 98

ILLINOIS.

Buffalo, J. A. Mason, to const. Mrs. C. P. MASON and Rev. A. F. HALE, H. M. 200 00
Chicago, New England ch. 179.25; do. m. c. 12; Lincoln Park, Cong. ch., to const. Rev. B. F. LEAVITT, H. M. 52.86; Union Park ch. m. c. 13.21; 257 32
Evanston, Cong. ch. and so. 26 31
Ottawa, Cong. ch. and so. 45 74
Paxton, Cong. ch. and so. 5 00
Polo, Robert Smith, 500 00
Roseville, 1st Cong. ch. of Christ, 23 36
Summer Hill, Cong. ch. and so. 8 75
Toulon, Cong. ch. and so. 16 30—1,082 78

MICHIGAN.

Alma, Cong. ch. and so. 2 25
Battle Creek, A friend, 1 00
Detroit, Coll. in R. R. Reading Room, 2 00
Flint, Cong. ch. and so. 12 37
Kearney, Cong. ch. and so. 1 00
Olivet, Cong. ch. and so. m. c. 6 00
Union City, 1st Cong. ch. and so. 41 14—65 76

MISSOURI.

Jakes Prairie, Jonas Denton, 3 00

MINNESOTA.

Afton, Cong. ch. and so. 5 50
Mankato, Cong. ch. and so. 7 00
Minneapolis, Plymouth ch. 25 80
Morris, Cong. ch. and so. 2 70—41 00

Legacies. — Faribault, John Stegner, in part, 151 00

192 00

IOWA.

Ames, Cong. ch. and so 10 75
Big Rock, Cong. ch. and so. 10 00
Cass, Cong. ch. and so. 10 94
Chester Centre, Cong. ch. and so. 21 21
Creston, Pilgrim Cong. ch. and so. 10 00
Decorah, 1st Cong. ch. and so. 36 38
Dubuque, Cong. ch. and so. 24 00
Edgewood, N. G. Platt, 10 00
Garnavillo, Benjamin Sackett, 5 00
Hampton, Mrs. M. P. Boutin, 1 80
Mitchellville, Highland Cong. ch. and so. 5 69
Osceola, Stephen Baird, 2 00
Williamsburgh, Cong. ch. and so. 9 65—157 42

WISCONSIN.

Bangor, Mrs. A. V. Williams, for work of Mrs. T. S. Burnell, Madura, India, 5 00
Ellington, Cong. ch. and so. 5 62
Evansville, Cong. ch. and so. 24 30
Freedom, Cong. ch. and so. 2 00
Friendship, Cong. ch. and so. 1 40
Kaukauna, Cong. ch. and so. 2 00
Kinnickinnick, Cong. ch. and so. 4 75
Koshkonong, Cong. ch. and so. 8 76
New Chester, Cong. ch. and so. 2 35
Sparta, Cong. ch. and s. s. 110 50
Watertown, Cong. ch. and so. 19 00—185 68

KANSAS.

Lowell, Cong. ch. and so. 80
Quindaro, Rev. E. L. Hill, 3 00
Stockton, Cong. ch. and so. 2 40
Valley Falls, Cong. ch. and so. 12 00—18 20

NEBRASKA.

Crete, "Beaver Crossing," 1 27
De Witt and Plymouth, Cong. ch. and so. 8 00
Omaha, Cong. ch. and so. 43 30—52 57

CALIFORNIA.

Benicia, Cong. ch. and so. 10 00
Mount Shasta, Cong. ch. and so. 5 00—15 00

COLORADO.

Longmont, Cong. ch. and so. m. c. 3 40

WASHINGTON TERRITORY.

Fidalgo, Pilgrim ch. and so. 3 00

CANADA.

Province of Quebec.
Granby, Cong. ch. and so. 10 50

FOREIGN LANDS AND MISSIONARY STATIONS.

England, Liverpool, J. C. 50 00
Japan, Kobe, De Witt C. Jencks, 225 00
Turkey, Marsovan, Rev. C. C. Tracy, 25 00—300 00

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, *Treasurer.*
For several missions, in part, 5,970 11

FROM WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.* 1,500 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Bangor, Alice and Chris. Hamlin, for the Micronesia mission, 50 cts.; Greenville, Cong. s. s. 19; Yarmouth, 1st Cong. ch. and soc. 12; 31 50
NEW HAMPSHIRE. — Alstead, 2d Cong. s. s. 10; Keene, 2d Cong. s. s. 35; Sanbornton, Cong. s. s. 26.51; 71 51
VERMONT. — North Craftsbury, Cong. s. s. 6.43; West Charleston, Cong. s. s. 13.15; 19 58
MASSACHUSETTS. — Auburndale, Cong. s. s., for school at Satara, under care of Mrs. Winsor, 40; Boston, Old South s. s., for student in Bulgaria, 25; South Evang. s. s. 20; Springfield, Cong. s. s., for Rev. H. J. Bruce's work, 50; 135 00
NEW YORK. — Gaines, Penny Collection in s. s. 7.66; Orient, Cong. s. s. 25.83; 33 49
OHIO. — Youngstown, 1st Presb. ch. s. s., for support of Wm. Bonnell, student at Pasumalie, India, 30 00
WISCONSIN. — Hudson, Bertha Brown, 50
MISSOURI. — Amity, Cong. s. s., for India, 2 50
CANADA. — Montreal, Amer. Presb. ch. s. s., for boy, care Rev. R. A. Hume, Ahmednuggur, 55 00

379 08

Donations received in May, 19,891 44
Legacies " " " 1,696 83

$21,588 27

Total from Sept. 1st, 1878, to May 31st, 1879, Donations, $195,069.80; Legacies, $38,536 55 = $233,606.35.

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FOR YOUNG PEOPLE.

ACROSS AFRICA.

We wish all the young people who are interested in this department of the *Missionary Herald* could read the volumes of Mr. Stanley, entitled, "Through the Dark Continent." By the kindness of the publishers, Messrs. Harper and Brothers, we are able to give several illustrations taken from these volumes which are so full of interest. It is only within a few years that anything has been known about the interior of Africa. The old maps of that region are quite worthless, but the one on the next page, which was given in the *Herald* last year, is in the main correct. This journey of Mr. Stanley's is among the most wonderful ever taken. He went directly across Africa from east to west, occupying in his travels nearly three years, and exploring a region, a large part of which had never before been visited by

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MR. STANLEY'S CAMP AT MPWAPWA.

a white man. He says that his object was to search out lands which might be suitable for commercial and missionary enterprise, and already missionaries have followed in his track, and are now telling of the Saviour to the tribes in the interior. Other missionaries are soon to go, perhaps before long some from our land, as well as from England and Scotland.

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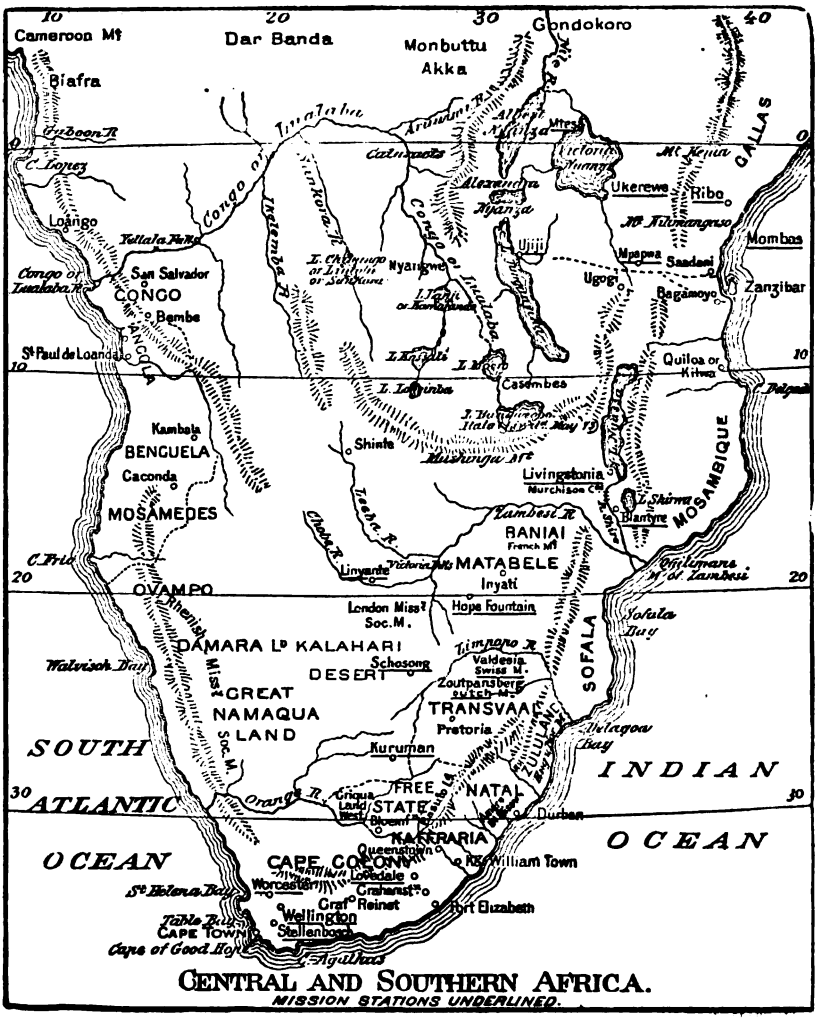
HOW THE JOURNEY WAS MADE.

The expedition started from Zanzibar November 12, 1875. It consisted of Mr. Stanley, three white men from England, and a great number of guides, porters, women, and children, amounting in all to 356 souls. This large company was rendered necessary not only for defense in case of attack but to carry what passes for money in that land. Silver and gold, and bank bills, are of no value in the heart of Africa. What the people there want is cloth and glass beads and brass wire, and a great many porters were needed to carry enough to purchase supplies along the way. The company, when on the march, stretched along the path for nearly half a mile. You can trace on the map below the course taken. From Bagamoyo, on the main-land opposite the island of Zanzibar, they went to



CENTRAL AND SOUTHERN AFRICA.
MISSION STATIONS UNDERLINED.

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Mpwapwa, and then northwest to the Lake Victoria Nyanza, which is the great source of the River Nile. Mr. Stanley sailed around the shores of this lake, which, though it is three times as large as the State of Massachu-

MTESA AND HIS CHIEFS.

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setts, had been discovered by white men only seven years before. On the northern shore of the Victoria Nyanza is Uganda, whose Emperor, Mtesa, welcomed Stanley and entertained him for many weeks. Unlike most of the natives of Central Africa, the people of Uganda wear considerable

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clothing, never appearing naked in the presence of the Emperor. But alas! they are deceitful, thievish, and quite regardless of human life. Their Emperor keeps them under control only by fear.

MTESA, THE EMPEROR.

This Emperor is a remarkable man and a great admirer of white men, of whom he had seen three or four before Mr. Stanley went to Uganda. He has built him a new capitol recently, of which a picture is given on the opposite page. The council-house, or audience-hall, represented below, stands on the corner of the hill, up which a fine avenue has been cut through the rich growth of plantains, and bananas, and fig trees. This

THE COUNCIL-HOUSE. Copyright, 1878, by Harper & Brothers.

council-house is built of poles and straw, and here Mtesa meets his chiefs. He is a cruel man, and often sends a chief "to eat up," or destroy, some one who has offended him. And yet he seemed greatly interested in what Mr. Stanley told him about Jesus Christ. He asked to hear more about this Saviour, and Mr. Stanley translated a large part of the gospel of Luke into the language of Uganda. Mtesa was so much touched by the story of the Lord who came to earth, that he professed to become a Christian. But he afterwards showed, as a great many not living in Africa do, that though he admired the Lord Jesus he was not disposed to follow him. Yet Mr. Stanley was so much impressed with the possibility of bringing this Emperor and his people to receive the Christian religion that he sent home an appeal to the philanthropists and pious people of England. "Here, gentlemen, is your opportunity — embrace it! The people on the shores of the Nyanza call upon you. Obey your own generous instincts and listen to them; and I assure you that in one year you will have more converts to Christianity than all other missionaries united can number." The English Church Missionary Society answered this call at once, and its missionaries are already in Uganda. It is to be hoped that Mtesa will

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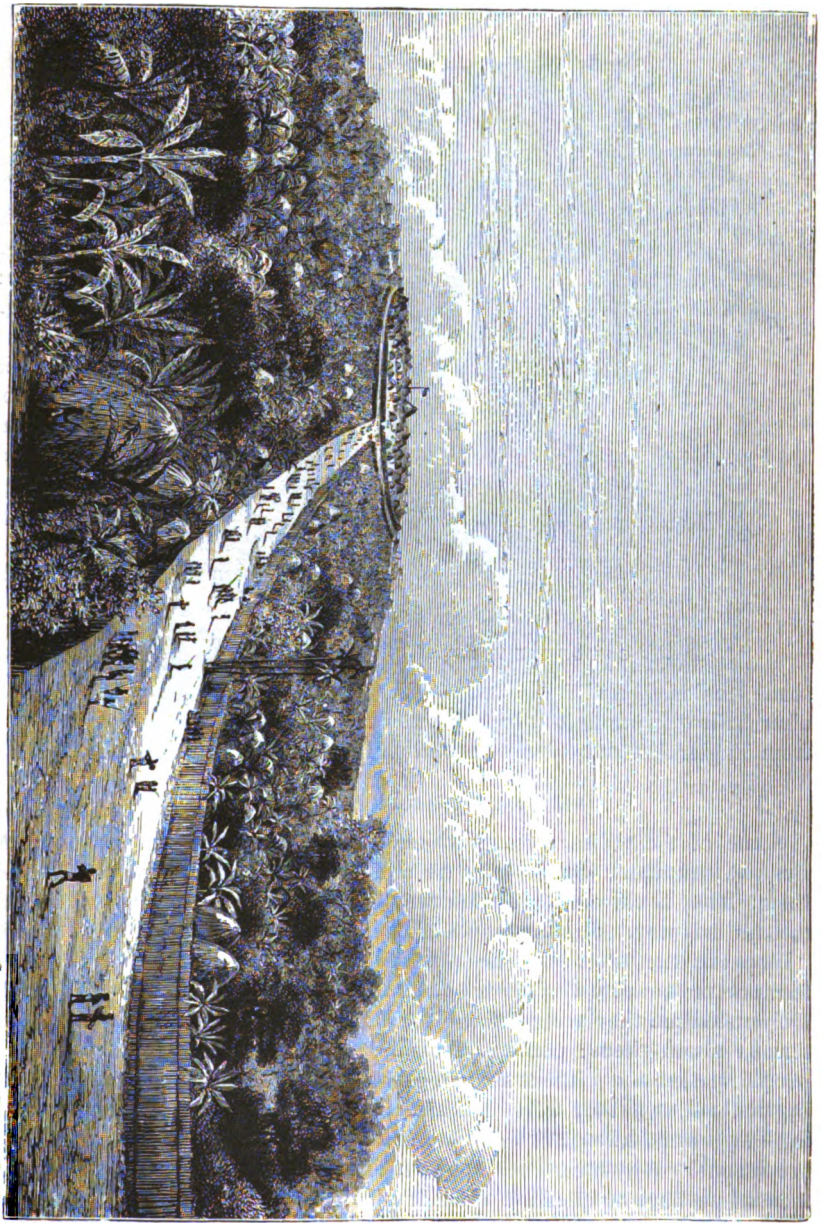
live many years, for under another Emperor the missionaries might have a different reception from that given Mr. Stanley.

When the expedition was ready to move on from Uganda, Mtesa fur-



MTESA'S CAPITAL AT RUBAGA.

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nished a large body of natives, numbering 2,100, to accompany Mr. Stanley westward to Lake Muta Nzigè. But the people at this lake were so warlike that Stanley's escort refused to stand by him, and he was obliged

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to turn southward, passing through various tribes until he reached Ujiji, on Lake Tanganyika. On his way he met many of the Watuta tribe, a fierce and thievish race, who seem to have no permanent home anywhere. They assault and rob whomever they think they can conquer. These people apparently came from the southern part of Africa, and are able to understand the Zulu language as spoken by our missionaries in Natal. The Watuta are for Africa just what the wandering Bedawin are in Palestine and Arabia.

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ONE OF THE WATUTA.

Since Stanley was at Ujiji, the missionaries of the London Missionary Society have established a station at that place. They expect to be able to reach a great many people who live on the borders of Lake Tanganyika. This is one of the regions that the missionary Livingstone explored, and it has been visited by several white men. Stanley, after sailing around this lake in the boat which he brought all the way from England, marched on westward till he reached the Lualaba River.

THE MYSTERY ABOUT WHITE PEOPLE.

Some of the tribes through which Stanley passed in this section of Africa are cannibals, though they do not kill men for the purpose of eating them. They could not understand why Stanley and his company should care to pass that way. Kassanga, Chief of Ruanda, was reported to have said: "How can the white men be good when they come for no trade, whose feet one never sees, who always go covered from head to foot with clothes. Do not tell me they are good and friendly. There is something very mysterious about them: perhaps wicked." In another place, Uhombo, the people, naked and without shame, gathered about the white strangers, staring at them as if they were creatures from another world. After long gazing they turned away and were heard to say, "Yes, these white creatures are men!" Why have they not as much right to question whether we are men as we have to question whether they are?

THE LIVINGSTONE RIVER.

But the most remarkable thing accomplished by Mr. Stanley in this expedition was his discovery that the Lualaba River, to which he gave the

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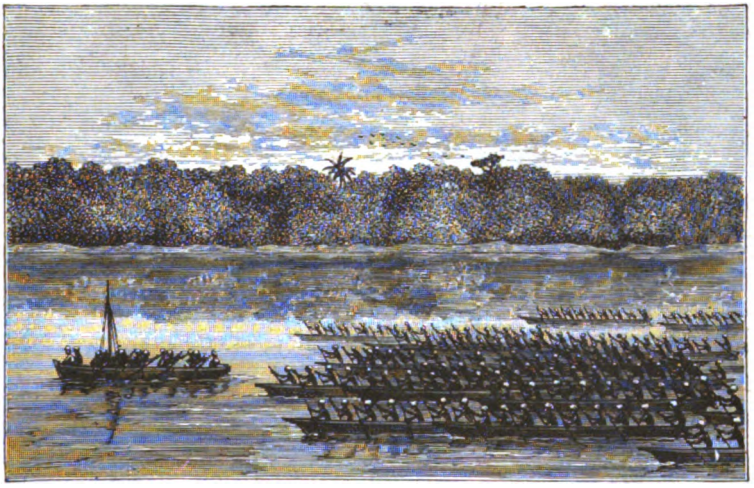
name of the Livingstone, in honor of the great missionary, was the same as the Congo, emptying into the Atlantic Ocean. No white man had ever gone further west than Nzangwè. From that place the river flows towards the north, but no one knew where it went to. Some supposed that it emptied into the Nile. Stanley determined to follow it through its course. None but a brave man would have dared to attempt the task. All that was known of the tribes along the way was that they were warlike and cannibals. The river with its rapids and cataracts was, perhaps, more treacherous than the men. Many of Stanley's company deserted him, but with such of his followers as he could retain he pushed on to the unknown regions. The picture below represents the start upon the Livingstone River.



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TOWARDS THE UNKNOWN.

We have not room to tell of the wonderful voyage which occupied seven months. Two men were employed to cry out from the boats to all the people along the shores, "Sen-nen-neh" ("Peace"), but there was no peace granted. Skirmishes and battles were of constant occurrence. Many in the expedition were killed in these fights, and many were drowned in the river. But the work was finally accomplished, and Stanley and his party, having lost by death the three white men and nearly one hundred of the Africans who started with them from Zanzibar, reached the mouth of the Livingstone or Congo River, whose course they had traced from the heart of Africa. It a marvelous land which has thus been made known to the world. It is rich and fertile, and before long will be open to trade. Its people are rude and cruel, but they can be reached by the gospel of Jesus Christ. Says this intrepid explorer, whose journey we have so briefly traced, "How long, I wonder, shall the people of these lands remain thus ignorant of Him who created the gorgeous sunlit world they look upon each day?"

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STANLEY'S BOAT-CREW ON THE LAKES.

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Miscellaneous and Various.

SIX MONTHS. — A friend, who desires to place the MISSIONARY HERALD "*in every family*," writes to ask if he may send names at fifty cents each for the remaining six months of the year, commencing with the July number.

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WORDS FROM A BOSTON PASTOR. — The following wise and appreciative words are from an address recently delivered to the young people of one of the Boston churches by the pastor: —

"The MISSIONARY HERALD can be had for $1.10 a year. It is one of the most instructive and one of the most interesting magazines, anywhere published. The department "For Young People" makes it of great value in the family, both to educate and entertain. I express the opinion with full deliberation, and with great confidence, that if this MISSIONARY HERALD was in each of your families, carefully read month by month, — carefully read, I say, for even a Bible left on the shelf for spiders does no good, — I believe your piety would be vastly quickened; your contributions to the cause augmented.

"I wish you young men and women would arrange — subscribing in clubs of four or six, if that be the best way — so that every one may have the magazine long enough to read it thoroughly."

EXTRACTS FROM LETTERS.

"*June* 1, 1879.

"DEAR SIR, — What is the lowest possible price that you can send me 150 Missionary Heralds for June? Our church is being somewhat stirred in the matter of Foreign Missions. We have resumed our Missionary Concerts since January, and our Missionary Concert contributions have been more than double what they have been in previous years. I have thought I would make an effort to put a copy of the HERALD into every family in the church."

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"*June* 2, 1879.

"DEAR SIR, — Though entitled to the HERALD *free*, by reason of membership and other things, I think on the whole it is better that it should be paid for, and, so far as I am concerned, carry out my conviction that the free list should, in the main, be abolished. I send $10.00, — $4.40 for the past, and the balance to apply to coming years, which, if I do not see, my children may. Fraternally yours."

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"*June* 2, 1879.

"CHARLES HUTCHINS, Esq.

"DEAR SIR, — I am much obliged by the explanation of the figures '77' on the MISSIONARY HERALD sent me. I wish to pay to date and some years in advance. Find enclosed for HERALD and postage $7.70, also $5.50 for a copy to be sent to the following address: ——— ———. I enclose check for $13.20. Pardon my forgetfulness. Very respectfully yours."

"CHARLES HUTCHINS, Esq.

"Enclosed find check for eleven dollars for ten years' subscription for MISSIONARY HERALD."

"I am entitled to the MISSIONARY HERALD '*free*,' but am unfortunate with my conscience. Have not yet secured a condition of that appendage adaptable to the system of *Free* reading. I enclose three dollars and thirty cents."

"The statement as to the 'Free list' in a recent number interested me very much. I don't feel ready yet to go to the length suggested by some of your correspondents, namely, that of abolishing the free circulation *altogether*, but I do believe strongly in sending to *those only* who care enough about the HERALD to request it annually. How people can object to doing such a simple thing is almost beyond comprehension."

"DEAR BROTHER, — Your circular has been forwarded to me. I am exceedingly sorry if you have been sending the HERALD to my former address at ———. It has been about six years since I lived there. I beg your pardon if I did not write you. I assure you that I am willing, though in straitened circumstances, to pay you all, if you will name the amount.

"Yours, in the cause of Christ."

"*June* 10, 1879.

"DEAR SIR, — Enclosed find check for $10 to your order to apply to my credit for the MISSIONARY HERALD. Yours truly."

"I make no account of free list, whether on it or not. I send you $5.50 here with, and when that is exhausted please send me another bill."

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THOSE FIGURES. — The figures upon the MISSIONARY HERALD indicate the time to the *close* of which payment has been received; thus "79" indicates that payment has been made to the *close* of 1879. So "f79" indicates that the subscriber has been marked as *free* to *close* of 1879.

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A MODEL POSTMASTER. — The following is commended to all postmasters who fail to notify when a publication ceases to be called for. All notices from postmasters are *recorded* at the office of the HERALD.

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A MODEL LETTER. — Some will read the following letter with interest, perhaps some with profit to the HERALD account. All will unite heartily in the wish of the closing sentence.

"I am sorry to make you the trouble of sending me a bill for HERALD. I was just going to send you the amount. How much trouble that '*just going to do*' makes. Excuse me this time. I enclose $2.20.

"Hope I may be the *last unpaid name on your books.*

"Respectfully yours."

THANKS. — Thanks to those who have sent lists of new subscribers; to those who have kindly corrected the HERALD subscription list for 1879; to all who have cheerfully paid arrearages, and continued their subscriptions; to all who have kindly written letters of criticism or of encouragement; to all who, in any way, have aided in increasing and extending the usefulness of the MISSIONARY HERALD.

The following is from a recent number of the *Congregationalist:* —

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NOTE. — All who are interested in the suggestion of the foregoing, respecting the pages "For Young People," will be interested in a paragraph on the first page of this number of the MISSIONARY HERALD.

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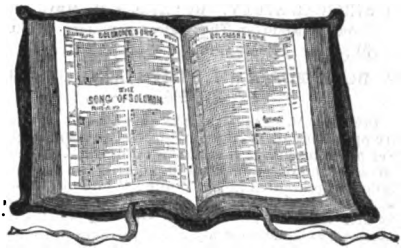

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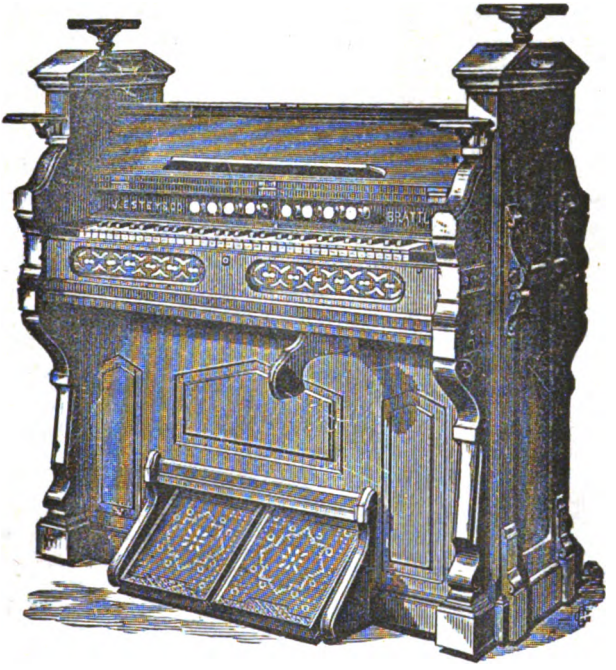

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THE MISSIONARY HERALD.

VOL. LXXV.—AUGUST, 1879.—No. VIII.

SPECIAL attention is called to the article on "A Native Ministry for Turkey." It is a portion of an address delivered by Mr. Herrick at New York, and presents some striking facts respecting the progress of theological education in the Ottoman Empire. Let it be understood that, whatever may be said of the past, it is no longer needful or wise that any native of Turkey should come to America to fit himself for the most efficient service to his countrymen as a preacher of the gospel.

THE Third Annual Report of the Minister of Education in Japan, Mr. Tanaka, has made its appearance, and furnishes another indication of the rapid advance in educational matters throughout that empire. Within a period of two years, from 1875 to 1877, the number of schools nearly doubled, there being 24,125 schools in the latter year. A suggestive fact for the consideration of American and English Christians is the predominance given the English language in Japan. This government report is itself written in English, and it states that the English language is spoken in ninety-six schools (an increase of fifteen), the French in four (a decrease of five), the German in two (a decrease of five). The comment of the Minister of Education is, "The fact that the English-Education Schools have increased, while other foreign languages have decreased, is significant as to what language will most prevail in this country in the future."

RECEIPTS. — Ten months of the financial year closed June 1. Our regular receipts have fallen behind those of the same period last year $31,030.98. Of this amount $2,663.56 is a decline in donations. We need a vigorous reinforcement upon the donation account during the remaining few weeks before September 1, in order to close the year honorably to the churches. We wish to report a contribution from every church.

ATTENTION is called to the notice, upon the last page of the cover, of the Annual Meeting of the Board, to be held at Syracuse, N. Y., beginning October 7. President George F. Magoun, D. D., of Iowa, will preach the sermon.

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AN English missionary has recently given an account, before the Royal Geographical Society of London, of a journey through the interior of China. He stated that during his journey, occupying eight months, he never met with an act of incivility. He was never once asked for his passport, and was never refused any assistance or courtesy he required.

IN November, 1845, five missionaries, with their wives, and with one single lady, sailed together from Boston for Madras, part of them for service in the Ceylon, and part in the Madura, Mission. It is an interesting fact brought out in a recent letter from one of their company, Mr. Herrick, that after thirty-four years, all of the eleven, save one, are alive. The three missionary brethren of this company who are still in the field have had together twenty-five children, of whom eighteen are still living. All of these children have confessed Christ by uniting with his church. Of the twelve sons, five are graduates of colleges, two are missionaries, one a teacher and preacher, one a teacher of a state school, and one an editor. Three of the daughters are missionaries. All of these children who have finished their studies are filling stations of trust and usefulness. Surely we serve a covenant-keeping God. "The children of thy servants shall continue, and their seed shall be established before thee."

THE polyglot character of the population for which our missionaries at Constantinople labor is illustrated by the fact that the school at "the Home" is made up of twenty-six Armenians not Protestants, eighteen Armenians who are Protestants, eleven English, four Americans, one German, one Dane, one Hungarian, two Jews, two Bulgarians, and four Greeks.

THE Episcopal church is making a forward movement in Mexico by consecrating as bishop Rev. Henry C. Riley, D. D., who went as missionary to Mexico in 1869. The consecration took place at Pittsburgh, Pa., June 24. The church, which is entitled "The Church of Jesus in Mexico," originated in the secession of a congregation from the Roman Catholics, and has been under the active control of the Episcopalians of the United States for about four years. It now numbers fifty-seven congregations and 3,500 communicants.

THE May number of the *Proceedings of the Royal Geographical Society*, London, is almost entirely filled with papers upon Africa, chiefly relative to discoveries about Lake Nyassa. Two facts having a close bearing upon the evangelization of the continent are brought to view. It is said that, with the exception of seventy miles of the Murchison Cataracts on the Shiré River, there is now an unbroken chain of communication by *steam* from England to the northern end of the Lake Nyassa, and that a correction of the longitude of Lakes Nyassa and Tanganyika makes these lakes only one hundred and thirty miles apart, instead of two hundred and fifty miles, as formerly supposed. Mr. Keith Johnston, the eminent geographer, is already engaged in an exploration of this tract between Nyassa and Tanganyika, and the hope is expressed that the London Missionary Society and the Livingstonia Mission may soon shake hands over the intervening space.

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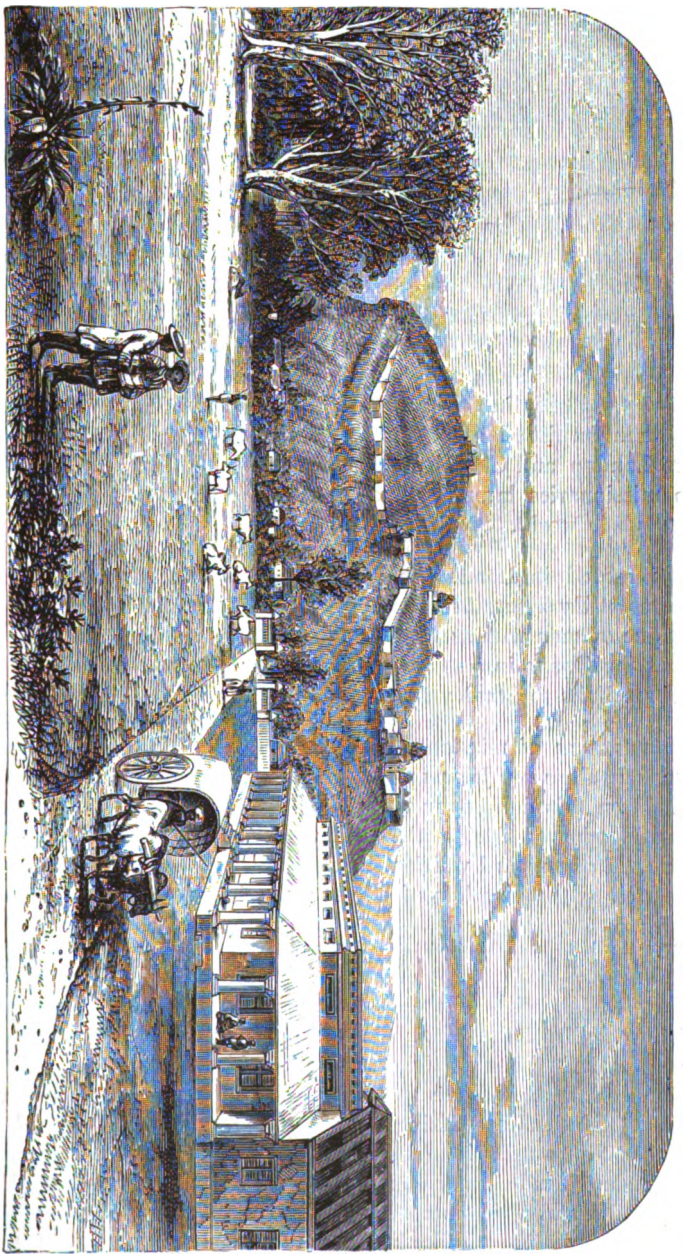
THE Christian Vernacular Education Society for India is doing a noble work in the training of teachers and promoting education throughout the empire. We give below an engraving of its Training Institution at Dindi-



TRAINING INSTITUTION AT DINDIGUL, SOUTHERN INDIA.

gul, where many of the young men connected with our Madura Mission are preparing for Christian work. The famous Dindigul Rock, which rises some three hundred and fifty feet above the plain, is also shown.

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THE missionary societies of England now engaged in efforts in Central Africa will heartily welcome the coöperation of the American Board. Dr. Means, in his investigations in London, finds himself most cordially received by the officials of both missionary and geographical societies, and every source of information is thrown open to him. No one can learn of the difficulties through which these societies have passed in entering Africa, and of the losses, in men and money, they have sustained, without appreciating the wisdom of gaining all possible information as to locations and equipment before undertaking a new mission in that continent.

NOTWITHSTANDING all that is said concerning the energy of the Roman Catholic Church in advancing her faith, she falls far behind the Protestant churches in contributions for missions. The Annual Report of "The Association for the Propagation of the Faith" for 1878 is just at hand, from which it appears that the sum total of gifts for that year, from all countries, for the support of Roman Catholic missions, is $1,318,348. And yet this is an increase over the preceding year of nearly $100,000. Of the $1,318,348, almost exactly two thirds, or $876,778, were contributed in France, $126,291 in Germany, $58,227 in Great Britain and Ireland, while the United States and Canada furnished only $14,801. Two out of the many British societies, the London and Church Missionary, gathered last year an income for foreign missionaries larger by $100,000 than that the Romanists gathered from the whole world.

IT is rumored in London that Mr. Stanley, who has been already announced as at Zanzibar, though his ultimate destination was kept secret, has sent a force of men with supplies to the West Coast, and that he proposes to ascend the Congo in a steam launch, which is to be carried around the Livingstone Falls to Stanley Pool.

A CONFERENCE of missionaries from Southern India has been called to meet at Bangalore on June 11. If the representative men of the various societies from this field, upon which God has poured out his Spirit in such a remarkable degree during the past year, can meet and confer together, they will exhibit a record which will stimulate the faith of Christians in the final triumph of the kingdom of Christ upon the earth.

IT may be that more than one steward, who is purposing to use a large property for the advancement of the Lord's kingdom, is now watching the effect upon the churches of the great bequest made to the American Board. Should they find that the effect is to remove from Christians a sense of personal responsibility, leading them to give less for missions than before, such stewards might well conclude that they ought not to remove the pressure from these Christians by making large bequests. If, on the other hand, the friends of missions are stimulated by this legacy to attempt greater things; if enthusiasm is kindled and men are moved, as an army in battle is moved by tidings of a grand reënforcement at hand, to attempt a new advance all along the line, then we may look for many princely gifts in the future from men of wealth who wish to give wisely for the advancement of God's kingdom.

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"FOR ALL SAINTS — AND FOR ME."

So said Paul when exhorting the Ephesians to prayer. He would not have his readers, through any narrowness of view, forget to pray for the whole body of believers, nor on the other hand must they think to cover by one all-embracing petition the individuals for whom they should lift their supplications. And so he turns their attention from a general to a specific subject of prayer: "For all saints — and for me." The Apostle was not content to have his own personal needs, as an ambassador of Christ, lost sight of by his friends. He insists upon a specific remembrance at the Throne of Grace. When his brethren are in prayer for all believers, let them make mention of *him*, asking that utterance may be given *him*, that he may speak boldly, as he ought to speak.

Such is the desire of every earnest Christian laborer. He asks the prayers of God's people for himself in his special work. That request is not met by simply repeating the petition, "Thy kingdom come." When our Saviour taught his disciples to pray, he only indicated the *manner* of all their prayers and the themes about which they might pray. He by no means taught that prayer should be general and not particular. Indeed no one can truly use the Lord's prayer who does not accompany it daily with more detailed ascriptions and petitions. His own soul will not be impressed or drawn out in ardent desire if he uses only these broad petitions. He cannot, for instance, ask with a full heart for the coming of God's kingdom, with anything like a clear conception of what those words mean, unless he has thought of and prayed for that kingdom as represented in his own church and town, in cities and on the frontier, in America as well as in Turkey and China. This petition, which seems so all-embracing, does in fact embrace nothing in the mind of the petitioner, unless he precedes or follows it with remembrance of some specific work to be done for the hastening of that kingdom.

One of the missionaries of the American Board, writing recently in the heat of labor among the heathen, pleads for the prayers of Christians, but says: "All praying for heathen lands in the lump, without taking pains to learn their condition, without knowing something of those who are in the thick of the fight, is a style of praying that I, for one, don't thank anybody for." Is there not reason for this outspoken protest against much that is called praying for the conversion of the world? There are missionary concerts in which one who simply listened to the prayers would know that there was a world, but would never know that there were in the world such empires as Turkey and India and Japan, needing the gospel. All missionaries are usually prayed for, but is it not seldom that any particular missionary is mentioned? The bane of prayer is indefiniteness. It robs it in the ears of men of life and interest. Does it not also rob it of power with God?

It is a prevalent custom in many churches to assign different portions of the missionary field to different persons, to report from at the missionary concert. It might be advisable in some places to change the plan, allowing the reports to be free, but assigning the fields to individuals to be prayed

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for. Why not? Is it not at least as important that these various portions of the great field be remembered specifically before God in prayer, as it is that the story of their condition be repeated to men? And why, in these meetings for the advancement of God's kingdom, should not every report from any missionary be followed at once by prayer for him and for his work? That would make the concert such a meeting as Paul wished the Christians at Ephesus to hold when he asked them to pray "for all saints — and for me."

A SABBATH AT SANTEE AGENCY, NEBRASKA.

ACCOMPANIED by the Congregational bishop of Yankton, Dakota, who sometimes bears the title of "connecting-link between home and foreign missions," and whose name always reminds us of the treasurer of the American Board, the Home Secretary found himself upon Saturday afternoon, the last day of May, after a drive of thirty miles over the Dakota prairies, having crossed the Missouri River in a skiff, slowly ascending the bluff by a winding road, guided by a silent friendly Indian, determined, if possible, to surprise one of our missionary families, and to see how they "rested the Sabbath-day, according to the commandment." This is the way it was done. After a delightful season of family worship, including a sweet service of song, parents and children and guests uniting, the United States flag was run up upon the flag-staff and unfurled to a stiff northwest wind, where it waved as a signal from its commanding eminence, summoning all who beheld it to worship Him who is the "governor among the nations." At nine o'clock the little bell in the tower of the chapel rung out its clear notes calling the children and youth with their teachers to the Sunday-school. The Indian girls from the Dakota home, and the Indian boys from the young men's hall were there, with others from the families of the flock, making a goodly company of fifty or more who sung "Gloria Patri," "Saviour like a shepherd lead us," "Bright Jewels," and "Cross and Crown," in the Dakota tongue, under the guidance of the singing missionary, Alfred, son of Stephen. At eleven o'clock the people assembled for public worship, the missionary surrendering his place at the cabinet organ to Eli Abraham, the native helper, and himself preaching an excellent Dakota sermon from 2 Tim. i. 12. We knew that the sermon was excellent from the appearance of both preacher and hearers. We have no doubt of the excellence of the Dakota, as we were permitted to bring away the brief notes of the preacher, a copy of which is herewith transcribed: "Tany. Sdowyapi — wowásabu wowiya skiu."

An English service at two P. M., conducted by the guests from abroad, was followed by another service in both English and Dakota, at four o'clock, the missionary acting as interpreter, and the native pastor, Artemas Ehnamani, replying to the greetings from the missionary rooms in a most eloquent Indian speech. The substance of his address was put into English by the missionary, and reads as follows: —

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ADDRESS.

"A man we have never seen has come to-day. He has told us why he has come. It is on our account. He has brought us the handshakings and words of many thousands of our friends all over the world, and we have laid up these greetings in our breasts.

"We are Dakotas, and we have bodies such as these. But the white men come to us and they seem different from us. Their skins are white and ours are dark. So they do not seem one with us. But by the Holy Book we come to know that all men are one; — that all are made one by the blood of one man. So that though some men are white skinned, and some are black, and some red, and some gray, yet all are one.

"He tells us all these thousands of different people are our friends, and one with us. How is it so? We all have bodies and members alike. Only we are different in skin and speech. And all souls are alike. And the many thousands of our friends in distant lands, in the islands of the sea, and across the ocean, are all one with us through Jesus. We shall all lay these differing bodies in the ground, and rise with the same body with which Jesus rose, and is seated on high. Our faith in Jesus is like so many cords, all drawing us to him.

"The knowledge of this has been brought to us by the friends for whom he speaks, and we thank them. We thank them for the message that there is one family. It is only about twenty years since the 'Good News' came to us. It was this man (his society) who brought it. They gathered money and sent missionaries out as sheep among the wolves. So they have gone all over the earth. And as he has told us to-day, many have been killed. But Jesus says: 'Go preach my gospel;' so they have gone.

"We, in turn, should do as he says, and send the 'Good News' on westward to our wild brethren who are yet like wolves upon the prairie. Jesus says to us: 'Go carry the "Good News,"' and we will do it.

"We ask him to return our handshakings with these words."

The "handshakings" followed from men, women, and children. One of the men had been a famous conjuror in other days before he had learned of Christ. Some of them were a part of the company who years ago, after the Minnesota outbreak, were confined in the prison at Davenport. It was pleasant to have worshiped with them, singing in Dakota: —

"Rock of ages cleft for me,
Let me hide myself in thee."

At six o'clock a pleasant evening service was held with the girls in the Dakota home, under the faithful care of Miss Shepard, assisted by Misses Webb and Paddock. We saw the record of their names and of their deportment during the preceding week, all marked perfect in "kindness," all but one in "fidelity," all but two in "promptness." Here followed another season of "handshaking." After this we proceeded to the young men's hall, and engaged in an evening service with the boys. Here Mr. and Mrs. Henry M. Riggs are expecting to preside. Substantial "handshaking" concluded these exercises also. After another pleasant service of prayer

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and praise in the household circle, the map of the Indian country was spread out, and then the opportunity of the American Board to enter into the broad field and to do what ought to be done for the 50,000 Sioux Indians was vigorously pressed by the missionary upon the secretary and his Yankton coadjutor. This time the missionary preached not in Dakota but in good plain Saxon, and needed no interpreter. As he discoursed, the stars came out of the darkening evening sky, and we wished we had ten new missionaries immediately for the Dakota field alone. This is the way that at the Santee Agency upon that beautiful first of June, we "rested the Sabbath day, according to the commandment."

The result of it all is that in addition to a variety of "fevers" with which we are somewhat familiar at the missionary rooms, bearing the names of "Turkey," "Madura," "China," "Japan," and "Africa," one of our number, at least, has also caught the "Indian fever."

A NATIVE MINISTRY FOR TURKEY.

BY REV. GEORGE F. HERRICK, MARSOVAN.

THE opinion is widely cherished, and a very sound opinion it is, that any reform in church or society, to be of any real and permanent value, must have a native growth, strike its roots into the native soil, and grow up in its own natural development. This idea has been most firmly held and cherished by the missionaries of the American Board in the Ottoman Empire; and that is exactly what is now taking place in that empire.

The work of reformation among the Oriental churches, indeed, received its first impetus from abroad. But the work is indigenous to the soil. Churches are formed; they are organized into ecclesiastical unions, wholly composed of natives and under their control. There is not yet, however, — and for years, probably many years, there will not be, — that breadth of culture, and that knitted symmetry and balance and weight of character, among races for long centuries ignorant, superstitious, and oppressed, which are necessary to the successful management and fostering of the higher schools. There must still be a foreign aid which will be really moulding and controlling. For the proper development of the work already so auspiciously begun, and for its extension through the doors of access now opening to the Mohammedan races, a thorough equipment of all the higher schools is of supreme moment. This the missionaries in the several missions clearly recognize and profoundly feel.

The agencies requisite for this training of a native ministry, are theological seminaries, colleges, high-schools for boys, and boarding-schools for girls. Not now speaking of the work in Syria, or of the Robert College in particular, — which, although in closest sympathy with the missionary work, is not in organic connection with it, — there are in Turkey proper five theological schools, located at Marsovan, Harpoot, Marash, Mardin, and Samokov. So large a number is made necessary by the enormous difficulties of

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travel, and by difference of language. The language of instruction at Harpoot is Armenian: at Mardin, Arabic; at Marash, Turkish; at Samokov, Bulgarian; while at Marsovan four languages are hereafter to be used, viz: Greek, Armenian, Turkish, and English.

The requirements for admission to these schools, and to the course of instruction in the schools, have again and again been raised, till now three full years of study are required for admission to the Marsovan Seminary; and in the seminary two years are given to further scientific study, and two years more to purely theological study. Till a larger number of high schools are established, the three years of preparatory study must be spent in station classes, under the direct care of the missionaries, except so far as the young men can avail themselves of the advantages of the two colleges now in successful operation at Aintab and Harpoot. Long experience has shown us that we must open to our native ministry the resources of our own English language and literature, and this we are now prepared to do. No student can graduate from our seminary without acquiring the ability to preach acceptably in two languages.

In all our schools, that which is most prominent always and everywhere is the careful study of the Bible; and whatever else our native ministry may fail to know, they are not ignorant of the Book of God. A candidate for admission to Marsovan must be prepared, for example, to give accurately, and without hesitation, the names of the kings of Israel and Judah, in order; the dates and length and characteristics of their respective reigns; the prophets who flourished; and the relation of those kingdoms to the surrounding heathen world. And a candidate for a diploma from us, must be able to analyze, for example, the argument of the Epistle to the Hebrews, show its relation to the Levitical economy, and demonstrate the cogency of its conclusions. And while we are quite ready to confess that in the past we have not been able to realize our ideal in this theological training, we do claim that hereafter no young man from Turkey, of whatever race or language, need come to America, or go to other lands, to fully fit himself for the most efficient work among his countrymen; and if such do hereafter come, we give you leave to send them back again.

An incident will illustrate the spirit of our native ministry. When our second class at Marsovan graduated, one of the class declared it his intention to engage for the present in teaching, saying that he regarded the work of the teacher equally sacred with that of the preacher. It soon became manifest that for him, at least, the instruction of youth was a divinely-appointed work. He threw himself with all ardor and earnestness into the work of organizing and elevating the community school of his native city of Marsovan, going to his work almost with the dawn, and then giving hours in the evening to the instruction of adult classes; and in five years he made this the model school of Asia Minor — a school of a hundred and fifty boys. But the excessive labor was too much for his physical powers. He was prostrated with sickness, and, although he seemed to recover, it was plain that his health was seriously undermined. He was taken to Constantinople, and received into a hospital under the care of the German deaconnesses. He remained some eight months, alternating between hope and fear, when one

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day the attending physician said to me: "You had better tell your friend that he has not long to live." He received my communication in silence. When next I saw him, he met me with a smiling face, and said: "I have had a hard struggle over the news you brought me. I wanted to get well, and go back and do the work for which I prepared — preach the Gospel to our people. But He whom I wanted and tried to serve has ordered otherwise, and his will be done." And when his father came to him in his last days, he said: "Father, don't bring up my younger brother to your trade; send him to school; commit him to the care of the missionaries. Let him go to the seminary, and be fitted to take my vacant place; it will in a few days be vacant." And it is evident that this was the one great desire on which he had set his heart; for his last audible prayer was: "O Lord Jesus, take not away *our name* from among the number of the servants of thy house!" The Lord himself increase the number of such a hundred-fold!

CHINA IN ITS RELATIONS TO OTHER COUNTRIES.

BY REV. GEORGE M. ADAMS, HOLLISTON, MASS.

FROM an extended article on the above theme in the *Allegemeine Missions-Zeitschrift* for March, prepared by a missionary of the Rhenish Society in China, we glean some interesting facts and opinions.

The total value of the imports of China through the "open ports" (now numbering fourteen) amounted, in 1865, to about $96,000,000; in 1877, to about $126,000,000. The exports in 1865, about $90,000,000; in 1877, about $112,000,000. Of opium there were imported in 1876, 9,294,000 pounds; in 1877, 9,344,000 pounds. The production of opium in China is increasing. In the province of Yunnan it is estimated that one third of all the cultivated land is devoted to this crop. Any *earnest* efforts of government for the suppression of opium smoking are out of the question; the officials and the higher classes are the principal consumers.

Of the entire foreign trade of China through the open ports, there is, in British hands, 56.70 per cent.; in American, 4.15 per cent.; in German, 4.33 per cent.; in French, 4.06 per cent.; in Dutch, 0.23 per cent; in Spanish, 0.34 per cent; in Danish, 0.27 per cent.; in Japanese, 1.56 per cent.; in Chinese, 27.06 per cent. The Chinese are more and more getting control of foreign commerce. The golden time for foreign firms is past. The "China Merchant's Steam Navigation Company," composed of natives, has a capital of $8,500,000, and owns thirty-one steamships. The voluntary gifts of this company for the relief of sufferers by the famine amounted to $31,450; its contributions for transportation of grain for the temples, etc., $27,741.

The recent famine is estimated to have caused the death of between seven and eight millions of the Chinese. The suffering was aggravated especially by two things; bad roads and bad mandarins. Rice sent for the relief of the destitute was decaying at the seaports, while over the mountains people

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were starving. Officials in some instances required that a percentage of the money they distributed should be privately returned to them; others demanded pay for putting names on the list of the destitute. False names, in large numbers, were added to the rolls. On the other hand some of the officials were very generous. The internal trade of China is checked, and in some cases entirely interrupted by multiplied transport duties, which are levied afresh at the boundary of each district. The favorite vice of the Chinese is gambling. The law forbids it, but the lower officials wink at it and derive a large part of their income from bribes connected with it.

With respect to the progress of Christian missions in China, this is undeniable, that the Chinese thus far do not show much inclination either to foreign civilization or to Christianity. *The missionary work in China is no holiday matter, but a serious and sacred duty.* He who regards it as a duty will find reason enough to praise the Lord for the success he is granting. The progress is not brilliant but steady.

In order justly to estimate the missionary work in China, it is to be remembered that the missionaries are by race, by education, and by all their habits of thought on religion, the antipodes of the Chinese. The preparatory work must be slow.

The Chinese have for centuries been accustomed to treat religion as a purely external matter, so that it is very difficult to convey to them spiritual ideas. The terms which the missionaries are obliged to use are tinged with heathenism, and liable to mislead. The results of missionary labor are to be sought, not merely in the number of converts but in the general influence upon the community. One mark of progress is seen in the improvement of morals among the heathen population, and the emulative efforts of the Chinese to surpass the Christians in acts of benevolence. Large numbers are also losing confidence in their idols. Many of the educated Chinese have entirely forsaken the temples. The Scriptures of the Old and especially of the New Testament are becoming known, and the truths contained in them are gaining the approval of leading minds among the people.

SIR WILLIAM MUIR ON TURKISH MISSIONS.

AT the annual meeting of the Turkish Missions' Aid Society held in London, May 14, Sir William Muir, K. C. S. I., LL. D., presided, and made the opening address, and was followed by Rev. Drs. Paterson, Blackwood, Raitt, and Rev. E. G. Porter, of Massachusetts. The address of Sir William Muir is here given: —

We have just heard a statement of the distribution of the funds of this society, which must prove to you all the catholic purpose which it has in view, and the manner in which it carries out that purpose. The Secretary has asked for increased support from the Christian public, and he says that this is the only society which aims at helping all the evangelical missions in Turkey. It is just this catholicity of the society which approves itself to my judgment, and I think ought to enlist on its behalf the support of the whole Christian public. And yet it is just this very virtue which constitutes

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its weakness. The object is so great that, instead of £3,000, we ought to have £50,000 or £100,000 in any measure to meet the grand design. And instead of assembling in this small place, its adherents should have been flocking to Exeter Hall. The object is one that merits the largest support, and if the society had been based on the interests of any particular party or denomination, then, indeed, from the partialities and weakness of poor human nature, it might, perhaps, have been supported with great enthusiasm, but because it is catholic in its object and constitution, therefore, it receives this paltry support. I trust that this stigma will be removed, and that in the future this society will receive the support which it so well deserves. I have myself for many years taken the deepest interest in the Mohammedan question. I had the honor and privilege, some thirty years ago, of forming the acquaintance of Dr. Pfander, who was the highest authority in all matters relating to the Christian and Mohammedan controversy, and whose great works have been translated into Turkish, Arabic, Urdoo, and Persian, and are scattered throughout the Ottoman world, and should be studied by all who would acquaint themselves with the vital questions which separate the Christian and Mohammedan. The report has referred to the openings now made through political events, which (whatever our opinion of them otherwise) tend at the least to open up Turkey and secure religious liberty to the Christian, and extend our influence over all that country. No doubt the prestige of Christianity has been materially advanced by the victory of Russia and the action of our own government, and it is our privilege and our duty to take advantage of all the facilities which the course of war and diplomacy has created by raising in its temporal aspect the influence of Christianity. No doubt the political events with respect to the British Protectorate of Asia Minor have opened doors there at which it is the duty of the Christian Church to enter in, and unquestionably throughout the East the way has been prepared in a most remarkable manner, and whether in European Turkey, Cyprus, Asia Minor, Syria, Egypt, or Persia or North Africa, Christianity is in the ascendant, and well placed for wielding its legitimate weapon. For how many ages Christianity slumbered whilst Mohammedanism triumphed! or if Christianity did make use of any weapon, it was not the weapon she ought to have used — the Word of God and the spirit of truth — but it was the carnal weapons of this world, and we cannot tell how far Christianity was thrown back by the so-called battles of the Cross. But now religion has a nobler crusade to wage — it has the Cross of Christ to carry to these people, in the spirit of love and in the name of the Prince of Peace; and by the blessing of God it will gain its object. It is a matter of despondency to the Christian mind when it surveys those ancient lands — Syria, the cradle of our faith; Antioch, where the followers of Jesus were first called Christians; and all over Asia Minor, where there were once flourishing churches scattered throughout the whole land; when he looks at Egypt, and further west, coming to Carthage, and the northern shore of Africa, along which were situated such noble churches, with such great names as those of Origen, Cyprian, and Augustine, until the wave of Mohammedanism came and swept them all away. It is sad to the Christian heart to think of it, and yet, my friends, there is a brighter side to

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the picture, when we think that this now is the area which forms the scene of your labors.

EFFORTS FOR MOHAMMEDANS.

Having lived for many years among the Mohammedans, I must say that the prospect of their conversion is hard and difficult and far away, so far as the eye can see. And yet there are not wanting men amongst them who have been led to look into the truth, and examine the claims of that great book, the Koran; to look into it and see whether it does not bear the marks of human origin, and to see that there were failings in its author's character and teaching, fatal to its assumption of divine authority. Numbers have been led from point to point to see that Mohammedanism is but the travesty of the Christian faith, and they have been led to renounce it. We have at this time a native of Egypt who was led thus to look into the Christian Scriptures and to see whether they are indeed the Word of God, or whether the Koran is the Word of God, and being convinced of the truth, was baptized; he was forced to flee the country for his life, and now is studying in Scotland for missionary enterprise in the East. The work is not impossible. No; all things are possible with God, and we must look forward with confidence to the Mohammedan mind being influenced by Christianity. It is not so much that we hope to influence the Mohammedan mind by directly acting on it, but rather by working upon it through the indigenous institutions which exist in Asia and the Christian churches there. Mohammedanism itself is built upon a system which cannot live — upon polygamy, facility of divorce, upon slavery — female slavery, which demoralizes the proud master even more than the poor helpless slave. These things in Mohammedanism are a worm at its core, and spread their withering influences over all its peoples. There is also the veil which separates the whole of the female sex from social intercourse with the other sex, and Moslem society is thus debarred from all its softening influences. It is not by direct effect upon Mohammedanism that we look for success, but by working through the Christian churches, and it is the great object and boast of this society that it seeks to renovate and organize those churches in the East — the Armenian, the Syrian, the Greek, and the Coptic churches. In whatever degree we are able to raise these, in that degree we shall bring Christianity to bear upon Mohammedans; and as they see Christianity thus professed in the simplicity of the gospel by those with whom they come into daily contact, they will be favorably influenced and led by degrees to embrace our blessed faith. God speed this blessed work; I wish it every prosperity and advancement, and I trust the society will go forth with renewed energy and with ever-increasing resources in contributing to all those agencies which are at work. What a debt of gratitude do we owe to the American missionaries for their exertions in the missionary cause in Upper India, where they are to a great extent doing our duty for us! Let us then, out of gratitude, as well as because of their noble and Christ-like endeavor, assist them in their work in Syria and in Egypt to the utmost of our power. I trust that great and renewed efforts will be made by the society this year; that it will take, as it were, a new point of departure, and with fresh vigor enter upon the great field that lies before it.

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IDOLATRY IN PRAGUE.

BY REV. A. W. CLARK.

HAD the scenes of yesterday been witnessed in a city of India or China, instead of here in the oldest German university town of Europe, no one would hesitate for a moment to use the word *idolatry* in describing them. The eight railroads centering here brought many thousand pilgrims to swell the cry: "Great is John von Nepomuk," the patron saint of Bohemia. An immense crowd gathered at the cathedral on the Hradschin. The large silver casket weighing thirty tons was opened, and the small glass casket, with the holy bones of the saint, was taken out. With great pomp and ceremony this crystal coffin was exhibited to the multitude. The cardinal archbishop led the procession. In his hand he carried a costly gold vessel containing the saint's tongue preserved in alcohol. With this honored relic he blessed the assembled thousands. The glass casket was then placed on exhibition in St. John's Chapel, where it remains for six days. How many thousands have had their prayer books, rosaries, and coins (to serve as charms) rubbed against the sacred glass, it is impossible to state, but a large number were thus blessed. Altars were erected in public places before statues of the patron saint, so that the poor pilgrims, as well as thousands of poor superstitious inhabitants of Prague, might have liberty of worship.

Historical research has shown that the legend of John von Nepomuk has no real foundation. It is said he suffered martyrdom in 1383, that he was thrown into the Moldau because he refused to tell the king the secrets which the queen had told at the confessional. According to the researches of Abels, the whole story is an invention of the Jesuits by which they were able, at the time of the Romanist reaction in the beginning of the 17th century, to supplant in Bohemia the place really belonging to John Huss. Leaving honesty out of the question, one must certainly give the Jesuits credit for shrewdness and success. Their supplanter has many thousand devotees. It can hardly be called exaggeration to say that, this week, prayer without ceasing is offered to St. John von Nepomuk.

Alas! for the country that encourages such idolatry, and at the same time places every hindrance in the way of the circulation of the Bible, and forbids some of her loyal citizens to gather in each other's houses to read the Scriptures, to sing and pray.

LETTERS FROM THE MISSIONS.

North China Mission.

A BUDDHIST PRIEST CONVERTED.

DR. BLODGET, of Peking, writing March 31, gives the following cheering tidings: —

"Yesterday we received to the church by baptism eleven adults and three children. Among these was one family of six persons from Ho-kien-fu, who were relieved last year in their distress by famine when passing through Peking,

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and who now have cast in their lot with the people of God.

"One of those baptized was a Buddhist priest named Mêng. At his baptism he brought forward, and gave up in the presence of all, the three precious things of a priest, his certificate of priesthood, his sacred garments, and his sacred bowl. Having these he was sure of a livelihood in any part of the empire. This priest had an income in his temple considerably larger than the sum received by our oldest native helper at this station. He was a friend of Toan, a man who had been once a priest, and was afterward a member of our church. He attended Toan at the time of his death, and received from him his Christian books. This was nearly two years ago. The father of Mêng opposed his becoming a Christian, and burned the books. The son, however, has taken the decided step, cast off his Buddhist attire, and is allowing his hair to grow as other Chinese allow theirs. So far as I know the conversion of Buddhist priests in China has been very infrequent. I trust this man will prove a sincere believer."

A WIDENING FIELD.

Mr. Sprague, of Kalgan, writes April 7, of a visit paid by himself and a native helper to several cities and towns which were essentially new ground for missionary labor, although within fifty miles of Kalgan. Large and attentive audiences greeted them, and the sale of books was quite unprecedented. Sending back for fresh supplies of books, they were still unable to meet the demand, though they disposed of nearly twelve hundred. Mr. Sprague says: —

"While we did not meet those who expressed desire to embrace Christianity, still we can but hope that the Spirit of God is putting a spirit of inquiry into the hearts of some. We are encouraged to think it only needs workers *at work* to stir up interest and good will towards this — to them — new religion. I am desirous of repeating my visit to these places, but can see no way to do it at present. Everywhere the work to be done seems to be doubling. Oh how anxiously we long to hear the word 'Recruits are on the way!' If we could have even one family to come and spend this next winter with us here! And then the new openings following in the wake of the famine! I cannot imagine why young ministers should not hasten with desire to such a glorious, such an imperative, work. It seems to me they cannot realize how imperative is the immediate need, and how loudly the Master calls for volunteers."

PROGRESS IN SHANTUNG.

Mr. Stanley, of Tientsin, has sent a report of a prolonged visit paid by himself and Mr. Goodrich in the province of Shantung during January, February, and March last. Our readers who recall the story of the gift of the heathen temple at Shih Chia Táng, in the *Herald* for April, and Mr. Smith's account of the movement in Shantung, in the *Herald* for May, will be glad to find from this report that the work in that region is still progressing hopefully. Mr. Stanley says: —

"I reached Páng Chia Tswang, our out-station, in the center of our field, on Wednesday afternoon, January 15, where I was warmly welcomed by the helpers, Ho and Chau. From them I learned that there were many inquirers in the field, and that the general aspect of the work was encouraging. Some of the Christians, however, were careless regarding the observance of the Sabbath, and others were preparing to observe 'the rites' of ancestral worship at the approaching New Year. These errors seemed to be largely the result of ignorance in most cases. It therefore appeared to me to be of the utmost importance to arrange at once for meeting regularly both the Christians and the inquirers, for instruction. I accordingly arranged for weekly meetings at the six central places. In addition to these weekly visits, all the places except one were visited by me on the Sab-

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bath, in rotation, two Sabbaths being spent at each. When the plan of weekly afternoon meetings was proposed, the inquirers and most of the Christians expressed great willingness to give the time, and also their delight at the prospect of receiving fuller instruction, and the results exceeded my anticipations, both as to numbers in attendance and progress in knowledge.

"My plans were put into immediate execution. Delinquents were sought out, and, with the exception of three persons, all manifested some interest in the truth, and some desire to understand it and observe its requirements. These three persons, keeping aloof from me, though often invited to visit me, as I hoped to do them some good, were finally cut off for persistent non-observance of the Sabbath. So far as I know and believe, our efforts were successful in preventing all the converts from observing 'the rites' of ancestral worship in connection with the New Year festivities, although one or two were making preparations to do so."

Mr. Stanley gives an account of one case of persecution which followed a refusal to take part in these "rites," resulting in a public apology on the part of the persecutors, and affording a fine opportunity for an exposition of treaty rights respecting Christianity.

THE SIX CENTERS OF WORK.

We have not room for the detailed account furnished of all these places, but select two, which are fairly representative of the others: —

"*Shih Chia Tâng.* This is the village where last fall the temple was cleared of its idols, and deeded to the 'Church of Jesus' by its trustees. A helper was at once stationed there, and ere long a goodly number of persons were baptized. A considerable sum was expended in fitting the main building for a church. A small school was also started, and a teacher promised for it, for one year. Owing to the poverty of the people just after the famine, and their inability (as they believe, at least) to get on without the services of their boys, it was found impossible to keep up the school this year for want of pupils. The helper finds ample employment, however, in instructing inquirers, and in visiting other villages where there are persons interested in, or willing to listen to, the truth. During my stay, there were added to the little church there twenty-seven persons, of whom six were women, and three were lads of eight to ten years of age. With much of encouragement, there are reasons for anxiety.

"*Ti Chi.* The first converts in Shantung, in connection with our work, were baptized here in 1868. For two or three years the little church has been in a half-dead-and-alive condition. I visited them first January 28, after which weekly visits were made, as at other places, by Mr. Goodrich, a helper, or myself. Mr. Goodrich also spent a Sabbath with them. There seems to be a work of grace begun there, and in one or two neighboring villages. There are now about thirty applicants for baptism connected with this center, with every indication of successful work in the future. One teacher, Mr. Lu, from a neighboring village, appears to be a truly converted man. But as this development had been very recent, it was deemed best to defer all baptisms to a future visit."

SUMMARY OF RESULTS.

"The average Sunday attendance has been about forty — generally attentive, earnest listeners. At the week-day meeting there have been twenty to thirty present. In addition to assisting at these weekly meetings, the helpers have visited in villages where there were inquirers, or persons willing to hear the gospel. The eighty-six persons baptized represent twenty-one villages, several of which are new ones. In some of these we have been asked to appoint weekly meetings for instruction. In general, the present condition is very satisfactory, and the prospects very encouraging.

"I have traveled during eighty days of my absence 922 miles; of this, about

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500 was made in the field on a donkey, in meeting appointments. I have spoken publicly sixty-six times. The figures for Mr. Goodrich will not vary a great deal from the above."

Japan Mission.

BEGINNINGS AT OKAYAMA.

MR. PETTEE writes, May 6: —

"The American Board has a new station in Japan. Prayer, patience, and persistent pressing have at last opened Okayama, and the work is already under full headway in that important city. Okayama is a city of 35,000 people, and lying five miles back from the beautiful inland sea of Japan. Sabbath services have been held in the city for months, but they have been necessarily more or less private in nature. On April 20, in a house owned by the governor, the first public service in the new station was held.

"The American Board preached its first Japanese sermon in Kobe six and one half years ago. There was present on that occasion *one* native, besides the domestics of the missionaries. Okayama is one of the spiritual children of Kobe. At the meeting of which I am writing, *seventy-five* natives were present, embracing people from all classes of society. The governor was specially invited, but plead a previous engagement in excuse for not attending. He sent three of his children, however. Two prominent officials, several physicians, besides artisans, farmers, some from two or three miles away, women and children, made up the number. The preacher was Mr. Osada, a young man who is studying week by week under Mr. Cary, and whose intention it is to give his whole time hereafter to missionary labor in the city and province. His sermon was an explanatory one on Christ's interview with the woman of Samaria, and his leading thought, 'the spiritual nature of man requires a spiritual God.'

"Every part of the service was impressive except the singing. That was wretched beyond description, but fortunately the Japanese did not appreciate the fact, and only foreign ears were tortured. Miss Wilson is now on the ground with her organ, and there is a marked improvement every week.

"On April 27 a Sabbath-school was organized with over forty native members. At the preaching service on that day ninety pairs of *geta*, pronounced like our gaiter, on which they are the Japanese wooden parody, were counted at the door."

THE GOOD WILL OF OFFICIALS.

"The continued good will of the officials is shown by the fact that they permit us to build our houses on the public pleasure park just outside the city, and also by a little incident which occurred the other day. A favorite cat belonging to one of the missionaries, strayed away from its new home. The matter chanced to be referred to in the presence of the governor.

"The police were immediately notified, a description of the missing mouser inserted in the local paper, and the city searched for two days. In vain, so far as poor pussy was concerned, but it proved anew the friendliness of the local authorities.

"Dr. Berry's time is fully occupied with medical work, even if he has gone into a hospital where there were, at one time, twenty officials and *three patients*. Whether the rest had died from fright at the thought of being handled by so many physicians, or this is a proof of the healthfulness of the city, I did not learn. Invitations have already come to Dr. Berry from half a dozen important villages in the province for the establishment of as many branch hospitals and preaching places. The work crowds upon the missionaries even now."

THE PROMISING OUTLOOK.

"I doubt if the history of modern missions can show an opening work, richer from its start, more pressing in its claims, and more promising in its

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outlook, than this beginning of things in Okayama. We have learned not to build very high on Japanese promises. Nothing is certain here except what is carefully laid away in the past. But if we cannot take our stand on Japanese character and promises; if we call the former fickle and the latter only pleasant words (an unjust criticism, I believe, as it is too soon to judge of Japanese metal and Japanese pledges), we can stand with abiding firmness on the unchanging character of God and the abundant promises crowding his Book. Believing this, let the home churches henceforth remember this new station in central Japan. It vitally affects the interests of a million of people.

"Pray that the auspicious dawn may brighten into full noon, and rest on the promise that the name of the Lord God of Israel shall be glorified in the very isles of the sea."

THE LOCATION OF OKAYAMA.

Mr. Cary writes of the location of Okayama, which, it must be remembered, is the seat of government of the Ken, or province, of the same name.

"Okayama is a city of about 35,000 inhabitants, situated one hundred miles west of Kobe, and five miles from the mouth of a river that empties into the Inland sea. This river fertilizes one of those large plains, so common in Japan, which are devoted to the cultivation of rice, and form the chief centers of population. It flows through the city, and long ago a part of its current was diverted into a series of moats which formed a portion of the defense of a large castle still standing. Many of these moats have within a few years been partially filled up so that they are now only narrow canals, filled with muddy, and sometimes filthy, water, which is used for washing and often for cooking.

Okayama, under the old *régime*, was the residence of a daimio whose stronghold was the castle already referred to. About him resided a large body of retainers. At present a greater proportion of the population than is usual in other places is composed of those who formerly belonged to the military class. As this has so far been the class most easily brought under missionary influence we think this location specially favorable. The people seem to be unusually enterprising, as is shown by the general air of thrift, and, among other ways, by the improvements made of late years in the appearance of the city. A voluntary contribution was made by the citizens, furnishing means by which the principal streets of the city were widened and improved, so that few of the largest cities of Japan can show their equal."

A STRIKING SERMON.

Mr. Cary, after narrating various pleasant incidents connected with their reception, gives an account of a certain Sabbath, and a sermon of which the missionaries were the text: —

"On Sunday we planned for a quiet day and kept visitors off as much as possible. In the morning, Nakagawa came in with one of his friends to whom he wished to preach a sermon. This is a common practice with him, and we have learned to sit quietly by while he takes us for a text. As an example of his style, I will give a brief report of his sermon. 'See these men. People outside are at work as usual, but with these persons it is a rest-day. They put away the labors of the week, and when we come in here we find them communing with their own hearts and with God, thinking of his blessings and asking his help. They are now gently resting and getting strength, and you will see them during the next few days better able to work because of this Sabbath.' (Some cherry blossoms were in a vase beside him, and in his apt way of taking illustrations from anything that happens to be at hand, he drew out a small branch and continued): 'Look at these flowers. How beautiful and fragrant they are. It is because the tree from which they were taken had good roots running down into the ground. If the branch had been separated from its connection with the roots, it could not have produced such flowers. We

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have to be careful, too, of the root, in order to get the blossoms. That is just what these men do. To-day they are caring for their souls. So they have the roots all right, and through the week you will see the blossoms coming out. The trouble with us in Japan is that we want to get the flowers without stopping to see that we have the root from which they spring. See here (pointing to different flowers), we have been trying to get the good flowers that foreigners have, and so here is the flower of schools, here railroads, here the telegraph, and so on. But these flowers do not come out spontaneously, or flourish as they would if we looked first at the root of the matter. The national heart needs to be filled with love to God, and so nourished by Christianity, the other good things would follow of themselves.' "

TREATY RELATIONS.

Mr. Learned, of Kioto, May 12, writes thus of the political outlook: —

"The revision of the treaties between Japan and the western powers seems likely to be taken up in earnest this year. It is understood that the Japanese government will propose to abolish export duties and open two new ports in return for permission to levy higher import duties. As the *Japan Mail* well points out, neither of these two concessions would be of any particular benefit to foreign merchants, but new ports might open desirable places for new stations. Shimonoseki would very likely be one (at the extreme western end of this island), and I understand the Presbyterians are expecting to open a station there as soon as permitted. I suppose we cannot now expect much, if any, concession in the way of opening the interior of the country to foreign residence."

Madura Mission.

MR. RENDALL, under date of April 10, writes: —

"There is still a great deal of distress among the people. The poorer classes cannot find work in many cases, and they find it hard to subsist. But the difficulties in this respect are getting less, and I hope if we have a year of prosperity the people will recover in a measure from the troubles of the famine.

The Girls' Boarding School has now a vacation of two months. The teachers' class has had a good degree of prosperity. There is a good prospect of usefulness before these pupils, when they return to labor for their own people. In Mânâ Madura there have been additions to the congregations in three different villages. I look forward with great joy to the time when this station shall be supplied with a missionary."

DEDICATION OF A CHURCH.

"I returned two days ago from a visit to that station. On my way back, I stopped at Tirupuvanam, and accompanied Mr. Tracy to a village five miles distant, to attend the opening of a new church. The day was very hot, but I was more than repaid when I saw a house full of worshipers, two thirds of whom were women. They were decently clad, and all seemed very much interested in the exercises. Here, then, is another beacon light set up in a dark place, and many, we hope, shall here find Christ precious to their souls. The building of these churches is a most important step in securing a strong hold among the people. Would that our young missionary had the means to build a dozen such churches in different parts of his station. On every hand there are openings, and now, as of old, God is speaking to his servants to go forward."

THANKSGIVING AMIDST POVERTY.

Mr. Howland, of Mandapasalai, writing May 6, speaks of continued distress among the people from deficient crops. Grains are cheaper, but the people find little chance to earn the money with which to buy. Under these circumstances the following story is remarkable: —

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"You will remember that we had a thanksgiving meeting in February of last year. We held our second meeting of this kind in February. Over 600 of the Christians came from all parts of the station district, and we had a joyful and a good day. The report of the pledges made a year ago was read, and the names of those who had redeemed them wholly or in part, also the list of delinquents. The result of contributions was as follows: Whole income $140. Of this, $88 went for the support of the three pastors, $40 were returned to the Native Evangelical Society as a donation, leaving a balance in hand of over $10. The pledges for the coming year were, first, the payment of the unpaid pledges of last year, and, second, an additional sum for the ensuing year. Up to date, in spite of the distress, pledges are being redeemed. The salary of the three pastors for four months, and other expenses, have all been met, leaving a balance in hand. The churches have asked less from the Native Evangelical Society than last year, and hope to do more in donations to the society."

NEW ACCESSIONS.

"The work grows upon us, and we have more calls for teachers of the truth than we can meet with the funds in hand. The increasing congregations make a pressing call for larger prayer-houses. The new congregations need places of worship. Old buildings need repairs. The hardest part of the work, and what wears most on health and strength, is the deciding where to put men and what villages to leave without instruction, what prayer-houses to build, and to what congregations we must say 'no.' The people are more and more willing to assist in the building, and usually give one half. But I have just received requests for help in building and repairing twenty prayer and catechists' houses. The estimates run up to $400 and over. I have $75. If the people give one half, the question comes how to multiply $75 into $200.

"A few weeks ago word came from the northeastern part of the station district that a number of families had decided to become Christians. I sent a catechist at once to look after them and report. An itineracy has been carried on in that section since, and there is a prospect that thirty families will join us there. In another village the head man offered $5 per month for a teacher, an offer I hope to be able to take up on my return to the plains. Here is an opening in a hitherto unoccupied region. And now in the town where the court meets a number of people have joined us, and here we need a prayer-house and a catechist. In another village the pastor has found a man who purchased a Bible some three years ago. He has read it through, and is convinced of the truth of Christianity. He has come out as a Christian, and has promised land in the village for a prayer-house.

"While touring with my father he remarked to me, that it seems to him 'as if almost all the people were ready to become Christians, and the want now is men to gather in the harvest.' In one or two villages some of the new-comers have been turned away by the Romanists, but the large majority are firm. In most of the letters from my helpers we hear of new accessions, and the pastors report a larger number of accessions to the churches than we had a year ago at this time."

Mahratta Mission.

VILLAGE PREACHING.

In the *Herald* for July several communications were given from this mission which were sent in connection with the Annual Report. The following letters refer to other sections of the field. Mr. Wells writes from Kudarl, a good-sized village some twelve miles from Panchgani: —

"This is the most important place in the Kudarl Valley. The valley is flanked by high mountains, being sixteen miles long and from one to six miles wide, and containing some sixty villages. In

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the early morning my catechist and myself visit one of the near villages, preach, and return home before nine o'clock. To obtain a good audience, we find it necessary to reach the village we are going to preach in before sunrise. The people do not care to go to their work before sunrise, it is too cool. They much prefer to sit around a little fire built out doors. We must start out by daylight. I often visit a village three or four miles away, as on my pony I can easily do this before breakfast."

A CONVINCED BRAHMIN — INDIFFERENCE.

"The teacher of the government school here, a Brahmin, is very favorably disposed to the Christian religion. He has read the Bible through, and reads all the books and papers I lend him. He comes every day to visit me. Although he is convinced of the truth of the Christian religion, still the fear of man, which bringeth a snare, may keep him from doing what he knows to be his duty.

"Among all the sixty villages of this valley there are only six schools, and I am told not one woman who can read and write. In some reports we read, the impression is made that the people are sick and tired of heathenism, and are almost ready to throw away their idols and embrace the Christian religion. This certainly is not true in this part of the country. The most of them are still content to live as their fathers lived; they have the fear of man before them but not the fear of God."

"TAKEN BY STORM."

Mr. Gates, of Sholapur, writing April 19, says: —

"I have spent a week or more at each of the principal towns along the line within seventy-five miles of Sholapur. At Mahol, the second station from Sholapur, we began work last year, and the result is quite encouraging. In some of the villages on the Pandharpur road the work is still more encouraging, but it was begun several years ago. I spied out the land at Mahol as I was giving money for seed last year, and concluded to take the village by storm. In November Mrs. Gates and myself went there and took a teacher. The people were very poor, but they seemed favorably disposed to us. We opened a school without any request from the people to do so, but with pretty strong hopes of success. The school prospered well, and now many of the children can read. At first there was but one man who manifested any special interest in Christianity. Now there is not a person in the whole Mahar Wada who believes in Hinduism, and the leading persons have asked for baptism. The man who was first baptized had heard a little of the gospel some twenty years before. He seemed truly penitent. He afterwards died of starvation. I have since baptized his widow and two children, besides five other grown people there. The people were unwilling to let the children of Mangs come there to school, so I have transferred the school to the Mangs entirely, leaving the Mahars to consider the consequences. They have showed signs of repentance, and now promise to help build a school-house and let the Mangs come to school, if we will put the teacher back where he was at first. I expect to do so by and by, but meanwhile the work is developing among the Mangs, and some have already asked to be baptized. I do not know where the amount of that teacher's salary for the year could have been laid out with better economy.

"Perhaps the work most interesting to you has been at Pimpari, a village fourteen miles west of Sholapur. A teacher went there some years ago, and many learned to read, five persons were baptized, but their motives were not the best, and when they found they were not to be educated for helpers, they went back to Hinduism: that is, they practically renounced Christianity. Their belief in Hinduism was undermined, however, and recently there has been an apparent revival there. Those five desire to reunite with the church, and thirty-three others — a large majority of

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the Mahars Wada — have asked for baptism, and I have their names as candidates."

Eastern Turkey Mission.

OPENING AT KARS.

MR. COLE, of Erzroom, writing May 1, gives an interesting account of the labors of a native helper at Kars and the adjacent regions: —

"This helper before the war was located in Khasdour, of our Alashgerd region, the plain of such oppression, outrage, and anarchy at the hands of the Koords. Before the reign of terror began he left with his family for Khanoos, but in the early winter I sent him alone to Kars. As he was well known by most of the Alashgerd people as '*the teacher*,' he soon found in the Kars region old friends, and in the late tour among the villages found himself among some of his old parishioners, and, from the narrow circumstances in which they were placed, seemed able to speak such words of comfort as were like 'apples of gold in pictures of silver.' Sickness, famine, and utter poverty have left the emigrants in a fearful state, while the country to which they have gone, in sympathy and inducements, does not meet their expectations. In one village emigrants from the same region crowded about him, and after a few introductory words said, 'Teacher, read from the Testament and preach to us; it has been a long time since we have heard you.' In another village gathering he was soon asked to pray, the people saying that they had not heard his prayer for a long time. In another village he had a company of seventy at one of the gatherings, and they beg for a teacher. There are in the village eight families that are known and recognized as open Protestants, and they have some rights and liberties as such, like a separate burial, school, etc. A man who was for a time in our school opened a school for them awhile, winter before last, and they want him again."

EAGER CALL FOR TEACHERS.

These refugees, now within the bounds of Russian territory, call for teachers and preachers, and the helper who had seen so much of their needs beseeches Mr. Cole to send aid from Erzroom. He says that the people break him down in tears while they weep before him, and he closes his stirring appeal by saying: —

"Must it be that missionaries have come alone for Turkey; have you not all a duty for Russia also? Did Moses come only to deliver a part of the children of Israel, or was it not for all? It now remains to see how much you can do to meet the expectation of these zealous ones. You write to know if I am not to return to be ordained on the Passin plain. Tell the people they must call some one else. Not only am I needed to manage such a work as this, but a missionary and several helpers of higher ability than I. No, I cannot leave the place for the Turk's sake. Only one condition could persuade me, and that would be that you come to take my place. At all events I beg you to come to look it all over with your own eyes, then you will understand it as you cannot now!"

Central Turkey Mission.

HADJIN.

MRS. COFFING and Miss Spencer, accompanied by Mr. Christie, have paid an extended visit to Hadjin, of which place a brief account was given in the last number of the *Herald*. The ladies spent a month there, holding on five days of the week a meeting for the women, with an audience averaging from fifty to eighty. Hadjin is situated northwest of Marash, and distant from it about four days, and Mr. Christie writing from that city, April 28, gives the following description of the place: —

"The heart of the Taurus at this season is just a fairy-land. You ought to see the gorge of the Gaok Su, the ancient Sarus, which we crossed four or five hours

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northeast of here. A thousand feet sheer of perpendicular cliffs, our road being cut zig-zag, like a winding stair, from top to bottom, from bottom to top again on the other side. And then Hadjin! you approach the city from the north over mountain heights seven or eight thousand feet above the sea level. The road winds around one of the peaks, and all at once you see the narrow, almost circular valley, lofty mountains surrounding it on all sides: as Mr. Perry used to say, it looks just like an immense mill hopper. Two thirds down the steep slope over which you are looking, a narrow nose of rock runs out towards the south, and terminates in a precipice at the center of the valley. This rock is covered with houses, — its steep sides, its top, every part occupied, houses above houses, four or five tiers or stories, propped up where necessary with tall posts, scarcely anything you can call a street in the whole city, — just a hive of human beings, 20,000 of them swarming on that narrow rock. Indeed, from where you first see it the town resembles nothing so much as a huge honeycomb torn off so as to show many irregular series of cells. You could almost toss a biscuit down upon the flat roofs of the tiers of houses, a thousand feet below. One can never forget the impression made by a first view of Hadjin.

"We wound our way down the stair-like road, and when within a short distance of the nearest houses, though still high above them, we saw signs of commotion in the hive: the roofs began to swarm with people, and we could see other hurrying figures in the narrow paths between the houses, all hastening toward the mountain. Soon we met them, the young pastor Sarkis, the teacher Vartan, the principal men of the Protestant community, and a troop of school-children. How happy they all were! and no less glad were we to meet them. Mrs. C. and Miss S. were taken to the pastor's house on the east side of the rock, and I to a brother's house on the west side — which I am to occupy while here. Friday afternoon was occupied in receiving the people who called on us, and in visiting the lower part of the town, where our good Deacon Arak, of the Marash Second Church has gathered a little congregation and school."

A REMARKABLE REVIVAL.

"The young pastor talked to us much of the time about the remarkable religious interest now existing among the women and the young people in the schools. Many, many are weeping over their sins, and earnestly asking what they must do to be saved. He traces the movement, so far as human means are concerned, to a talk Mrs. Coffing had with the women in the winter about striving to enter in at the strait gate. He has come sometimes upon little prayer meetings among the rocks above the town, six or eight women, or young men, all weeping violently and praying. His accounts were very touching. You may judge of his joy at having us to help him just at this time. He preached yesterday on the text: 'Every tree is known by its fruit,' — and a thoroughly good sermon it was. But the best thing was in the evening. At ten or more places in the city the people gathered in private houses to discuss the Sabbath-school Lesson of the morning and the sermon of the afternoon. This is their custom. I attended the one held at this house, and was highly pleased with all I saw and heard. The truth is evidently getting a firm hold upon minds and hearts. I anticipate a happy and busy time here. Never have I been in such a place for doing good: I pray God to give me wisdom, that I may do just the work that is most needed."

Western Turkey Mission.

ORDINATION OF A PASTOR.

DR. FARNSWORTH, of Cesarea, on his way to attend the annual meeting at Constantinople, writes from Broosa, May 25, of a service at Istanos: —

"In conformity with the action of the Evangelical Union and the vote of the

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Istanos Church, we came prepared to ordain and instal a pastor over that church, and Monday, May 12, the council was organized. A large congregation, 300 or more, including the Armenian priests, listened with deep interest to the examination of the candidate for an hour and a half. Tuesday morning another hour was given to the examination. This was followed by the more formal ordination exercises, which passed off very pleasantly, and to the great delight of all the people. The Soongoorloo pastor preached an excellent sermon, the Moonjoosoon pastor gave a rousing charge to the pastor, and Mr. Fowle made his first public appearance in Turkish by the reading of the Scriptures and a hymn. We found eighty-nine pupils in the school, which is taught by two teachers, one supported by the people, and one by the Board. Made arrangements for receiving six girls to our station high school for girls in Talas, three of whom are to pay their own expenses. Would that you could have been with us on this delightful visit to this thriving outstation. The nice dinner served for us under the trees four miles from Istanos, when, coming in, the cordial welcome *sung* by about forty-five boys when nearing the village, the liberal hospitality which abounded to all the guests, and the very quiet and systematic way in which everything was done, all would have delighted and encouraged you. We rejoice now in seeing five of our six churches enjoying the labors of faithful pastors, and the sixth is prospering, for the present, under the labors of an efficient preacher."

MARSOVAN NEWS NOTES.

Under this heading we have some items from Mr. Tracy, dated May 15: —

"Disorder reigns about us, but we thank God for even the distant muttering of British thunder. Yesterday was organized in Marsovan a Greco-Armenian Missionary Society for the evangelization of the surrounding country. Beginning its career with forty members, each paying $1.50 a year, we hope it will increase vastly in strength, and assume, finally, the work which the Board is now doing in these parts.

"The average of accessions to the Marsovan church at each communion, for one or two years, has been about fifteen, or sixty a year. Let those revise their ideas who persist in the notion that our fruits are more scanty and our labor more discouraging than those of workers at home. The Marsovan church itself is a ripe fruit; it supports its own institutions, and is now organizing itself for missionary work, as stated above.

"Mr. Leonard and Miss Fritcher, on the way to Samsoon a few days since, were attacked by three Circassian ruffians: Mr. L. was beaten off his horse, felled to the ground, and much bruised, and his money and other valuables taken to the amount of $100. Knives and pistols were brandished freely, but no further damage done. Miss Fritcher was left on her horse undisturbed, except by her emotions."

Austrian Mission.

CAST DOWN BUT NOT DESTROYED.

In view of the restrictions placed by the government upon evangelical work, our readers will be glad to find the following extract from a letter of May 30, from Mr. Clark: —

"The Lord has been much better to us than our fears. The enemy intended to stop all our work, but through the merciful providence of God it is only the *public* work that has been closed. When the first church of Christ was scattered by persecution, the members went everywhere preaching the word. This is not exactly the case here, but little meetings in different families have been multiplied. There is more direct looking to God for spiritual comfort and growth, and on the whole nearly as many souls are reached by the gospel as before the storm burst upon us. So far as we can judge, no period has been more profitable to our little com-

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munity of believers than the past two months. To be invited to 'coffee' is a common occurrence in Austria. One of our people here said: 'Surely I may invite my friends to "coffee," and when we are together we have as much right to talk about the Bible, to sing and pray, as our neighbors have, when they meet together, to curse and talk scandal and nonsense.'

"While we are thankful that the Lord's work here has not been stopped, we feel painfully the limitations and the caution now necessary. We long for religious liberty, as the caged bird does for the fields and the forest. No answer has yet been given to our appeals to the highest powers. The road before us is a long one. Great patience will be needed, here and on the part of home friends.

"Could you only know this country and its needs, could you have seen the heathenism (yes, that is the right word, heathenism), that has been witnessed here the past two weeks in connection with the celebration of St. John Nepomuk, you would feel that this country needs the gospel quite as much as does Japan."

GLEANINGS FROM LETTERS.

MR. WATKINS has made a visit of much interest in Ahualulco, preaching for a week every evening, and often three times in the day. There is considerable interest in Ahualulco, and the population is much changed in its feeling towards the Protestants. There are some violent ones there, so that it was necessary that Mr. Watkins should be accompanied by three persons from this city. On his return, he had to leave in the night, and ride on horseback twenty-five or thirty miles as fast as possible, to avoid some who had gone out to lie in wait for them. He arrived home safely, having circumvented these enemies of the truth. — *Rev. J. K. Kilbourn, Guadalajara, Mexico.*

— The case of Cetawayo is very sad. His father was a friend of the Dutch and English. In his youth he knew the missionaries, and heard their instructions. He matured under their influence, but resisted it. British officials did much to lead this prince in the right direction. To whom has he listened? His witch doctors and his young bloods. He discouraged honest traders, and patronized smugglers of powder, guns, and grog. He made councillors of white outlaws, with his eyes wide open. They plundered him, helped him to this war, and forsook him. It is his own deliberate choice and the choice of his people; an intelligent, *criminal* choice. They have sealed this choice by shedding the blood of innocent men and women and children. The day of retribution has come, and it will be thorough. The captain of the Lord's host is in chief command. — *Rev. M. W. Pinkerton, Indunduma, South Africa.*

— You have no doubt heard of the insurrection in these parts. The whole affair may be called brigandage on a large scale. All the troops available have been called out, and they and the brigands are living on the villagers. It is sad times in all the villages. We pray for a change *for the better*. We are in no personal danger as long as we stay in the city. On some roads it quite safe. The brigands are composed of Bulgarians, Greeks, and Wallachians. This state of affairs must continue until there is a change of governments, for the Turks are as helpless as infants to bring about reforms. Turks tell me plainly: "The time for reform has passed. We can do nothing." — *Rev. E. W. Jenney, Monastir, European Turkey.*

— I have spent two weeks at our old missionary home at Manissa, preaching seven times, addressing the people at two prayer meetings, and also visiting

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them in their homes and at their shops. These special services were very well attended, especially those on Sunday, when a number of strangers — teachers from the Greek schools, students, etc. — were present with us. The great hunger of our Greek brethren for spiritual ministrations through their own tongue, is not so much for their own sakes, I am convinced, as for the sake of their many relatives and acquaintances whom they so greatly long to draw into religious fellowship with them. Our brethren themselves for the most part sufficiently understand Turkish to be nourished by Turkish preaching, and to enjoy it; they feel, however, that strangers working in a strange tongue, especially in that tongue which is to them the very emblem of all that is barbarous, tyrannical, and anti-Christian, can never succeed in bringing their people to a knowledge and reception of the truth, — and who shall contradict them? — *Rev. C. H. Brooks, Constantinople.*

— The prospect is of steady growth in Scutari, if the work can be followed up as now carried on. The native pastor is growing spiritually and intellectually, labors faithfully, and is gaining in influence. Several young men, and a number of women, seem to be under the guidance of the spirit as the fruit of his labors. The congregation has increased; last Sunday it was 185; the Sunday before, 193. The Sunday-school numbers from 125 to 140. The prospect is that we shall be able to accomplish a church organization in the course of the coming year. — *Rev. George W. Wood, D. D., Constantinople.*

— God has surely purposes of mercy for this ancient city, wherein are many peoples of various tongues. Thousands on thousands of little messengers of truth have found their way to the shops and homes of all the various races in Smyrna, and still the eagerness to secure them is as great as ever. Miss Grimston has now been here for five weeks, and she has accompanied Mrs. Jaffray in much of her work. Her testimony confirms my conviction that it is a genuine work. She says there is unmistakable interest and desire manifested by the Greeks especially, and great disappointment, almost reproachful looks, manifested when the basket contains nothing in their language. On Easter Monday crowds of young Greeks were having a holiday, and Mrs. Jaffray's heart was almost broken because she had no food for the multitudes of hungry souls that begged for the Bread of Life! — *Miss M. A. West, Smyrna.*

— At the northern base of Hassan Dagh, about sixty-five miles southeast of Cesarea, is Nazianzus. This place gives name to Gregory of Nazianzus, known as "Gregory the Theologian," one of the three most distinguished of the Greek fathers. There are several Greek villages in this vicinity, and in Cheltek, a few miles north, a small village not down on the map, five families, without preacher or teacher, have come under the influence of the gospel. A colporteur has just visited the place, and found, not simply these five families, but a large portion of the village, inquiring about the truth. Two priests arrived when he was there, sent especially by the Greek bishop to quiet the anxieties of their followers and bring back the wandering. These priests did not wish to meet the colporteur, but the people compelled them to do so, and their mission failed. The brethren of Cheltek ask us to help them about $15.00 for a place of worship. — *Rev. W. A. Farnsworth, D. D., Cesarea.*

— When we were having our own and the school-rooms cleaned some weeks ago, we offered those girls (not able to pay their tuition) the chance to work it out by washing windows and scrubbing floors. Five came and worked faithfully several days. There was some work the girls could not do, so the mothers of four of them came very early one morning and spent the entire day sewing. We all thought this was truly an encouraging feature, and were surprised as well as delighted. — *Miss M. F. Bliss, Erzroom.*

— A young Protestant of this city was about starting out in business. The

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day he opened his shop he brought me a half lira ($2.20) as an offering to the American Board. I hesitated to accept the gift. I knew he was heavily in debt for three months' support of a family of four persons, and for the furniture and stock of his shop, and I expressed a doubt whether the Lord required him to do this, since he had nothing and less than nothing. But he was firm in his purpose, saying he had made a vow to present a special offering to the Lord on setting out in business. I said no more, but accepted the money which was acknowledged as a "nest-egg" in in the *Herald* for last December. And such it has turned out to be, for a wonderful degree of prosperity began at once to visit the young man, so that at the end of five months his debts were settled; he was possessed of a respectable supply of furniture, tools, and stock; his reputation for skillful workmanship, for business energy and integrity, was established; he had provided many necessaries for his family; and best of all he had been able to make other donations to worthy and needy objects. — *Rev. M. P. Parmelee, Erzroom.*

— During the winter very little snow fell, and the spring is passing with very little rain. We have not had a single shower during these days, when copious rains are always expected. As a consequence the springs are low and the fields are already suffering from drought. According to the custom at such times, Turks and Christians have assembled several times in their respective burial-grounds to pray for rain. Here, in the city, the Armenians asked the Protestants to meet with them, and from various quarters I learn that the same has been done in several of the villages, — the Armenians reading their church service and asking the Protes tant preachers to speak afterward. The Bismeshen preacher says that in his village they had five meetings, the attendance ranging from 800 to 2,000, and that as the people did not care to hear the church service read, which they could not understand, the meetings were given up to him mostly. In the city the crowd was the largest I have ever seen here, and they gave us the most respectful attention. Last Sunday, too, our church was uncomfortably packed. Thus you see that in one way and another the doors are opening. — *Rev. H. N. Barnum, D. D., Harpoot.*

— The women of the better class are so secluded that their ignorance is pitiable. The other day we went into a house quite near the church, and, when in reply to some of their curious questions, I said that I came to China to tell them of Jesus, they asked with looks of wonder, "Who is Jesus?" A little explanation was given, and then a woman inquired if the eyes of Christians are not cut out after they die. Their fears were removed on this point, and then came the question, "What will you pay us to embrace the doctrine?" They had so many questions to ask that it was some time before the native pastor's wife, who was with us, could secure their attention, but at last their curiosity was somewhat satisfied, and they listened with deep interest as she read to them from a Bible picture-book and gave them some morsels of truth. So bound by the chains of idolatry are they, and so hard is it for such material minds to grasp spiritual truth, I sometimes wonder that they become Christians at all. — *Miss Ella J. Newton, Foochow.*

MISSIONS OF OTHER BOARDS.

AMERICAN BAPTIST MISSIONARY UNION.

THE Annual Report of this society was presented at its meeting held at Saratoga, May 28, and is printed in the *Baptist Missionary Magazine* for July. The year which it reviews has been

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marked by unusual spiritual results. "In every field there has been the joy of harvest." The number of baptisms reported within the year is 14,989, of which 9,606 were at the single station of Ongole. The account of this great revival among the Teloogoos is valuable, specially as showing that there had been a preparation for it in the previous religious instruction of the people.. Mr. Clough, the missionary at Ongole, says of the spiritual outlook at the beginning of 1878: "The whole mass of Hindus of this section had been preached to, time and again, by faithful though unlearned men; the Bible, or portions of it, and tracts, had been offered for sale at a mere nominal price in every village and every bazaar within the limits of the Ongole mission-field frequently for the previous eleven years. The great doctrines of Christianity were well understood by the mass of the people, of whatever caste. In fact, the general opinion was that Jesus Christ was the God of the English and Americans, and as such was entitled to a niche in the Hindu Pantheon, and might well be worshiped along with the 330,000,000 other deities, if any one chose." Then follows the account of the famine, of the growing distrust of the people in the power of their gods, of their readiness to hear the gospel, and their professed reception of it. After months of waiting, until their sincerity could be tested, there were baptized during June, 1,168; July, 7,513; August, 466; November, 59; December, 400. The report says: "We fondly trust that the above number, although large, is but the first fruits of a mighty harvest, and an earnest that all the Teloogoos are ere long to be given to Christ Jesus, and the uttermost parts of the earth also. Why not?"

The receipts of the Union during the year, from all sources, amounted to $252,677.61, of which $146,764.15 were from donations, $22,855.13 from legacies, and $46,450.08 from Women's Boards. The following table shows the fields occupied and the forces engaged: —

MISSIONS.	Missionaries.	Native Preachers.	Churches.	Baptisms.	Members.
Burmah	83	423	440	1,309	20,811
Assam	14	48	13	171	1,207
Teloogoos	19	32	11	10,601	15,054
China	19	43	28	191	1,328
Japan	6	2	2	28	66
Sweden	–	150	275	2,599	16,157
Germany	–	270	121	–	25,000
France	–	12	8	89	706
Spain	–	3	4	–	140
Greece	–	1	1	1	6
Total	141	984	903	14,989	80,475

The Union resolved to re-open its African Mission, and earnestly invited the coöperation of colored men connected with its churches in a vigorous effort to enter and evangelize Africa.

THE FREE CHURCH OF SCOTLAND.

FROM an advance copy of the Report on Foreign Missions of the Free Church of Scotland, we compile the following tabular view of its operations: —

MISSIONS.	Ordained European Missionaries.	Native Missionaries and Preachers.	Communicants.
India	19	13	940
Kaffraria	9	2	1,756
Natal	3	–	245
Livingstonia	1	–	–
New Hebrides	2	–	350
Syria	1	–	26
Total	35	15	3,317

The total home income during the year amounted to $116,395.

With reference to its mission in Central Africa, on Lake Nyassa, the Report says: —

"During the past year it has become very clearly evident that the Livingstonia Mission has been placed upon the best access to the interior of Africa — from the east coast. The societies who have reached their stations on Lakes Tanganyika and Nyanza, by the land route, have encountered great difficulties, and the loss of many valuable lives. Happily research is so far advanced that we have every prospect of

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opening up communication with Lake Tanganyika this year by our own route of the Zambesi and Lake Nyassa, and may thus be in a position to aid materially our friends of the London Missionary Society, and perhaps our friends of the Church Missionary Society after a time.

"The committee express their satisfaction at the formation of the Central African Trading Company, by means of which all the missions will be relieved of much detail work in respect to communications and supplies; while the natives also will be dealt with in such a manner as will be in harmony with the objects of the missionaries, though entirely independent of them. A steamer has already been placed on the Zambesi and Shiré rivers, and it is probable that the important object of easy communication between our Southern and Central African Missions will soon be attained.

"From a desire to concentrate the work, the committee felt constrained not to avail themselves of Mr. Arthington's generous proposal, mentioned in last report, to give a large sum on condition of their commencing a mission north of the Equator."

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

THIS Society is now in its one hundred and seventy-ninth year of missionary effort. It is supported chiefly by the High Church portion of the Church of England, and leads all other foreign missionary organizations in the amount of its annual income. That income for the past year was $726,180. Its missionaries number 567, and are distributed as follows: —

In Asia	135
Africa	121
Australia and the Pacific	60
America and the West Indies	248
Europe	2

There also about 1,200 catechists and lay teachers, mostly natives, in heathen countries; and about 250 students in colleges abroad. We find in the Annual Report just received the following from the pen of Bishop Caldwell, of the Tinnevelly district, having reference to the progress of the gospel in that portion of Southern India: —

"Since the 1st of July — long after all famine-relief had ceased — to the 31st of December, the increase in the number of villages in which there were Christians was sixty-two (the number now is 631 in all) whilst the number of new accessions, that is, the number of persons who have placed themselves under systematic Christian instruction during the same period, is 4,260. The number of new accessions reported up to the 30th June was 19,304; the number now to be added raises the total to 23,564. Deductions, it is true, will have to be made afterwards at the end of the statistical year for losses by death, emigration, etc., but the accessions are real accessions in themselves all the same, and the number of relapses that have taken place is singularly insignificant. The movement towards Christianity has made its appearance in the Church Missionary Society's districts also, in which the accessions amount now to between 11,000 and 12,000. It appears, therefore, that the total gain to the Christian cause in the Tinnevelly and Ramnad Missions of the Church of England amounts to about 35,000 souls."

MISCELLANY.

AMERICAN MISSIONARIES IN ASIA MINOR.

THE *London Times* has employed a special correspondent to travel through Asia Minor, for the purpose of reporting upon the condition of affairs in that portion of the Ottoman Empire. From an article by this correspondent in *The*

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Times of April 19, entitled, "American Missionaries," we make the following extracts: —

"These American missionaries desire to be the friends of all, to teach and educate all, and, if possible, to raise all alike from the degraded state and superstitious atmosphere in which they live to a higher, holier, and more honorable condition. The difficulties they have to contend against are great, but their zeal and courage remain unshaken, and through evil report and good report and many discouragements they work steadily on, devoting energies and talents, that if employed in their own country would lead to wealth and honor, to the services of those among whom they believe it their duty and privilege to labor. The people to whom these men and women are thus devoting their lives, whether Armenians, Greeks, Jews, Levantines, or Turks, are occupied wholly with an anxious if not greedy desire to acquire money, or the social and political influence that brings both wealth and power.

"Religion in the East is not as religion in the West. In the latter a man may be of any or no religion, and yet be a loyal subject of his country. In the East religion is nationality, and when a man changes his religion he also, in his own eyes and those of others, changes his nationality as completely as does an Englishman if he leaves his country and becomes a Frenchman. There is, however, this difference: an Englishman might for certain reasons become a Frenchman or German, or adopt any other nationality without losing his friends, but an Eastern who changes his religion — *i. e.*, his nationality — becomes an object of hatred, if not loathing, to friends, relations, and all persons of his rejected persuasion. Thus it happens that a man is considered as religious if he is loyal to his nationality and irreligious if he is lukewarm or, for any reason, hostile to the aspirations of his own people. A greater contrast to these people than are the American missionaries it would be difficult to find. Receiving a small salary from the society in America that sends them forth, they are free from any suspicion of trying to increase their worldly wealth, directly or indirectly. Enthusiastic in what they consider the good cause, they devote their energies and even their lives to the education and enlightenment of the degraded races among whom they labor. Most of them are highly educated, some are profoundly learned, men. I met a gentleman[1] at Aintab — an old man, whose whole life had been devoted to good works in the East — who, besides being a scholar in the usual acceptation of the term, spoke French, Italian, and German, and has translated, or assisted others to translate, the Bible into modern Greek, Bulgarian, Armenian, Arabic, and Turkish. As a linguist I doubt if his equal exists, but his modesty exceeds his great knowledge, and it was not till I had lived under the same roof with him for several days that I became aware of powers so rare and deep. In some cases enthusiasm leads men to take an exaggerated view of the results of their labors. It would be surprising if it were not so; but, as a rule, I found the missionaries filled with the plain common sense for which the New England agriculturists are celebrated. They are all married, live in comfortable, clean houses, and are simple and unpretending in their habits, following as near as possible the habits and customs of their forefathers to which they had been accustomed before they left their native land. They neither drink wine nor smoke tobacco, and though their toleration allows the guest within their gates to indulge in the latter bad habit, yet they never provide strong drink for them or for any one.

"Looking down from an eminence, as do these simple, disinterested, shrewd men, on the intrigues and scandals going on around them, I believe their opinions on the condition of the provinces and the provincial populations to be more unbiased and valuable than any other. Any one whose duty it is to become acquainted with the state of the

[1] Rev. Elias Riggs, D. D.

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country cannot do better than obtain his information from, I might almost say, this, the only pure, disinterested source that exists in the country."

INDIA ASKS — "WHO IS CHRIST?"

THIS was the title of a lecture delivered a short time since in the Town Hall, Calcutta, by Baboo Keshub Chunder Sen. The Indian press has drawn marked attention to the matter; the *Indian Daily News* providing a Supplement for the sole purpose of giving a full report of the lecture. The lecturer began by saying, "Countrymen and friends, I desire to speak to you of Christ." He stated frankly that he was not a Christian; and expressed the opinion that none of the numerous sects into which the Church of Christ is divided would allow his creed to be identified with its own. He was, he said, deficient in Biblical knowledge; nor was he skilled in exegesis. Yet he must speak of Christ. His love of Christ constrained him to speak of Him; and his loyalty to Christ must be his apology for doing so. If any other apology were needed, he would invite their attention to India's earnest and impassioned solicitations. "Most eagerly and earnestly she asks, Who is Christ?" Christian people in this country, and not a few critics, should take note of Mr. Sen's words when he asked, "Are not Christian ideas and institutions taking their root on all sides in the soil of India?" "Well may our fatherland sincerely and earnestly ask," said he, "Who is this Christ?" The following sentences are full of earnestness; strange as they may sound from the lips of a non-Christian: "Who rules India? What power is that that sways the destinies of India at the present moment? You are mistaken if you think that it is the ability of Lord Lytton in the Cabinet, or the military genius of Sir Frederick Haines in the field, that rules India. It is not politics; it is not diplomacy that has laid a firm hold of the Indian heart. It is not the glittering bayonet nor the fiery cannon that influences us. No, none of these can hold India in subjection. Armies never conquered the heart of a nation. You cannot deny that your hearts have been touched, conquered, and subjugated by a superior power. That power is Christ. Christ rules British India, and not the British government. England has sent us a tremendous moral force in the life and character of that mighty Prophet to conquer and hold this vast empire. None but Jesus! none but Jesus! none but Jesus! ever deserved this bright, this precious diadem — India; and Christ shall have it. If, then, India is encompassed on all sides, by Christian literature, Christian civilization, and a Christian government, she must naturally endeavor to satisfy herself as to the nature of this great power in the realm which is doing such wonders in our midst." — *The London Christian World.*

The lecture, of which the introduction only is sketched above, consisted of an analysis of the character of Christ, and though defective, it is striking and, in many respects, true. Chunder Sen has been one of the leaders of the famous "Brahma Somaj," and his utterances show how strong a hold Christianity has taken upon the thinking minds of India.

CONFUCIUS AND THE DEEP PIT.

A LITTLE SERMON BY A CHINAMAN.

A MAN had fallen into a deep pit, and lay groaning in the miry bottom, utterly unable to move. Confucius passed that way, and looking over into the pit, said: "Poor fellow! I am very sorry for you. Why were you such a fool as to get in there? Let me give you a piece of advice: If you ever get out be careful you don't get in again." And that was all he could do for him.

Next came a Buddhist priest, and looking down at him, said: "Poor fellow! I am pained to find you in such a condition; I think if you could scramble up two thirds of the way, or even half, I might reach down and help you

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out." But the man was utterly unable to move.

Last of all the Saviour came by, and hearing his cries went to the edge of the pit, and reached entirely down to the bottom, and lifted him up, and set him on his feet and said, "Go, and sin no more." — *The Children's Messenger.*

A BRAHMIN'S OPINION ABOUT THE FATE OF HINDUISM.

ONE day, (writes Mr. Leupolt), I was preaching in the city of Benares. The large crowd was civil and attentive. At length a Sepoy, a Brahmin, said, "Look at those men, and see what they are doing!"

"They are preaching to us," the people replied.

"True; what has the Sahib in his hand?"

"A New Testament."

"Yes, the New Testament; but what is that?

"I will tell you. This is the gospel axe into which a European handle has been put. If you come to-day, you will find them cutting; come to-morrow, you will find them doing the same. And at what are they cutting? At our noble tree of Hinduism, at our religion! It has taken thousands of years for the tree to take root in the soil of Hindustan; its branches spread all over India; it is a noble, glorious tree, but these men come daily with the gospel axe in their hand. They look at the tree and the tree at them, but it is helpless. The gospel-axe is applied daily, and although the tree is large and strong, it must give way at last."

"True," I replied, "but many a poor handle gets worn out, and many a one breaks; and it takes a long time till the new handle is obtained from Europe, and till that handle is prepared and shaped."

"Ah!" he answered, "if that were all, it would be well enough, and the tree would have respite, but what is the real case? No sooner does a handle find it can no longer swing the axe than it says, 'What am I to do now? I am getting worn out; I can no longer swing the axe; am I to give up cutting?' No. He walks up to the tree, looks at it and says, 'But here is a fine branch out of which a handle might be made.'

"Up goes the axe, down comes the branch; the branch is soon shaped into a new handle; the European handle is taken out and the native handle put in, and the swinging commences afresh. At last the tree will be cut down by handles made of its own branches."

I suppose you have all guessed that the branches, out of which the Brahmin said new handles are made, are the natives of India, who have given up their trust in vain idols and have become servants of the living God! Don't you think many of these native Christians must have worked faithfully and diligently to bring the gospel home to their own people, since even the heathen say that the great tree of Hinduism, whose gloomy shadow darkens all the land of India, must in the end give way to their blows?

Sometimes when we think into how many millions of hearts the false religions of the world are rooted, and when we remember that the servants of the true God who are at work to overthrow these religions are very few in number, we are tempted to be sad and downcast, and to say: "How can these few workmen do this great work?" Then the words of the Brahmin Sepoy should remind us that the missionaries are not working alone, but that every true convert will be their fellow-helper in casting down the idol-worship which darkens his native land. — *Church Missionary Juvenile Instructor.*

INFANTICIDE IN CHINA.

I REPRESENT an institution, perhaps not known enough in England, the Foundling Hospital at Hong Kong. There is a tower to be found in one of the largest cities of China having, at the height of four feet, a hole, where you may see from time to time a Chinese woman bearing a load in her arms,

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and throwing it through the hole; and, not regarding the cry of her own babe, running away as fast as she can. There in China the word is fulfilled, that even a mother may forget her child. But even there the other word is fulfilled, that the Lord never shall forget it. In Berlin a very pious and zealous pastor has died this summer, named Knak, who, twenty-seven years ago, being touched by the crying of these Chinese girls, established a Foundling House in Hong Kong, in which to-day about eighty Chinese girls, once thrown away by their cruel mothers, are trained up by four Christian young ladies, the house-father being a German clergyman. A great blessing has gone out from that house for twenty-seven years; it has been the first home of all German missionaries going to China; and the grown-up girls have become the wives of Christian Chinese teachers, helping them to evangelize that dark country. — *Dr. Wangemann, Berlin.*

AN ARGUMENT WITH PUNDITS.

AN instance may be related of the skill in argument of simple Christians. I baptized a man, by name Zalim Singh, from near Gharwah, with his family. One day this man had to go to Chunar; on the way thither he was met by two Brahmins, who crossed the Ganges in the same boat with him. As the boat was proceeding slowly across, the Brahmins attacked Zalim for having become a Christian. "What do you know, you ignorant fellow, of your own religion, and what of Christianity? What could induce you to give up worshiping the gods of your forefathers?" Zalim replied to them, "What you have said, pundits, of my ignorance is all true; but whether I have acted foolishly in ceasing to worship my thakur (household idol) is another thing. I had a capital god at my house; he was beautifully made, and cost me some money, for the man who made him was a skillful workman, and I paid him handsomely. Well, I worshiped him many years, although he never benefited me. But, look here, pundits; suppose I had my thakur here in this boat, and with my right hand I took my thakur, and with my left this little dog, and cast them both into the Ganges, what would become of them?" The pundits were silent, but the people said, "Why, the god, being of stone, would go to the bottom, and the dog would swim ashore." "If so," the Christian replied, "then the dog must be greater than the god, for he can save himself, which the god cannot do; and if so, pundits, do not expect me any longer to worship a god which is inferior to a dog. No! I will no longer worship a stone, but I will worship Him who made the stone. I worship the Lord Jesus, who died for me, and Him only will I serve!" — *Church Missionary Intelligencer.*

MISSIONARY MAPS.

GET two yards and a half of double-width bleached sheeting, ten cents' worth of colored crayons, and a yard-stick. Hem each end of the cloth with a wide hem and run sticks through at the top and bottom. Hang it against the wall by upright sticks of the proper length standing on the floor. With a common atlas and such missionary maps as you can get, you are ready. Select a continent, as Africa or Asia, and enlarge it to the size of the cloth. Draw the outlines, divisions, rivers, lakes, mountains, missionary stations, etc. Don't say you can't do it! I have done it, therefore *any one* can. Missionary concerts are apt to be dull. The young people slip away. Many a pastor has felt the monthly concert an elephant on his hands. The maps which are for sale are expensive, and are necessarily so full of details as to be almost useless in a church. Both these difficulties may be met by a series of home-made outline maps, costing about a half dollar each, if both sides of the cloth are used. Each one can be drawn in a half day or less. It is astonishing how much our people were interested in that great

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new field of Central Africa, and the more familiar fields of India, China, and Japan. We send the boys up to the map to point out stations, etc. I have just enlarged President Tenney's map, "Our New West," in the *Home Missionary Magazine*, to illustrate a morning sermon on home missions. — *Rev. M. K. Pasco*, in *The Advance.*

AN ABOMINABLE FESTIVAL.

WE are in the midst of the abominable Holee festival, when it is piety for men to make themselves as vile as possible, and address every woman they meet with the filthiest language known to them, and the vocabulary is by no means limited. On the supreme day of this delectable festival, nothing is sin, the gods having granted this one day of unlimited license. The law of the land remains in force, however, and the police retain their ground, so that iniquity has not all the liberty that the Hindu gods would give it. — *The Bombay Guardian.*

ARRIVALS.

MISS MARY H. PORTER, on her way to Peking. and Miss Abby M. Colby, arrived at Kobe, Japan, May 24.

DEPARTURE.

REV. E. T. DOANE, formerly missionary in Micronesia, has been reappointed to that field, and reached Honolulu in season to go in the "Morning Star" which was expected to sail June 10.

DEATHS.

AT Quincy, Mass., June 27, Mrs. Jerusha, widow of Daniel Chamberlain, aged 93. Mr. and Mrs. Chamberlain were of the first company sailing from Boston in 1819, in the "Thaddeus," for the Sandwich Islands. They went as assistant missionaries to teach agriculture, but the plan of giving such instruction was abandoned, and they were released from connection with the Board in 1823.

Rev. Thomas S. Williamson, D. D., the veteran and heroic missionary to the Dakotas, died at St. Peters, Minn., June 24, aged 80. In 1835 Dr. Williamson commenced the mission of the A. B. C. F. M. among the Sioux, or Dakotas, and has been ever since laboring for that tribe, though latterly in connection with the Presbyterian Board of Missions.

DONATIONS FOR A MISSION TO CENTRAL AFRICA.

[Pledges have been received as follows: From Robert Arthington, Esq., of Leeds, England, £1,000, and for a Mission Steamer on the Livingstone River, £2,000; from an Episcopalian, Boston, Mass., $500.]

Previously acknowledged, see July "Herald,"	$557 47
Ashburnham, Mass., James E. Vose	25 00
West Bay City, Mich., John Bourn	50 00
	$632 47

DONATIONS RECEIVED IN JUNE.

MAINE.

Aroostook county.		
Houlton, Cong. ch. and so.		15 00
Cumberland county.		
Lewiston, Pine St. ch. and so.	42 63	
Portland, Plymouth ch. m. c. 44.26; Williston ch. m. c. 15; St. Lawrence St. ch. and so. 12.10;	71 36	113 99
Franklin county.		
Weld, Cong. ch. and so.		3 25
Kennebec county.		
Richmond, Cong. ch. and so., add'l,	20 00	
Sidney, A member of Cong. ch.	8 50	
Winslow, Cong. ch. and so.	27 50	56 00
Lincoln and Sagadahoc counties.		
Newcastle, 2d Cong. ch. and so.	14 00	
Thomaston, Cong. ch. and so. m. c.	3 00	17 00
York county.		
Buxton, North ch. and so.		5 00
		210 24

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		
Gilsum, Cong. ch. and so.	29 25	
Hinsdale, Cong. ch. and so.	15 50	44 75
Hillsboro co. Conf. of Ch's. George Swain, Tr.		
Hillsboro Centre, Cong. ch. and so.	10 00	
Nashua, 1st Cong. ch. and so.	51 67	61 67
Merrimac county Aux. Society.		
Webster, Cong. ch. and so.		26 00
		132 42

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VERMONT.

Addison county.
Ferrisburg, Cong. ch. and so. 6 76
Ripton, The Pastor and Cong. ch. 25 00——31 76
Chittenden county.
Williston, Cong. ch. and so. 27 50
Orange county.
Brookfield, 2d Cong. ch. and so. 16 00
Fairlee, A friend, 2 00
Randolph, 1st Cong. ch. and so. 8 00——26 00
Windham county Aux. Soc. C. F. Thompson, Tr.
Brattleboro, Central ch. m. c. 15 38
Jamaica, Cong. ch. and so. 10 00——25 38
110 64

MASSACHUSETTS.

Barnstable county.
"Barnstable Co." A friend, 20 00
Berkshire county.
Hinsdale, Cong. ch. and so. 177 00
North Becket, Cong. ch. and so. 10 00
Pittsfield, South ch. and so. 36 74——223 74
Brookfield Asso'n. William Hyde, Tr.
Holland, Cong. ch. and so. 5 00
Essex county.
Andover, Teachers and pupils at Abbot Academy, 251 22
Lawrence, South Cong. ch. and so. 22 00
North Andover, Cong. ch. and so. 60 00
Salem, Crombie St. ch. and so. 152 14——485 36
Essex county, North.
Bradford, Mrs. D. C. Kimball, 10 00
Groveland, Cong. ch. and so. 6 55
Newburyport, North Cong. ch. and so. 37 81——54 36
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane St. ch. 286.25; m. c. 6.85; Washington St. ch. and so. 30; 323 10
Lynn, Central Cong. ch. and so. 43; 1st Cong. ch. and so. 9.96; 52 96
Saugus Centre, Cong. ch. and so. 34 64——410 70
Franklin co. Aux. Society. William F. Root, Tr.
Ashfield, for H. T. Perry's mission work in Sivas, 1 00
Shelburne, A friend, 11 00——12 00
Hampden co. Aux. Society. Charles Marsh, Tr.
Mittineague, Cong. ch. and so. 24 00
Monson, E. F. Morris, 125 00
Springfield, Olivet ch. and so. 76.02; South ch 72.71; 1st Ch. and so. 52.85; 201 58
Westfield, "M. A. R." 5 00——355 58
Hampshire county Aux. Society.
Northampton, W. 100 00
South Hadley Falls, Cong. ch. and so. 42 50——142 50
Middlesex county.
Burlington, Cong. ch. and so. 11 50
Malden, 1st Ch. and so. 44 25
Medford, Mystic ch. and so. 88 08
Somerville, Franklin St. ch. m. c. 7 70
Watertown, Phillips Cong. ch. and so., to const. Rev. EDWIN P. WILSON, H. M. 50 00
Wayland, Cong. ch. and so. 15 00
West Somerville, Cong. ch. and so. m. c. 2 60
Winchester, Mrs. H. K. Thatcher, 20 00——239 13
Middlesex Union.
Ashby, 2d Cong. ch. and so. 3 10
Norfolk county.
Braintree, Cong. ch. and so. m. c. 4 41
Canton, Cong. ch. and so m. c. 32 84
Norfolk, Cong. ch. and so. 3 80
Randolph, 1st Cong. ch. m. c. 79.81; Gents' Asso'n (177.50, prev. ack'd 75,) 102.50; Ladies Asso'n, 63.25; 245 56
Walpole, Cong. ch. and so. 25 57
Wellesley, Cong. ch. 3; P. D. C. 5; 8 00
Wrentham, Jemima Hawes, 10 00——330 18
Plymouth county
Bridgewater, Central Sq. ch. and so. 72 00
South Abington, Cong. ch. and so. 21 53——93 53
Suffolk county.
Boston, Second ch. (Dorchester), 673.40; Brighton ch. 135; Immanuel ch. 100; Central ch. m. c. 27.22; Salem and Mariners' ch. 5; Union ch. 2.38; S. D. Smith, 50; A friend, 35; "First Fruits," 5; 1,033 00
Chelsea, 1st Cong. ch. and so. 72.97; Central ch. and so. 7.44; 80 41——1,113 41
Worcester county, North.
Gardner, 1st Cong. ch. and so. 64 25
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Oxford, Mrs. Mary S. Porter, 165 00
Shrewsbury, Cong. ch. and so. 43 50
Worcester, Central ch. and so. m. c. 7 37——215 87
3,768 71

Legacies. — Concord, Edward P. Parker, by Margaret J. Parker, Ex'x, 500 00
Gloucester, Andrew Parker, by James Parker, Ex'r, 500 00
Monson, Andrew W. Porter, by E. F. Morris, Ex'r (of which for work in Papal Lands, 1,000), 5,500 00
Newbury, George P. Danforth, add'l, (int.) 9 00
Newton, Mrs. Lydia M. Jewett, for education of children of missionaries, by Charles U. Cotting and William E. Tebbetts, Ex'rs, 1,000 00——7,509 00
11,277 77

RHODE ISLAND.

Barrington Centre, Cong. ch. and so. 30 00
Central Falls, Cong. ch. and so. 95 10
Providence, Pilgrim ch. and so. 300 00
425 10

CONNECTICUT.

Fairfield county.
Bridgeport, 1st Cong. ch. and so. 408 41
Georgetown, Cong. ch. and so. 7 67
Trumbull, Cong. ch. and so. 7 00
Wilton, Cong. ch. and so. m. c. 6 76——429 84
Hartford county. E. W. Parsons, Tr.
Avon, William Black, 2 00
Bloomfield, Mrs. S. Gillette, 20 00
Buckingham, Cong. ch. and so. 5 72
Glastonbury, 1st Cong. ch. and so. 150 00
Hartford, Park ch. and so. 114 70
Hartford, A friend, 10 00
East Hartford, 1st Cong. ch. and so. 40 00
South Windsor, Miss E. Collins, 1 00——343 42
Litchfield co. G. C. Woodruff, Tr.
Bridgewater, Cong. ch. and so. 10 30
New Milford, A friend, 10 00
New Preston, Cong. ch. and so. 36; 2d Cong. ch. and so. 84.03; 120 03
Thomaston, Cong. ch. and so. 30 24
Wolcottville, Cong ch. and so. 48 47——219 04
Middlesex co. E. C. Hungerford, Tr.
East Hampton, 1st Cong. ch. and so. to const. HORATIO D. CHAPMAN, H. M. 129 85
New Haven co. F. T. Jarman, Agent.
Fair Haven, 2d Cong. ch. and so. 47 00
New Haven, 1st ch. m. c. 5.71; North ch. m. c. 6.04; 11 75
Northford, Cong. ch. and so. 27 71
Westville, Cong. ch. and so. 19 39——235 70
New London county. L. A. Hyde and L. C. Learned, Tr's.
New London, 1st Church of Christ, 151 55
Tolland county. E. C. Chapman, Tr.
Rockville, Rev. Giles Pease, 5 00
1,384 55

NEW YORK.

Brooklyn, Clinton Ave. ch., A. S. Barnes, 100; do. E. Holmes, 75; do. Mrs. M. E. Whiton, 30; do. W. Man, 20; Central Cong. ch., Edward H. Marsh, 50; George T. Clark, 10; A Smith, 5; 290 00
Churchville, Monroe Co., Rev. Lemuel Brooks, for a native ministry, 1,000 00
Clifton Springs, W. W. Warner, 5 00

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East Bloomfield, Cong. ch. and so. 16 09
Elma, Mrs. E. S. A. Bancroft, 1 00
Franklin, 1st Cong. ch. and so. 16 88
Honeoye, Cong. ch. and so. 41 30
Lafayette, T. Danforth, 2 00
New York, "Clerk," 8 90
North Evans, Mrs. J. M. Claghorn, 2 80
Poughkeepsie, 1st Cong. ch. and so. 20 67
Riverhead, Cong. ch. and so. 24 00
Steuben, 1st Welsh Cong. ch. 20 46
Syracuse, George Thomas, 10 00
West Groton, Cong. ch. and so. 12 00
———, A friend, 5 00—1,476 10

Legacies.—Auburn, James S. Seymour, by James Seymour, Jr., Ex'r. 400 00

1,876 10

NEW JERSEY.

Stanley, Cong. ch. and so. 16.15; A friend, 20; 36 15

PENNSYLVANIA.

Farmington, Cong. ch. m. c. 2 30
Philadelphia, Central Cong. ch. m. c. 13.85; Charles Burnham, 100; 113 85—116 15

DISTRICT OF COLUMBIA.

Washington, A. Dibble, 2 80

TENNESSEE.

Athens, J. E. Jewell, 35 00

OHIO.

Andover, Cong. ch. and so. 6 76
Ashtabula, W. M. Evans, 10 00
Bellevue, Cong. ch. and so. 12 10
Cincinnati, Vine St. Cong. ch. 200 00
Cleveland, Franklin Ave. ch. and so. 13.65; Madison Ave. ch. 3; 16 65
Elyria, L. A. Moody, 60
Gomer, Welsh Cong. ch. and so. 56 90
Kirtland, Cong. ch. and so. 5 00
Pomeroy, Welsh Cong. ch. and so. 8 50
Springfield, Levi Willard, 90
West Andover, Cong. ch. and so. 19 11—336 52

ILLINOIS.

Amboy, Cong. ch. and so. 22 75
Chandlerville, Cong. ch. and so. 7 75
Chicago, Plymouth ch. and so. 90.51; Union Park ch. and so. 19.85; New England ch. and so. bal. 2; m. c. 3.08; 115 44
Geneseo, Cong. ch. and so. 119 00
Joy Prairie, Cong. ch. and so. with other dona. to const. JOHN B. JOY, H. M. 83 90
Peru, Cong. ch. and so. 21 77
Polo, Robert Smith, 500 00
Prospect Park, E. S. 100 00
Rantoul, Cong. ch. and so. 4 82
Richmond, Cong. ch. and so. 3 10
Roseville, "Friends of Jesus' Cause," 10 00—988 53

MICHIGAN.

Ann Arbor, 1st Cong. ch. and so. 35 32
Hersey, Cong. ch. and so. 11 15
Jackson, Eliza Page, 10 00
W. Adrian, 1st Cong. ch. and so. 13 58—70 05

MISSOURI.

Sedalia, Cong. ch. and so. 12 00

MINNESOTA.

Duluth, Pilgrim ch. and so. 19 43
Faribault, Cong. ch. and so. 33 13
Minneapolis, Plymouth ch. 10 83
Scambler, Cong. ch. and so. 5 00
Waukegan, Cong. ch. and so. 14 36—82 75

IOWA.

Belmond, Rev. J. D. Sands, 1 00
Chester, Cong. ch. and so. 25 00
Creston, Pilgrim ch. and so. 7 25
Davenport, German Cong. ch. and so. 10 00
Glenwood, Rev. L. S. Williams, 3 00
Muscatine, German Cong. ch. and so. 6 15
Oskaloosa, Rev. A. Turner, 10 00
Stuart, Cong. ch. and s. s. 10 00—72 40

WISCONSIN.

Burlington, Plymouth Cong. ch. and so. 9 30
Elk Grove, Cong. ch. and so. 8 00
Genoa Junction, Cong. ch. and so. 4 00
Janesville, 1st Cong. ch. and so. 47 31
Ripon, 1st Cong. ch. and so. 103 26—171 87

KANSAS.

Madura, Cong. ch. and so. 3 30
Neosho Falls, S. B. Dyckman, 3 00
Phillipsburg, F. R. Weeks, 9 15—15 45

NEBRASKA.

Camp Creek, Cong. ch. and s. s. 7 67

CALIFORNIA.

Grass Valley, Cong. ch. and so. 40 70
Oakland, 1st Cong. ch. and so. 77.90; Plymouth Ave. Cong. ch. and so. 12.00; 89 90
San Francisco, Plymouth Cong. ch. and so. 50 00
South Pueblo, 1st Cong. ch. and so. 18 00—198 60

CANADA.

Province of Quebec.
Montreal, Friends in Emmanuel ch. 92 36

FOREIGN LANDS AND MISSIONARY STATIONS.

Eastern Turkey Mission, Van, Rev. H. S. Barnum, a thank-offering, for the Otis Legacy, 5 00
England, ——— Miss S. L. Ropes, 60; Miss E. H. Ropes, for Japan, 20; 80 00—85 00

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.
Mrs. Benjamin E. Bates, Boston, *Treasurer.*
For several missions, in part, 5,970 11
For outfit and trav. exp. of Miss Colby, for Japan, 610 56
For the Kioto Home, add'l, 500 00—7,080 67

FROM WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.
Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.* 1,225 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Castine, Trin. s. s. 23 00
NEW HAMPSHIRE.—Newcastle, Mrs. Harriet Newell Martin, 50c.; Pembroke, Cong. s. s. 30; 30 50
VERMONT.—New Haven, Cong. s. s. 9 21
MASSACHUSETTS.—Andover, Soc. of Inquiry, for Library at Marash, 1; Bridgewater, Central Sq. s. s. 20; Wilbraham, Cong. s. s. for pupil in China, 3.36; 24 36
RHODE ISLAND.—Barrington Centre, Cong. s. s. 20 00
CONNECTICUT.—Hartford, Wethersfield Ave. s. s. 6 10
NEW YORK.—Auburn, Mrs. Huntington, for Library at Marash, 1; Millers Place, Cong. s. s. 3.37; Sherburne, Cong. s. s. 53.81; 58 18
ILLINOIS.—Peru, Cong. s. s. 2 39
IOWA.—Exira, s. s. children, for Miss Townsend's work, 2 00
WISCONSIN.—Fond du Lac, Miss Helen S. Norton, for Library at Marash, 2 00
TEXAS.—Fort Ringgold, s. s. of colored soldiers and children, for Africa, 5 00
CANADA.—Montreal, A. Kingman's s. s. class, for pastor at Ahmednuggur, 10 00

192 74

Donations received in June, 18,329 47
Legacies " " " 7,909 00

$26,238 47

Total from Sept. 1st, 1878, to June 30th, 1879, Donations, $213,399.27; Legacies, $46,445.55 = $259,844.82.

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FOR YOUNG PEOPLE.

INDIA.

INDIA was the first land to which the American Board sent missionaries, nearly seventy years ago. They found the Hindu people worshiping many idols, and in many foolish and cruel ways. We have all heard of Buddha and Brahma, Juggernaut and Vishnu, and of the worship of the sacred river Ganges, and we know something about the Hindu customs of burning widows and drowning little children. Great changes have come about in these seventy years. The English government has done much to civilize the people, but no outside changes could make them good men and women. Various Christian missions have been established, and they have brought many souls to the knowledge and love of the true God. Our own Board of Missions has now two missions in India, the Mahratta and Madura Missions, and another on the island of Ceylon. The Mahratta Mission is in Western India, and has 23 churches with 1,127 members, 14 native pastors, and many other helpers. There are 50 schools connected with it. In the Madura Mission, in Southern India, there are 33 churches and 199 Christian congregations containing about 11,000 individuals.

A MISSIONARY HOUSE IN INDIA.

And in Ceylon there are now 827 church-members, 4 boarding-schools, and 120 common-schools, with over 7,000 pupils. These figures do not tell the whole glad story, of course; for many happy spirits are praising God before the heavenly throne, who have gone up, through all these years, from the plains of India.

And we may hope, also, that since the beginnings have been made, and

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there are now so many native Christians, the progress will be much more rapid in the years to come. Last year a great revival began in Southern India, and it has not ceased yet. Already thousands have been added to the various missionary churches. But there is still a great work to be done to lead the Hindus to forsake the three hundred and thirty-three million gods in whom they now believe. Pray that they may learn of, and be led to serve, the only living and true God.

A SCHOOL-HOUSE IN INDIA.

THE PARSEES OF INDIA.

There are people of many different religions in India. The Hindus are the original race, whose forefathers had always lived in the land. The Mohammedans of India descended from the Arabs, and the Parsees from the ancient Persians. Parsee is the Greek name for Persian. The Persians were conquered by Mohammedan Arabs in the seventh century, and those who would not become Mohammedans fled to India. In 1851 there were 110,000 Parsees in the city of Bombay alone. There are six Parsee temples in India, two of them in Bombay, where their sacred fire is never allowed to go out day or night, year after year.

The Parsees have many noted merchants, whose wealth is princely. The picture on the opposite page represents a group in which those wearing turbans are Mohammedans; while in the background are some Parsees. Zoroaster, who was the founder of the Parsees' religion, two thousand years ago, taught them to pay honors to the sun as an emblem of God's power. So they fell into the sin of worshiping the sun as their god, and now they worship fire and water too; and the moon and stars.

PARSEE SUPERSTITIONS.

A Parsee thinks it is a great misfortune to put out fire, and is often afraid even to snuff a candle, lest it should go out. If his house is on fire, he will not help to quench the flames, and sometimes will not let others do so. Each Parsee family keeps up a perpetual sacred fire in the house.

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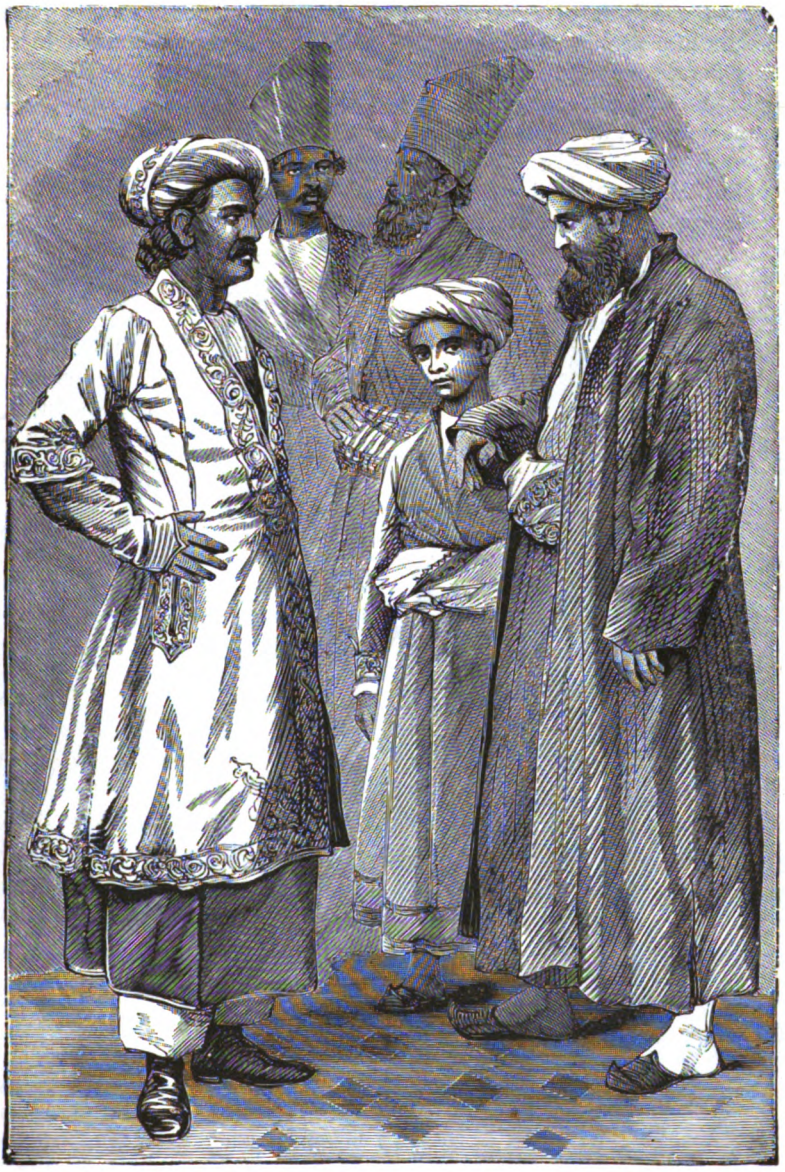
Sunrise and sunset are the principal hours of worship, and it pains a Christian, as he takes an evening walk outside a city in India, to see the Par-



MERCHANTS OF BOMBAY.

sees adoring the sun, as it sets in the western sky. Some of them have, however, been converted, by the efforts of missionaries, to the worship of the living God. How much better it is to worship him who made the sun than it is to bow down to the sun itself!

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CHILDREN IN INDIA.

We can see fun and mischief and good-nature in these bright eyes, as plainly as in those of our own dear children of America. One of the first scholars in a Scotch Mission School, which was begun in Bombay in 1835, was a Parsee boy of twelve. His name was Dhanjibhai Nauroji. He was bright and diligent, and gained many prizes. He began to learn, too, that he was a sinner, and how he might be saved by Jesus Christ. Dhanjibhai became a true Christian. This made a terrible disturbance among his own people. His mother threatened to dash her brains out at his feet. But by the grace of God he stood firm, and was baptized on May 1, 1839.

PARSEE CHILDREN.

After his education was finished, in 1846, he was ordained to preach the gospel among his heathen kindred. And ever since, for thirty-three years, he has been a faithful laborer for Christ in India. Last January he wrote to Scotland that the Parsees, who have kept away from the Mission School ever since his baptism, are now returning to it in large numbers. He adds: "A more interesting set of youths there is not."

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MISSIONARY HERALD
ADVERTISING PAGES.

Special attention is asked to the advertising pages of the MISSIONARY HERALD. The leading business houses of the country, in many departments of business, are represented here from month to month. For articles of intrinsic value there cannot be a better medium.

Although the publishers of a magazine are not regarded as responsible for statements contained in advertisements, yet such has been the standing of the MISSIONARY HERALD for more than half a century that nothing will be intentionally admitted, even upon an advertising page, which is not of intrinsic value. By limiting advertisements to works of high merit, it is hoped to make the pages of special value, both to advertising patrons and to the many thousand readers of the HERALD.

There is no better evidence of the value of the advertising pages than the fact that advertising patrons use them continuously, month after month, and year after year.

Advertisements are limited to four leaves and one cover page.

Advertisements for a given number should be sent in before the 10th of the previous month. For September number, send before August 10th.

A Suggestion. — Persons having occasion to correspond with business houses whose advertisements appear in the HERALD, will do them and the monthly a favor by referring to the fact that the advertisements were seen here.

Advertisements are not admitted unless of such character as to be believed to be above question, and from parties so reliable that the readers of the HERALD are safe in ordering from any distance. Advertisements of articles offered at less price than the same of good quality could be manufactured; agencies which promise improbable income from trifling investments, etc., etc., are neither solicited nor admitted.

Whatever friends may do in directing first-class advertisements to the advertising pages of the HERALD, will be in the direction of its *self-support*.

Packages for Missionaries. — Persons sending packages for shipment to Missionaries should state in general terms both the *contents* and *value:* as, "Books, $7.00," "Clothing, $15 00," etc.

There are no specified days for sending out goods; but, in general, it is well to send packages to the Rooms as soon as prepared, that they may be ready for the first shipment. It has very frequently occurred that persons have written to ask when a shipment will be sent, and have just missed the shipment, when if the goods had been sent at once, with a letter or postal giving contents and value, they would have been in season for shipment. Mark boxes and packages 1½ Somerset Street, and address letters to Charles Hutchins, No. 1 Somerset Street, Boston.

Those Figures. — The figures upon the MISSIONARY HERALD indicate the time to the *close* of which payment has been received: thus "79" indicates that payment has been made to the *close* of 1879. So "f79" indicates that the subscriber has been marked as *free* to *close* of 1879.

IS THE MARK ON THIS NUMBER "79," or "f79," or some later date?

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NEW MISSIONARY MAP
OF THE WORLD.

By Messrs. G. W. & C. B. COLTON & CO.,

172 William Street, New York.

The map consists of two hemispheres, large, on one sheet. Dimensions, 6½ by 12 feet. It is printed in oil colors, on fine cloth manufactured and finished expressly for this purpose. The names of the central stations of all Protestant Missionary Societies, both American and Foreign, are shown in bold lettering. The stations of American Societies are distinguished by being underlined in *green*, and those of other Societies by a line of *red* color, so that, without the least confusion, these important facts are prominently presented to the eye at first glance.

The stations of the American Board will have a special mark of designation, a heavy *red dot*. The corners of the map are utilized by being filled with statistics of population of the grand divisions and their sub-divisions. A Manual, or Key, accompanies the map.

Price of Map, with Manual, $20.00.

SPECIAL TERMS.

In order to encourage and ensure the preparation and publication of so important an aid, the officers of the AMERICAN BOARD contracted to take a considerable number of the Maps as soon as issued. In order to encourage the general use of the map in connection with the monthly Missionary Concert and other missionary gatherings, the **Map, with Manual,** will be furnished, until otherwise noticed, at the office of the MISSIONARY HERALD, or will be sent to any address, by mail, postage prepaid, for **$15.00.** For obvious reasons, the money must in all cases accompany the order. Send check or postal money order, to

CHARLES HUTCHINS, No. 1 SOMERSET STREET, BOSTON, MASS.

HISTORICAL SKETCHES.

The American Board has published the following sketches in eight pamphlets: Africa; Turkey; India and Ceylon; China; Japan; Sandwich Islands, Micronesia, and Marquesas; North American Indians; Papal Lands. Each pamphlet, except the last, has a map of its field.

These sketches will be sent *free* to ministers in charge, on request. They will be sent to others for 6 cents for a single copy, or the set for 30 cents. The Maps and Sketches are placed at these merely nominal prices in order to bring them within the reach of all.

A PAMPHLET OF MISSIONARY MAPS

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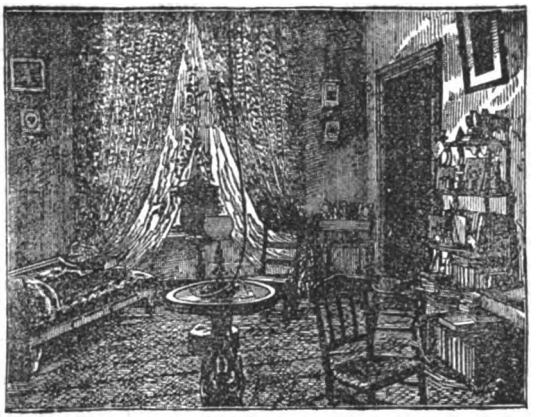

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The year 1878–79 closes with public anniversary, June 18, 1879. The year 1879–80: —

First Term opens	Sept. 9, 1879.
First Term closes	Nov. 26, 1879.
Second Term opens	Dec. 2, 1879.
Recess at Christmas time.	
Second Term closes	March 2, 1880.
Third Term opens	March 16, 1880.
Third Term closes	June 16, 1880.

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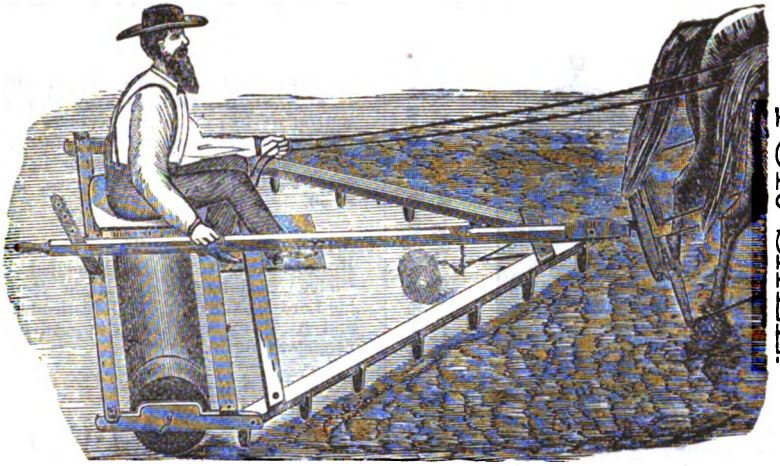

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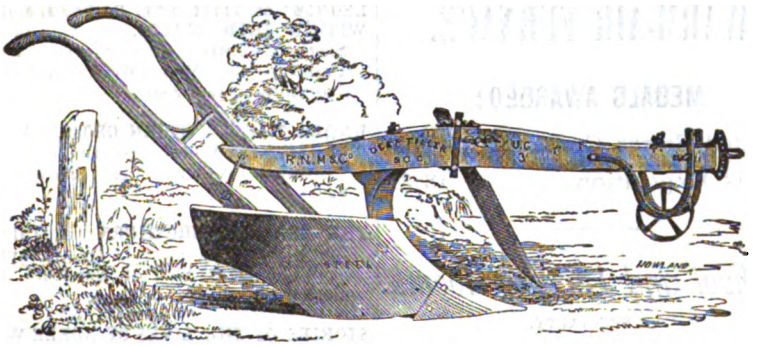

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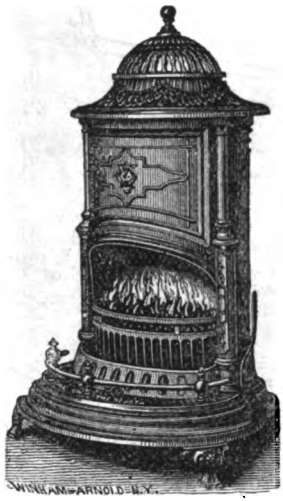

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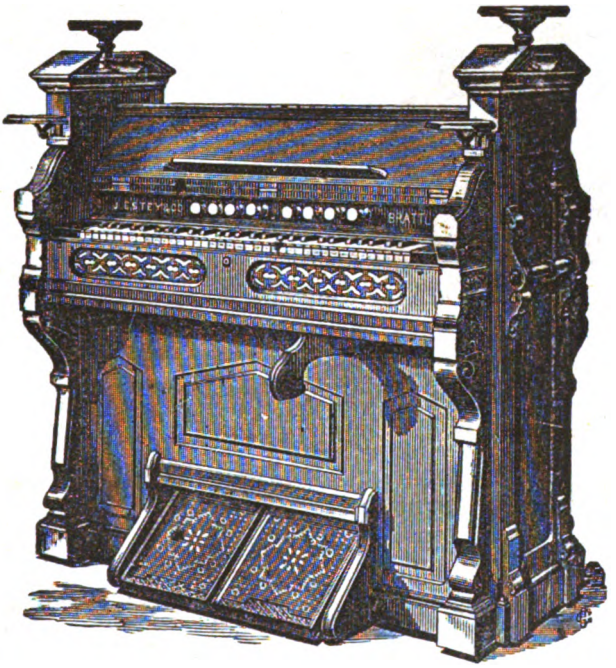

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ANNUAL MEETING OF THE A. B. C. F. M.

The Seventieth Annual Meeting of the American Board of Commissioners for Foreign Missions will be held in Plymouth Congregational Church, Syracuse, N. Y., commencing Tuesday, October 7, at 3 P. M., and closing Friday morning, October 10.

The Annual Sermon will be preached by George F. Magoun, D. D., President of Iowa College, Grinnell, Iowa, Tuesday evening, at half past seven o'clock, in Plymouth Church. Supplementary meetings will be held during the week in the First Presbyterian and the Park Presbyterian Churches.

The friends of Missions in Syracuse and vicinity will welcome to their homes the Corporate and Honorary Members of the Board, its Missionaries, and the Pastors of Congregational Churches; also the Officers of the Woman's Boards of Missions, and Professors in Theological Seminaries.

All who propose to accept this offer of hospitality are expected to apply to JOHN DUNN, JR., Chairman of Committee on Entertainment, or C. W. BARDEEN, Corresponding Secretary, Syracuse, N. Y., *before* the first day of September.

Soon after that date, cards, introducing applicants to the families that will entertain them, will be sent by mail. Should any applicant fail to receive a card of assignment previous to September 20, he will please write again.

Female applicants are *particularly requested* to sign their *Christian names* in full.

REV. A. F. BEARD,
Chairman Committee of Arrangements.

C. W. BARDEEN, *Corresponding Secretary.*
SYRACUSE, N. Y., *July* 10, 1879.

PACKAGES FOR MISSIONARIES.

Persons sending packages for shipment to Missionaries should state in general terms both the *contents* and *value:* as, "Books, $7.00," "Clothing, $15.00," etc,

There are no specified days for sending out goods; but, in general, it is well to send packages to the Rooms as soon as prepared, that they may be ready for the first shipment. It has very frequently occurred that persons have written to ask when a shipment will be sent, and have just missed the shipment, when, if the goods had been sent at once, with a letter or postal giving contents and value, they would have been in season for shipment. Mark boxes and packages 1½ Somerset Street, and address letters to

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MISSIONARY HERALD, 1879.

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THE MISSIONARY HERALD

SEPTEMBER, 1879

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CHARLES HUTCHINS, Publishing and Purchasing Agent,

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In making devises and legacies to the Board, the entire corporate name — "The American Board of Commissioners for Foreign Missions" — should be used; otherwise the intent of the testator may be defeated.

Form for Bequest to the Woman's Board.

I give and bequeath to the WOMAN'S BOARD OF MISSIONS the sum of ———, to be applied to the mission purposes set forth in its Act of Incorporation, passed by the Legislature of Massachusetts in the year 1869.

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THE MISSIONARY HERALD.

VOL. LXXV.—SEPTEMBER, 1879.—No. IX.

THIS number of the *Missionary Herald* will probably meet many pastors and others only when they return from their summer vacations. We hope that none of them will miss the tidings herein given. The letters of this month from Japan are of peculiar interest. In the department of "Gleanings from letters" may usually be found facts and incidents of special importance, often the very cream of some long communications received at the Mission Rooms.

"YURUSHI NI NATTA," does not mean much to us, but it meant a great deal to the missionaries at Kobe and Osaka when the telegraph brought them, on June 21st, this message from Mr. Neesima, at Tokio. It told them that "it is granted;" referring to the permission for Dr. Gordon to reside in Kioto. After long delay and one direct refusal, the government, it seems, has yielded, and our important station at Kioto will now be fully manned.

THE statement made in the last number of the *Herald* respecting the efficiency of theological education in Turkey, had reference to Asiatic Turkey only. East of the Bosphorus the Seminaries are able to give the natives all needed instruction preparatory to the ministry. Efforts will be made to place the seminary at Samokov, in European Turkey, on a like basis, at the earliest day possible.

As a prelude to the great Chautauqua assembly of this year, a series of union foreign missionary meetings was held, lasting through four days. Rev. Drs. Clark, Dashiel, Bishop Simpson, and Ellinwood, the representatives of the Presbyterian, the Methodist, and the American Boards of Missions, were present and made addresses. Let this be noted as one of the signs of the times.

WITH deep regret we have read the telegraphic notice of the death of Keith Johnston, the eminent geographer, who has taken such special interest in African exploration. Mr. Johnston at the time of his death was engaged upon an expedition for exploring the region between the east coast and the head of Nyassa and thence to Tanganyika. The results of this expedition many missionary societies, including our own, were awaiting with much interest, as possibly revealing a better line of approach to Central Africa than any yet discovered. The death of Mr. Johnston will prove a sad blow to the expedition.

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WHERE is the Christian physician of thorough culture who has a generous ambition to do in the line of his profession a noble work for Christ and for humanity? The medical department of Central Turkey College at Aintab needs such a man at once. It has had two professors, one of them an Armenian, educated thoroughly in the best medical schools of New York. The other professor, an American, has been constrained to leave his post, and it is imperative that the vacancy be immediately filled. Here is a rare opportunity to build up a first class institution, one that shall powerfully affect the social and religious condition of Central Turkey in the immediate as well as the remote future. Who will go? More Lukes are needed.

THE first number of a new monthly journal entitled *L'Afrique Explorée et Civilisée* has reached us. It is published in Geneva, and is edited by M. Gustave Moynier, a member of the Brussells International Commission upon African exploration. It is a striking sign of the widespread interest already awakened in the opening of Africa, that a monthly publication should be issued devoted solely to matters connected with the development of that continent. The magazine, judging from its first number, gives promise of being a faithful and enterprising chronicler of all that pertains to African exploration.

SEVERAL items of news given in *L'Afrique* we have seen nowhere else in print. MM. Cambier and Dutrieux, of the African International Association, were reported at Tabora on April 3, but were hoping to move on soon and establish a station west of Lake Tanganyika. M. Dutalis with his colleagues had organized at Zanzibar a large caravan, expecting to start for the interior of the continent early in July. Under the head of "The International Flotilla of the Congo," *L'Afrique* states that the Brussels Commission had despatched the steamer "Barga" with full supplies to the mouth of the Congo. The "Barga" sailed from Antwerp, June 6, and had on board three barges capable of carrying thirty men each, and a small but powerful steam tug-boat. The flotilla is under the command of Captain Loeswitz, and is to ascend the Congo. A company of forty marines, who have already had experience in equatorial countries, goes with the expedition, besides carpenters, blacksmiths, and mechanics, all under a contract to serve for three years. May they prove the forerunners of as great a company of the heralds of the gospel!

REPORTS from Southern India indicate the continuance of the remarkable religious movement begun there a year ago. Our Madura missionaries are greatly encouraged. Our Baptist brethren among the Teloogoos are anticipating another great accession, and are only waiting to test the sincerity of those who profess to be converts. A missionary of the London Society near Madras wrote recently: "Everywhere people are crying out for instruction. We have had about 1,200 new adherents since January, 1879." Let prayer be made continually for India.

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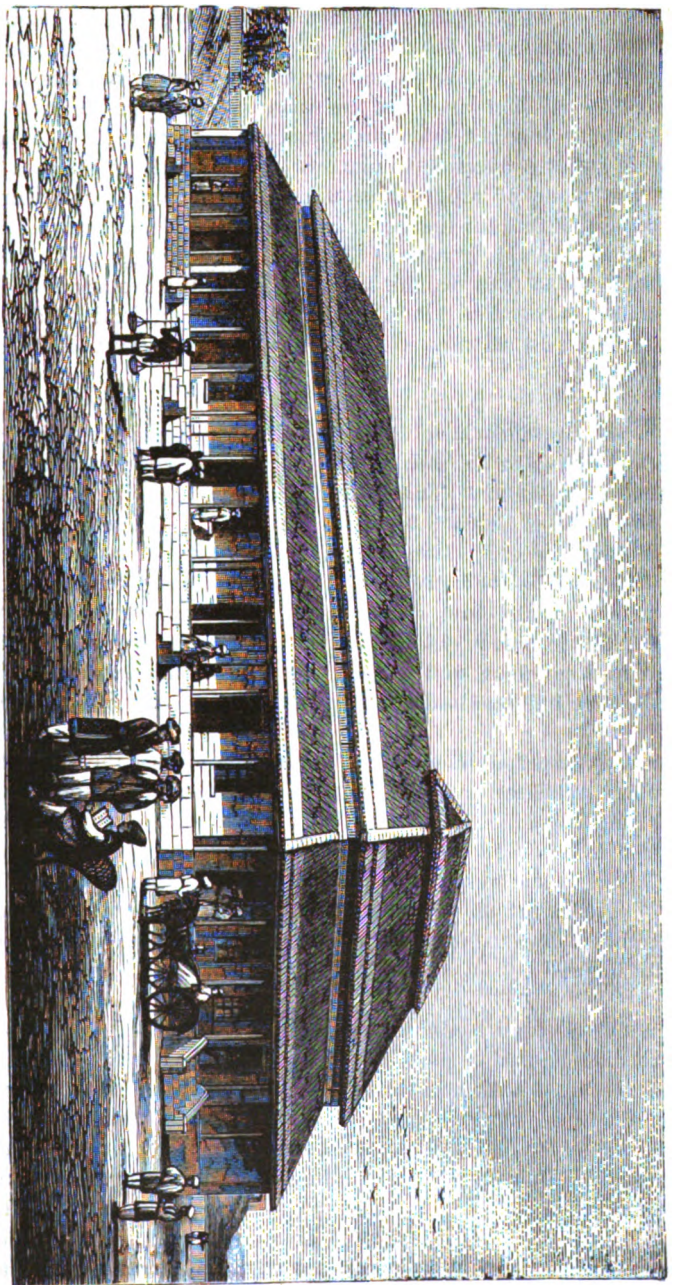
THE last number of the *Herald* contained an engraving of the training institution at Dindigul, maintained by the Christian Vernacular Education Society. We give below an engraving of the similar institution at Ahmednuggur, under the care of the same excellent organization. Young men from all Protestant missions are here fitted for teachers, and fully one half of all who have received instruction have been afterwards connected with the mission of the American Board.



TRAINING INSTITUTION AT AHMEDNUGGUR, MAHRATTA MISSION

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THE suggestion made in an article by Dr. Laurie, on another page, concerning a "missionary shelf in the Sunday-school library," is worthy the attention of all who would promote the welfare and Christian efficiency of young people. Aside from the class of books which Dr. Laurie recommends for a place in the Sunday-school library for the use of teachers and adult scholars, there is a large and rapidly increasing number of volumes which treat of mission lands and missionary heroes in a way both to interest and greatly instruct even the youngest readers. If we mistake not there is a growing aversion to much of the literature offered to children bearing the name of religious reading. The difficulty has been to find some good substitute for the weak and ephemeral books too often found even in Sunday-school libraries. These stories of mission life and adventure, exhibiting, as they do, the highest Christian devotion in connection with accounts of heathen lands, have a strange and healthful fascination for the young. By all means let these volumes be secured for Sunday-school libraries.

Two more churches have been organized in Japan, one on June 4, at Hikone, consisting of thirteen members, where Homma San was ordained and installed as pastor. The other new church is at Yokaichi, where Dr. Taylor has had a dispensary for more than a year. Seven persons united with this church on confession of their faith, and two by letter, and Suda San was installed as their pastor. Mr. Neesima has gone down to Kiusiu in response to a call from a company of thirty believers who desire baptism. The fifteen recent graduates of the Kioto Training School are widely scattered in their work, and one of the missionaries exclaims: "Oh that the fifteen were one hundred and fifty!"

A LEADING paper of Vienna has recently published a translation of an article which appeared in the *London News*, exposing and denouncing the religious intolerance of Austria. The Vienna editor adds: "From this narration it is very clear that the Austrian confession-laws need thorough revision. In certain respects we are behind all other cultivated states of Europe." No doubt as to the latter statement, though it may be a question whether it is not Austrian practice rather than Austrian law which requires change.

ON the 8th of June a Chinese church was organized in Honolulu, the American and Hawaiian pastors being upon the council. The Hawaiian Evangelical Board has undertaken labors in behalf of the rapidly increasing numbers of Chinese who are settling in the islands. *The Friend* of Honolulu says: "The California watch-word may be: 'The Chinese must go,' but that of Hawaii is: 'The Chinese must come, to work our cane and rice fields.'"

MAJOR SERPA PINTO, the Portuguese explorer, reached Lisbon June 6, after an extended tour in Africa through the Barotse country and along the Upper Zambesi. He has since gone to Paris and London, and we may hope soon to learn more about this interesting region.

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THE CLOSING DAYS OF THE FINANCIAL YEAR.

THE Treasurer will keep open his books as usual until after the first Sunday of September, in order that all contributions intended for the present year may be thus entered and acknowledged. It is earnestly desired for many reasons that the regular donations should not fall below those of the preceding year. As these were over $9,000 in arrears at the beginning of August, very much indeed is depending upon the gifts presented during this month. *Let no church or individual donor fail to send in as generous a contribution as possible before the books of the Treasurer are closed.* We need, also, special thank-offerings for the great bequest, in order that it may be received at the approaching annual meeting as a sacred gift to be specially set apart by the Board for enlargement upon a basis which will not lessen the imperative call for undiminished contributions from the churches. The ordinary receipts from legacies during the first eleven months of the year are unusually small, $33,540.58 less than those of the same months during the preceding year. Adding to this the deficiency in donations, and we are $42,765.62 behind the receipts of last year at the beginning of August. In order to meet only the reduced appropriations made at the commencement of the year, we need to receive during this closing month over $130,000. May we expect such a hearty response to this urgent call that its impulse shall be felt at the important annual meeting which is just at hand? Let us not forget that we are now passing through one of the most critical test-hours of our missionary history. May God give us all the breadth of view and the largeness of heart which we so much need honorably to receive and to fulfill so great a trust!

THE LATE LORD LAWRENCE.

ON the fifth of July last Westminster Abbey was opened for the burial of a great man. Peers and commoners, statesmen and generals, with a great multitude of people, gathered at his grave to do honor to one to whom both England and India were deeply indebted. John Lawrence was the son of an English colonel, and brother of Sir Henry Lawrence, who was also an eminent English official in India. At the outbreak of the Sepoy mutiny in 1857, John Lawrence held the post of chief-commissioner of the Punjab. The value of his services at this critical juncture cannot be overestimated. By firmness and wisdom and untiring energy, he not only held the Punjab under complete control, but sent troops from that province to help in subduing the Sepoys. Recognizing his worth the English Government made him Viceroy of India, which office he held from 1863 to 1869. On his return to England in the latter year he was made a peer of the realm.

But it is as a Christian statesman and governor that we are most interested in this man. He reminds us of one of the old Puritan leaders. Stern, upright, vigorous, and devout, he sought as far as possible to govern India on Christian principles, and it was through his influence largely that a great change came over the East Indian government in its attitude to-

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wards native Christians. In one of his official orders shortly after the close of the Sepoy rebellion, he uses this language: "The sufferings and trials which the Almighty has permitted to come upon his people in this land during the past few months, though dark and mysterious to us, will assuredly end in his glory. The followers of Christ will now, I believe, be induced to come forward and advance the interests of his kingdom. The system of caste can no longer be permitted to rule in our service. Soldiers and government servants of every creed must be entertained for their merits, irrespective of creeds, class, or caste. The native Christians, as a body, have, with rare exceptions, been set aside. I know not one in the Punjab, to our disgrace be it said, in any employment under government."

The reform which he desired to see he was the means of effecting, and his administration proved eminently helpful to missionary efforts throughout the empire. He recognized the value of these efforts. That was a remarkable testimony for a statesman, whom England fondly called the "Saviour of India," to give to the power of Christian missions in that land. "I believe," said this viceroy, "notwithstanding all that the English people have done to benefit that country, the missionaries have done more than all other agencies combined."

Last autumn, when a deputation of the American Board was in England, in attendance upon the London Missionary Conference, an appeal was put forth addressed to British Christians, calling for pecuniary aid to help forward the evangelical work of the Board in Turkey. Among the first to give his name to that appeal, and to support it by a gift, was Lord Lawrence. As a statesman he recognized the necessity of Christian influences in governing a people, and he knew, from what he had seen in India, the value of missionary labors in reforming and elevating any and every class of men. May God greatly increase the number of such Christian statesmen! Well did Dean Stanley say of Lord Lawrence, on the day after his burial, "He has left behind him a standard of integrity on which every Indian ruler can look back, — an example to every Englishman and every English boy of what an Englishman and a Christian may be, a true servant of the English state, a true servant of our Lord Jesus Christ."

A MISSIONARY SHELF IN THE SUNDAY-SCHOOL LIBRARY.

BY REV. THOMAS LAURIE, D. D., PROVIDENCE, R. I.

EVERY Sunday-school has its library, and many regard it as indispensable to retain the interest of the scholars in the school. True, some books in these libraries promote neither the formation nor the growth of Christian character, but rather hinder both. They foster aversion to the Word of God and its spiritual teachings, and yet they are the books most sought after by the children, because they are story books. The literary critic may find fault with their style, and the Christian may mourn over their unspiritual influence, yet they are well thumbed simply because they are entertaining. How to create a taste for better things has long been a serious prob-

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lem to thoughtful minds. Some would wage war with all religious fiction, but the children at once take the side of their favorites against their opponents. Moreover, could we spare "The Pilgrim's Progress," or "The Schonberg Cotta Family," to say nothing of many less pretentious volumes, very dear to their young readers and wholly on the side of practical Bible piety?

The wisest way to rid our Sunday-school libraries of injurious books is to fill them with those at once readable and profitable; and is not the good hand of the Lord pointing out a way of deliverance in connection with the conversion of the world to Christ? Some churches have libraries of valuable religious works for the use of their members; but these are for those already interested in spiritual things, and would not help us in the case of those yet unconverted.

But under the leading of Him who is head over all things to the church, and who still dwells amid the golden candlesticks, the members of our churches are taking a more active interest in the advancement of the kingdom at home and abroad. Sunday-school teachers feel the need of thorough study in order to explain correctly and intelligently the teachings of the Word, and converted young men are coming forward to sustain the monthly concert of prayer for the conversion of the world. In not a few churches each has his own mission in charge, and he is expected to keep the church fully abreast of the work of the Lord in that field, as it develops from month to month. Many of them, however, are embarrassed for want of material. They do not care to read from the *Herald* facts which their hearers have read already; not every one of them can correspond with our missionaries, nor can our missionaries find time or strength to write to them, and they have no access to other sources of information. The *Herald* publishes frequently a list of the books they need, but only to tantalize them, for they cannot afford to buy them, seeing those on Africa alone foot up $23, and those on Turkey, $31.

May not the churches to which they belong, and whom they serve in this matter, come to their help? Has not the time come for a shelf in our Sunday-school libraries specially designed for their use? It may contain books not to be taken from the room, but at certain set times accessible to all, such as a copy of the best Bible Dictionary, a good Atlas, *i. e.*, one not of our own country only, but giving proportionate prominence to the rest of the world. The best missionary gazetteer, and the latest edition of Lippincott's General Gazetteer, should be there. A complete set of the *Missionary Herald*, when that could be had, would not be an unprofitable investment, for it is a complete thesaurus on everything pertaining to every one of our missions, and then it might also have books on the different mission fields, to be lent to those who report on them at the concert.

Would not this furnish practical employment to much talent now rusting in idleness in our churches, and driven outside to find that exercise for its activity which is so much needed in the kingdom of Christ? To say nothing of the great gain that would ensue, in the vigorous growth of Christian character and the results of this sanctified activity, would it not furnish a much safer and more profitable vent for intellectual activity, than some of

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the so-called "literary entertainments" that engross the thoughts of the young and lead neither towards the prayer-meeting nor the church. In this age of restless activity, Christians should be moving themselves and leading others in the right direction. An interest would thus be created in the salvation of the race, not abiding only, but growing with a healthy because natural growth. And a salutary public sentiment would be created among our young men that would do much to root bad books out of the Sabbath-school, and retain adult scholars in it.

Perhaps some of those to whom God has given means, and who want to use them for Christ, could not do so to better advantage than in carrying out this idea in their own church. The expenditure of their money would then be under their own eyes, and I am very sure our missionary societies would not complain that it diverted funds from their treasuries. It would be a great encouragement to those who now take part in the monthly concert, and would stir up the members of the Sunday-school to aim at joining their ranks and sharing their labors, if not to go in person into the field so constantly kept before their minds by those only a little older than themselves.

The writer will be very happy if these few imperfect hints call attention to a matter which will bear investigation, and may be productive of much practical good by leading many to say heartily and intelligently, "For me to live is Christ."

DR. WILLIAMSON, MISSIONARY TO THE DAKOTAS.

BY REV. S. R. RIGGS, LL. D.

REV. THOMAS S. WILLIAMSON, M. D., was the son of REV. WILLIAM WILLIAMSON and MARY SMITH, and was born in Union District, South Carolina, in March, 1800. He died at St. Peter, Minn., June 24, 1879, and consequently he was living in his eightieth year when called away.

His ancestors, on both father and mother's side, were slaveholders, but not of choice; and so, in 1805, the family removed to Ohio, for the purpose of liberating the slaves in their possession. Thus Dr. Williamson inherited from his parents a practical sympathy for the down-trodden races, which was ever the distinguishing characteristic of his life. He was a graduate of Jefferson College and of Yale Medical School, and, before entering on his missionary work, spent ten years as a successful medical practitioner in Brown County, Ohio. In April, 1827, he married Margaret Poage, the daughter of Col. James Poage, of Ripley. The early death of their first three children led them to devote their lives to the missionary work.

After spending one winter at Lane Theological Seminary, he was licensed and ordained by the Presbytery of Chillicothe; and on the first day of April, 1835, with his family, he left Ripley, Ohio, and reached Fort Snelling, in the land of the Dakotas, the middle of May, as a missionary of the American Board. He remained in this connection for thirty-six years, until 1871, when he and his son, Rev. John P. Williamson, transferred themselves to

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the care of the Presbyterian Board. First at Lacquiparle, and then at Kaposeia on the Mississippi River, and afterwards at Pay-zhe-hoo-ta-ze (Yellow Medicine), he continued to reside among the Indians until the outbreak of 1862, and to work loyally for the Master in their evangelization.

His was a grand life, made so by his indomitable perseverance in the line of lifting up the poor and the needy. In his make-up Dr. Williamson was quite an ordinary man. He had a good, retentive memory, but he acquired knowledge only by labor. Especially was this true in his missionary life. Being thirty-five years old when he came to the land of the Dakotas, he learned the language at a great disadvantage, and with more than ordinary difficulty. If he could have commenced ten years earlier, it would have been much less difficult for him to master the peculiar sounds of the Dakota. Just here the real greatness of his character comes out. Certainly not one man in ten, perhaps not one in a hundred, would, under like circumstances, have persevered. But Dr. Williamson fully believed he could succeed, and his faith gave him a very satisfactory victory.

And not only in the acquisition of the language, but in his whole missionary life, he had a wonderful faculty of "holding on and holding out, unto the end." From the beginning he had an unshaken faith in his work. He fully believed in the capability of Indians to become civilized and Christianized. He had an equally strong and abiding faith in the power of the gospel of Christ to elevate and save even them. Then, add to these his personal conviction that God had, by special providences, called him to this work, and we have a three-fold cord of faith that was not easily broken.

No one, who knew him, ever doubted that Dr. Williamson was a true friend of the Red Man. And he succeeded wonderfully in making this impression upon the Indians themselves. They recognized, and, of late years, often spoke of his life-long service for them. When, only a little more than a month before his death, I visited him, at his home in St. Peter, and there carried the tidings of his failing health to the Dakota churches on the Coteau des Prairies, they were very much moved. At Brown Earth, Peter Big Fire, in an earnest speech, cried out: "Dr. Williamson is my father"; and in every church a great prayer-cry went up for his recovery. But it was not so to be. He has gone to the general assembly and church of the first born, whose names are written in heaven.

His great life-work, that of translating the Bible into the language of the Sioux nation, was continued through more than two score years, and was only completed last autumn. In this, as in most things, he worked slowly and carefully. He lived to read the plate-proofs of all, and to realize that the entire Scriptures of the Old and New Testaments were in the language of the Dakotas.

My life-long friend, — my fellow-worker in the gospel of Jesus among the Dakotas, — he needs no eulogy from me! His works do follow him!

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A COOL MISSIONARY IN INDIA.

REV. DR. JACOB CHAMBERLAIN, of the Arcot Mission of the Reformed Church, has written an article for the *Christian Union*, which we are permitted to copy, descriptive of the methods he employs in keeping his study cool in the hot climate of India. The article may furnish useful hints to other missionaries in the East. It will also show Christians in this land how much energy and sanctified common sense are needed and are used on missionary ground.

"The thermometer is 102° with us. How is it with you?" says a letter lying before me. Another says: "Thermometer 107° in my office all day and 97° in my house all night. How are you standing it?" And the paper to-day says: "Thermometer averaged 101 1-2° during the heat of the day all last week in Madras, going as high as 108° one day."

Now, what am I to do? It is only the 28th of April, and I have my heaviest literary work — translating the Bible — to do between now and July. Above 95° the brain refuses to work vigorously, and, more than that, my old friend, the Jungle Fever, seizes those times for his visits. If I can manage to pull the thermometer down ten degrees, I can keep the fever off and keep my brain in a working condition. I have had to make a diligent study of this problem, and have met with some success. It may be interesting to others to know what means I take.

We are in latitude 13° north, or 800 miles farther south than the southern end of Florida. Our "hot season" begins in March and ends in October, though we have some relief during July and August, when the sun is north of us. March is hot, April is hotter, and May is scorching. September, and part of October, too, are blistering. I have seen the thermometer at 103° on the 15th of October. It pays us, therefore, to give our attention to keeping cool here, as much as it does you to keeping warm in the winter in America. And those of us who have close literary work to do must give special attention to it.

My house is, India fashion, of one story, but is smaller and lower than usual in this country. It consists of a row of rooms twelve feet wide, stretching on one after another. My study is the south end of the house. It is twelve by ten feet. Two ends and one side are covered with books. In the middle of each end is a door. The south side has a window, and my large study-table standing against the wall. The study-table ends against one set of book-shelves and has another set on it, so that I can reach 300 volumes without leaving my chair. It has wings which open out so as almost to inclose my chair, so that I can have fifteen volumes open under my eye as I sit in my study-chair, which stands thus almost in the center of the room and directly between the east and west doors. Outside of the west door is a little flat-roof bath-room, with, however, a door opening outdoors from that on the west side, so that there is a clear sweep for the wind through from east to west and from west to east. The roof, only eight feet above my head as I sit, is of tiles, resting on palmyra rafters. We have no plastered ceilings here, but to keep the heat from striking through the tiles on our heads we have sheeting sewed together and stretched across where a ceiling should be. This we take down and wash from time to time in place of whitewashing.

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The low, tiled roof, however, lets the heat through unmercifully. So I have put up pillars a foot high on the eaves and the ridge, and, placing bamboos on them, have made a thick thatch roof which not only covers the tile roof but comes down, making a veranda ten feet wide all around, thus keeping the sun off the walls. There is thus a foot of air always circulating between the two roofs, and that helps a good deal to keep my study from being heated by the sun.

"How do I cool the air in the study?" That is the best of it. We take the root of the kuskus, an aromatic plant, whose root, when washed and prepared, looks not unlike fine oat-straw, with a refreshing odor when wet, and braid this into a screen a little larger than the door before which it is to be hung. It is fastened to the door-frame at the top, and tied out two feet at the bottom so as to be slanting. If this can in any way be kept moist, the intensely dry air at this season, in passing through it, sucks up the moisture very rapidly, and the process of evaporation cools the air some ten or twelve degrees. I have one of these over my eastern door and one over the western, so that whichever way the wind blows from it must pass through one of these "kuskus tatties," as we call them. To keep them wet I contrived some years ago a self-tipping trough, which is hung on a pivot at each end just above the "tatty."

The trough is a V, with one lip shorter and more perpendicular, and the other longer and running out more horizontally, thus \/. Against the wall, over one end of this, is suspended a square tub with a faucet which allows the water to trickle into the trough. The water trickling into the trough rises slowly, spreading out on the more horizontal lip until that becomes the heaviest, and over it tips, with a splash that sends the water all over the slanting tatty. I turn the faucet to let the water run faster or slower according to the dryness of the atmosphere. Some days it must tip once a minute to keep the tatty wet. To-day, as I sit writing, it tips only once in three minutes, as the air is not so dry. It takes only twelve to fifteen gallons of water to keep one going all day, and that in a dry day will reduce the temperature of the room from ten to twelve degrees, and the whole thing is exceedingly inexpensive. Two dollars covers the outlay for the two doors. But wait a moment, while I take my douche, for my head is feeling oppressed; the wind has lulled, and the air is not so cool as it was half an hour ago.

There, I have had my head douche, and my brain is relieved again. It has taken me one minute, but the time is not lost. Some of these hot days I could not get on without it and do any considerable mental work. "What is this douche?" I will tell you. Hanging up over the bath-tub in my bath-room is a porous water-jar, made of clay and baked without glazing, and holding about four gallons. The water oozes through all the pores, and the evaporation from the entire external surface cools the water to some fifteen to twenty degrees below the surrounding atmosphere. I have just tried the thermometer in it. It stands at 74°, which is ten degrees cooler than the water was when drawn from the well and put in it this morning. Over the edge of this water-jar — or pitcher, as it is called in the Bible — hangs a bent tube syphon. I bend my head over the tub and under the

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syphon and start the water. It runs, cool and refreshing, on to the back of the head and neck, cooling the brain and shriveling up the congested blood-vessels, and giving immense relief. My hair I keep shingled to about half an inch in length, and this retains considerable moisture to evaporate in the next half hour or so and keep up the cooling process. I come back and sit down in my punka chair, and my head feels almost cold for a little time, and I begin to think of icebergs.

My punka chair is a comfort. I found that in my Bible translation work, where I have to have so many versions, ancient and Oriental, and so many dictionaries and books of reference open, that I could not get on at all with an ordinary India punka, which hangs from the ceiling, is pulled by a coolie outside by a rope running through the wall, and stirs all the air in the room, blowing over the pages of the books and fluttering the papers on your table. So some years ago I devised a little punka to be attached to an ordinary cane-seat rocking-chair, so that the slightest motion of the chair keeps the punka in motion directly over one's head. As I sit up straight in the chair, the punka just touches my hair as it swings back and forth. It cools the head and does not disturb the books and papers, and costs nothing to work.

If the hair is kept moist, its cooling effect is marvelous, and the motion of the chair is so slight, that I write with ease with my paper lying on the table (as I now am doing) and the punka in full swing.

With these contrivances I fight the hot weather through the season, and manage to do a fair amount of work. Without them I would be utterly prostrated. It is the hottest hour of the day now, but I am holding the thermometer on my table below 90° and intend to continue to do so "all summer."

THE CLAIMS OF CHINA.

[THE North China Mission has chosen a committee to present again the imperative needs for speedy reënforcement in their mission. The appeal made last year, which appeared in the September number of the *Herald*, is renewed, and the present report, which is signed by Messrs. Goodrich, Smith, and Ament, calls for seven new families. Two of these families are asked for Kalgan, two for Pao-ting-fu, and three for the opening field in Shantung. Two of these missionaries should be physicians, and a female physician is also desired for Túng-cho. Omitting some details, this earnest call of the mission is here given.]

China is a fact. Multiplied by four its population would fill the world. This is prose. The population of the field where the North China Mission is planted, is nearly equal to that of the United States. This is prose also. We need not compare the handful of men at work here, and the instrumentalities at their command, with the army of ministers, Sunday-school teachers, and other lay-workers in America, the million of Christian parents, four millions of Christians, ten myriads of churches, twenty millions of Bibles, and Christian books and Christian influences innumerable and well-nigh irresistible. For the greatest possible need in our field we only desire, however, to make the least possible request. We are in urgent need of immediate reënforcements.

The past year has been a year of great enlargement to our membership

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and our work, while on the other hand, with the exception of our new treasurer, whom we welcomed with joy last autumn, not one of our wants has been met. Last year our hands were more than full in giving famine relief. This year our hands are again more than full in reaping the famine harvest. Never before was the lack of men so painfully apparent. Had we been able for the past six months, and in our part of the famine field alone, to employ four or five more missionaries, with a proper staff of native helpers, we ought at least to have gathered a harvest of five hundred souls. The plowshare of God's word is at last entering the soil. Men listen to Christian truth with an interest quite unexampled in the whole history of our work.

Let no one suppose that we contemplate an easy work in planting the shining cross upon these hills and valleys. We expect plenty of hard work; and it is for such work, for the toils, the trials, and the joys and the harvest gatherings, we want men.

The work of commanding and absorbing interest during the past year, making a new era in our experience, and giving a new impulse to the work, has been the remarkable opening and enlargement in the Shantung field. During the cry for bread last year, the gifts of large-hearted people, in England, America, and elsewhere, were sown freely in famine relief. The mouths of multitudes were filled; but, by this very relief, there was born, first, *a wonder* what was the golden key that opened the hearts of men separated from China by oceans, to pour forth their gifts so freely to strangers, and what were the strange motives that prompted other men to risk their lives in the wide, free, and laborious distribution of this charity; and second, *there was born a hunger* for the better bread from heaven. A part of the result you have seen, or will soon see, in letters and reports; five new centers for preaching, with converts from forty villages, 149 persons received to the church during the past few months, fifty hopeful candidates for baptism, women in many villages desiring to be taught (many of them wives and daughters of church members), and the work opening and spreading on every hand.

In respect to the whole field under our care, — leaving entirely out, for the time, the overwhelmingly great wants of the fields beyond, — we almost feel like making an apology for being so modest in our requests, and limiting the call to so few men. But we desire to point and emphasize this call so that it shall impinge on the minds of Christians in America.

We want it to be understood, not only that this continental empire of China, with its wilderness of men and women, is a fact, but that the great iron bar to its opening is removed, that its massive gates are swung back for the entrance of Christianity, and that gospel truth is beginning to leaven China. The magnificent opportunity for which the church has been praying and looking and waiting so long, has come at length, an opportunity to send, not the few men we ask for, but to send men by scores, to undertake the conversion of this land, and to look for an early fulfillment of the prophecy, which has been for these centuries on the churches' lips, "And these from the land of Sinim."

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LETTERS FROM THE MISSIONS.

Micronesian Mission.

THE "Morning Star" sailed from Honolulu for the Gilbert Islands, June 11, being provisioned for a voyage of nine months. By a chance vessel, *via* Japan, we have received a brief letter from Mr. Logan dated, Ponape, February 11, in which he says: —

"We have high hopes for our future since Mrs. Logan's health is so much better. I have been working as hard as I could at the Mortlock language. I have very good help in the Mortlock man and wife who came up on the 'Morning Star.' I have begun work on a book of Bible stories in Mortlock, and succeed better than I had anticipated, and have got as far as the story of Joseph. I shall also try to translate one of the gospels during the year. I do not expect that these books will be perfect specimens of the language, but do expect they will be sufficiently correct to enable the people to read readily and understand the truths contained.

"We are in daily expectation of an opportunity to take passage to Mortlock, to remain some months there to acquire greater fluency in the language. Mr. Capelle, of Jaluij, expresses a willingness to accommodate us with a passage at any time, when one of his vessels shall be going to Mortlock."

HAWAIIAN MISSIONARIES IN MICRONESIA.

From Mr. Bingham, Secretary of the Hawaiian Board, a paper has been received covering reports which were made to that Board by its missionaries on the Gilbert Islands. These reports are of special interest, as showing the fidelity and success of the native Sandwich Islanders in their distant mission-field in Micronesia. Rev. Mr. Kapu, of Tapiteuea, wrote in November last:

"My work at the present time is making good progress. The growth of this good work began in the month of October of this year. It is like to that of the earlier years of my residence here, from 1870–1873. Thirty-six persons were received to the church October 5. During these past months 250 have repented. There are 300 pupils in the Sabbath-school. Our congregations at present number from 800 to 900. The elderly men say that it is a new thing for them to stand up and confess their sins before the congregation, with heaviness of their hearts for their sins. As regards the meetings of the women, it is something new to me to see in what large numbers they come together. They are their own teachers. My admiration for their carrying on this glorious work with no hesitation, and with no fear, is very great. For months they have been engaged in this good work. It was a mistaken thought of mine, that because of the death of Mrs. Maria Kapu they could not carry it on; but, indeed, they are doing it.

"All good works at this time have awaked; evil deeds sleep. Hinderances, however, are not wanting. It would seem that the kingdom of God is drawing near at this time."

A GARDEN OF THE LORD.

Mr. Bingham gives the substance of the report of Rev. Mr. Kanoho, of Marakei, in these words: —

"The intelligence from this island continues to be of a very cheering character. A few political disturbances have occurred, in one of which the life of Mrs. Kanoho was imperiled by the rush of fugitives to the house of the missionary, and the consequent jam. The church has more than double its membership during the year, 136 having been added upon profession of faith. The present number of members in regular standing is 211. Fifty-seven couples have been married during the year.

"The monthly concerts for prayer have been regularly observed, and many

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of the people have cheerfully contributed cocoa-nut oil, of which they have given to our Board eighty-four gallons, besides $5 in cash. A day school of about twenty pupils has been maintained, but Mr. Kanoho does not say much in praise of the children's desire for knowledge.

"The Christian people are spoken of as earnest in Christian work, faithful in their attendance upon public worship, and upon the prayer-meetings in the various districts, faithful in maintaining family worship, in giving thanks at their meals, and in secret prayer. If the view of the missionary respecting the church of Marakei is not too highly colored, surely there is a beautiful garden of the Lord on the loveliest of the Gilbert Islands, where the fruits of holiness abound. Let us praise the Lord."

Japan Mission.

NEW OPENINGS.

DR. BERRY writes from Okayama, May 29: —

"During the years of pleasant labor at and around Kobe, I thought I was busy, and that I was favored with rare opportunities for work: but *these* days surpass all others in my missionary life. To-day we plan for the wise prosecution of the work in fields which yesterday's developments opened to us, but before we have provided for these, from other quarters comes the request, 'Come to us.' During the last four days I have received formal invitations from five different villages, with populations ranging from two to eight thousand people, to commence work among them, they bearing all the necessary expenses connected therewith.

"I am glad to add that in spite of a ripple of opposition on the part of minor officials, we continue to receive, daily, from all classes, numerous and unmistakable proofs of confidence and respect. These are days when the representative of Christ receives honor rather than contumely, when the truths of his gospel are looked upon as a power which lifts suffering, struggling humanity to a higher plane, and elevates and invigorates the nations of the world. To-day the Christian missionary here not only has to preach the gospel, but to become a leader and adviser in the establishment of the numerous institutions which Christianity has given to civilized lands, and which the growing and pulsating life of New Japan requires."

GROWING CONGREGATIONS. MEDICAL WORK.

"Our Sabbath school, organized a week ago with forty members, numbered day before yesterday sixty-nine; while the attendance on the public preaching service, the first of which was held three Sabbaths ago, numbered yesterday one hundred and sixty — the large majority of them being earnest, inquiring listeners. The large house belonging to the governor's son, which the former placed at our disposal gratis until our own can be got in readiness to occupy, is admirably arranged for meetings, the large reception room, thirty-six feet in length, with our ability to increase it at once to twice its size by the removal of its sliding partitions, affording ample room for an audience of about two hundred. Every feature of our work is pregnant with promise for the immediate future.

"In the medical branch I can expect nothing more than I have received. Yesterday every department was rid of men whom I did not want, while such were appointed in their places as I indicated my desire to have. To-day my new hospital staff, embracing six of the best physicians in the city, called upon me in a body, holding their new appointments to service. To-morrow we enter upon our new, and, I believe, useful career. Pray for us, that our labor may not be in vain."

A JAPANESE SCHOOL.

Mr. Cary received permission to reside in Okayama on condition that he

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teach English for one hour each day in a government school. Of the beginning of this teaching he writes: —

"At present I have two classes in English reading and conversation. The first day one of the teachers came to show me the way to the school. We first entered what seemed to be a waiting and smoking room for the use of the teachers. Soon a board, struck by a heavy mallet, called the boys together, and we went into the room where they had assembled. The young man who is my interpreter and assistant in the school, having told them that I was the new teacher, they all arose and made profound bows. Returning the salutation I asked the assistant to express the pleasure that I felt in meeting them, and then we all bowed again. Next each of the boys who was to be in my English class was separately introduced, and this called for more salutations. I then asked for the books that we were to use, so that the present knowledge of the pupils might be tested and lessons assigned. No books were at hand, however, and it seemed to be considered that enough had been done for one day if the introductions were finished. 'Make haste slowly,' is the rule in this country, and a Yankee must learn not to be impatient if considerable time is spent on important nothings.

"The next day we got matters into working order, so that for an hour a day I am engaged in teaching the inconsistencies of English pronunciation, and, what is to a Japanese mind, the backhanded way of combining words into sentences. I do not consider the time spent in school, however, as wholly wasted to missionary work. Not only am I making the acquaintance of those who are hereafter to be the educated men of Japan; but fortunately the first part of the book (*Wilson's Third Reader*), used by one of the classes, is made up of stories from the Bible, so that in a country where the prevalent religions recognize no creative God, we commenced by reading an account of the creation. How the book happened to be chosen for use in the school I do not know, but I was certainly glad to find it here."

A CHURCH ANNIVERSARY.

The first church of Osaka was organized, May 25, 1874. Mr. De Forest, writing from Osaka on the 26th of May last, says: —

"Yesterday was a high day here in the 1st church, it being its fifth anniversary. All the Christians of the other two churches and the three branches were invited, and the chapel was crowded to overflowing. I left pretty much everything to the acting pastor and the Christians, reserving only the communion for myself. Dr. Gordon led off with a brief account of the first days of the church, when it numbered only seven. He was followed by the Christians, in little speeches of thanksgiving, and then was sung a thanksgiving song written for the occasion by one of the original members. Japanese flowers in huge vases were on every available spot, while a novel broadside of pinks, daisies, and chrysanthemums occupied the conspicuous place on the side wall, in the center of which were the Japanese and American flags surmounted by the cross, while on each side was a decoration which read, 'five years,' all done in flowers. It was a delightful occasion, only the good Lord gives us so many such that we don't feel half grateful enough.

SELF-SUPPORT.

"This church is struggling up, and is getting on to a better financial basis. Within the last twelve months they have raised, out of a resident membership of about twenty-five or thirty, over $100, and propose now to do much better hereafter; they have paid the pastor only two dollars per month, besides chapel rent of about five dollars per month; but now they are going to double his salary, so they say. I have as little as possible to do with their money matters. A few days ago their treasurer came and showed me all their accounts, and said that he felt it to be

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impossible to increase the pastor's salary, and asked me if I felt disposed to help: to which I said: 'Yes, I want to give you all the money you need: it is the easiest way for me to do; but so far as I know missions, when a church is five years' old, and constantly increasing in membership, to listen to a request for money is a very grave thing. It would be a very bad example for the young churches now forming; and I am convinced that the truest love will be shown by leaving you to carry on your own finances. If you cannot get over this bad place, you will be unable to get over the next one. But in saying this I want you to understand that I am not evading the giving of money. I have so much to give for Christ, and shall spend it all, only I think it unwise and wrong to put any more into your church.' Within twenty-four hours he came back to me, saying: 'I'm sorry to have troubled you; I think we can do it alone.'"

KASAOKA AND FUKUYAMA.

Messrs. Atkinson and R. H. Davis, of Kobe, have each made a full report of a visit paid by them to cities west of Okayama and on Shikoku, showing the marvelous readiness of the people to hear the gospel. After spending a Sabbath at Okayama, where they were greatly impressed with the hopefulness of the prospects, they went to Kasaoka, thirty-three miles west of Okayama. Mr. Atkinson writes: —

"We were met and welcomed on the street of Kasaoka by some of the 'believers,' and were entertained in a private house. Dr. Yamada had been preaching a few days, and was anxiously awaiting us. Our stay was a pleasant, and, of course, a busy one. Seven men have formed themselves into a company for mutual Christian help. The company meets every Sabbath for prayer and for the study of the Bible. That the seven are believers in the English sense of the word I am not prepared to affirm; but that they believe as far as they know, I am sure *is* true. They have had students from Kioto two successive summers, and they desire to have one this summer as well; but as they are not very strong financially, I recommended that they unite with Fukuyama, distant only ten miles, and support entirely one man between them, who also should divide his labors between the two cities.

"To secure this end, and, above all, to bring the 'believers' of the two cities together, and into hearty mutual interest and sympathy, I induced two of the leading men to accompany me to Fukuyama. Dr. Yamada had preached a few days in the city before going to Kasaoka, hence the interested ones were on the lookout for our arrival. There is no company in this castle town of 4,562 houses, organized for Bible study, but two men have had pretty regular Sunday evening meetings for study and prayer with a few of like mind.

"The believers of the two cities seemed to be quite pleased with each other. The Fukuyama believers were pleased with the idea of forming a society after the plan of the one in Kasaoka, and were also glad to unite in inviting a theological student to labor among them. I trust that a man may be forthcoming.

ONOMICHI.

"When our mission in Fukuyama had been accomplished, we set out on our way to Onomichi, a busy mercantile city of 6,000 houses, twelve and one-half miles to the west of Fukuyama. No very public preaching has, as yet, been done in it. I have preached there three successive years, but have never spent more than one day at a time in it. The most interested family is that of a physician, a brief sketch of whose history I wrote you two years ago. The beginning and opening of the work there, like that of the city of Himeji, seems to be in connection with one family.

"My hope is that the student who goes to Fukuyama and Kasaoka, will be able to go to Onomichi now and then. The one need in these three — and in, oh! so many other cities, towns, and villages, is enlightened, devoted, Chris-

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tian teachers and preachers. The Holy Spirit is already here; hence there is large and increasing dissatisfaction with the present order of things and great longings for something better. That the Christian religion in its fullness, power, beauty of holiness, and ability to make holy, is the thing desired, I cannot say. But that there is the state of things already indicated, I firmly believe."

A WELCOME AT IMABARI.

From Mr. R. H. Davis' letter we take the record of that portion of the visit paid on the island of Shikoku, at Imabari and Matsuyama. The term "shinja," or believers, is applied by the Japanese to all who believe in Christianity, whether regenerated persons or not. Mr. Davis says: —

"At Imabari we found a delightful state of affairs. Yamada San, the physician whose clothes were stolen from him about two years ago in Hiogo [see *Herald* for June, 1878], and who has of late been preaching to the church in Akashi, had joined us at Kasaoka, and accompanied and assisted us till we left Imabari. We did not know that the shinja of Imabari had heard of our intention to visit them at just this time. Nevertheless we had not been able to land from our junk before some of them met us to escort us to our lodgings, a small but very comfortable house in the quiet rear of one of the hotels.

"They put us three in possession of the entire house, which was two stories high and newly matted, light and airy, and after two days, when we came to leave for Matsuyama, they informed us that they had paid all our bills.

"During the forty-eight hours we were in Imabari, we held six meetings, namely: One session of a Sabbath-school, with two classes, adults twenty-five, and children twelve; one prayer-meeting, with thirty persons present, several of whom led in prayer to the living God; three preaching services, at two of which there were more than one hundred present who listened with interest and appreciation to two sermons each time. The third was a more private service at our own rooms, and attended only by the shinja. The last meeting also was at our rooms as we were ready to set out on our journey. It was one of joy on both sides that we had come to Imabari, and also of mutual sadness that we were obliged to part so soon."

THE LOVE-NEIGHBOR-COMPANY.

"This company of shinja organized themselves about a year ago, and took the name *Ai Riso Sha*, the Love-Neighbor-Company, — not a bad name, I think, even for a Christian church. I certainly like it better than 'St. Peter's' or 'St. Paul's,' or 'Edwards.' When this organization was made there were thirty members, but now they have nearly doubled that number. They rent a comfortable building on the main street, and near the heart of the city, and hold four meetings weekly — a Sabbath-school, and a preaching service, at which one and another of their own members attempt to expound some truth. Their rooms will accommodate about one hundred persons very comfortably. The keeper also keeps on hand for sale a supply of such Christian literature as we have in the language."

A SYSTEM FOR WEEKLY OFFERINGS.

"One thing in the furniture of their room struck me, — there is a long row of pegs, just at the right of the contribution-box, which is marked with the Japanese words for the widow's two mites. Each member on entering the room walks to the pegs and hangs on one of them a small wooden check with his name on it, and at same time drops in his contribution. The keeper returns the checks to the owner during the week. Thus every man is reminded of the box when he hangs up the sign of his presence at the meeting, and thus, also, the company has means to pay its regular expenses. I observed, also, another contribution-box, which is the one in which special contributions are placed. At the time of our visit the special object was to pay for a Yankee

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clock which hangs in the room. Finally let me say, regarding this interesting company, that they have already called one of the young men of the graduating class at Kioto, at ten dollars and his board per month, and he has accepted."

From Imabari, Messrs. Atkinson and Davis went to Matsuyama, where they made only a brief stay. It is a city of about the same size as Okayama, and Mr. Davis expresses a hope that it may be occupied before long as a center of operations upon Shikoku. They found there the principal of a school, reading Herbert Spencer, Perry's *Political Economy* and Paley's *Moral Philosophy*, who said of the latter book: "There must be found a better foundation for morals than Dr. Paley's 'Expediency.'" This teacher and another gentleman, both confidential friends of the governor of Matsuyama, were very cordial, and through them it is hoped a way may be found for the future preaching of the gospel in that city.

Ceylon Mission.

A YEAR OF WORK.

THE Annual Report of this mission has been received, and while it indicates no surprising results, it shows an amount of faithful labor, especially in visiting the people and conversing with them personally on spiritual truth, that cannot fail, with God's blessing, to result in great good. The people are taught the truth, and Christians should now pray that the Holy Spirit may be so given that they may receive it in the love of it. The Report says: —

"To indicate the nature of the efforts put forth to disseminate the truths of the gospel and the results, we will refer briefly to the reports given by the missionaries in charge of the several stations.

"The missionary in charge of Oodoopitty station says: 'Our catechist reports having made 1,016 visits in seven villages, and spoken with about 4,300 persons, three fourths of whom were adults, besides laboring for three months in other places, with the Bible colporters. He speaks of meeting three or four persons who seem ready to decide for Christ.'

"Another reports 998 visits in three villages, meeting nearly 7,000 persons, half of whom were adults. He also mentions some cases of interest. A colporter connected with the same station reports 1,526 visits, and nearly 4,000 adults conversed with. The native pastor testifies that some among the heathen, here and there, seem interested, and have left off almost all their heathen practices. Some acknowledge Christianity to be the true religion, but are not ready to embrace it. We find many things to cheer us, but as the farmers nowadays wait anxiously for the rain, so we anxiously and earnestly wait for the out-pouring of the Holy Spirit among us."

In the Chavagacherry district, at five out-stations, over 3,000 visits are reported in the ordinary course of labor, and 12,985 persons conversed with.

"The missionary at Oodooville says: 'The native pastor of the church and the assistants are accustomed to go into the villages, two by two, and in the houses they visit make known the way of salvation, sing a Christian lyric and pray with those present. At times the people, from three or four adjacent houses, are gathered to hear. They are invariably well received, and the opportunity given for making known Christ without restraint. The pastor says that they "are under constant obligation to praise God that there are but few in the vicinity who show any disrespect to the Word of God;" and he also remarks that he and his co-laborers "could not think of a house in all their field which they had not visited." They find the singing of Christian lyrics a good way of making known the gospel. A song will often melt even a heart of stone."

BIBLE-WOMEN.

The Report dwells at length on the work of Bible-women, of which it says:

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"The employment of Christian women to go from house to house, reading and explaining the Scriptures to their own sex, the greater proportion of whom are unable to read, and teaching such to read as are willing to learn, is not a new feature of our work, though the number of such agents has been considerably increased within the past six or eight years. Twenty-one women have been thus employed at the different stations the past year. Most of them give but a portion of the day to the work; a few are engaged a part of the day in teaching girls. Their pay varies from two to five rupees a month. The missionary ladies at the several stations superintend their work, and often go with them to attend meetings in places where a few women can be gathered.

"Mrs. S. W. Howland, who has the superintendence of eight, employed in the Oodoopitty and Chavagacherry districts, while speaking of the faithfulness and usefulness of these agents relates many instances of special interest, one of which is here given: 'In one house where three married sisters live, God seems to be working. The eldest sister, some time ago, gave up going to temples and does not rub ashes, and the other sisters seem inclined to follow her example. At a meeting held at their house some weeks since, eighteen of their female relatives were present. During the meeting a man came and called angrily to his wife and daughter to come out. They seemed terrified, but were obliged to go. I wanted to go out and speak to the man, but the women said he would be worse if I went. It was very trying to sit still and listen to the blows he gave them. A few days after the man apologized to the Bible-women, and also sent an apology to me, saying that such a thing should not again happen, and promising, on his return from a voyage (he is a sea captain), he would help us gather the people for meetings.'"

SCHOOLS AND CHURCHES.

The Training School at Tillipally, designed chiefly to supply native Christian teachers, has had twenty-five pupils. At Miss Agnew's Female Boarding School eight were graduated in January last. The Oodoopitty Female Boarding School had twenty-five pupils. A theological class was commenced at Batticotta with seven members, four of them being graduates of Jaffna College. Intimately connected with the work of our missionaries are the Batticotta High School, having 235 pupils, and Jaffna College, with its fifty-eight students. Of the churches the Report says: —

"The organizing of Christian churches with native pastors, and putting them on a permanent self-sustaining basis, may be regarded as the chief result of the evangelistic labors of our mission, and at the same time the surest agency for perpetuating the work. There are twelve churches connected with the mission, with 886 members. Eighty persons have been received to the several churches within the year, on profession of faith.

"Seven of the churches have native pastors, four of whom receive their salaries wholly from the churches to which they minister. Two of the remaining three receive, each, half of his salary from his church and the third nearly three fourths. Five of the churches are still under the pastoral care of missionaries, assisted by licensed preachers or catechists. Three of these assistants receive their salaries wholly from the churches with which they are connected, and one is paid by the Native Evangelical Society. Another, a native preacher, receives his entire salary from the Christians among whom he labors, who are still connected with Batticotta church.

"The contributions of the churches for various objects, from native sources only, amount to $2,790.47, an average of $3.15 for each church member."

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Eastern Turkey Mission.

THE Annual Meeting of this mission was held at Mardin, May 28. An illustration of the unsettled condition of that part of Turkey is found in the fact that the mission records, forwarded to Mardin by the stated clerk, by a special messenger, were seized by Koordish robbers, and efforts to recover them have as yet been unavailing. The mission letter, written by Mr. Browne, of Harpoot, says: —

"The Annual Reports of the different stations, with supplemental verbal statements, greatly gladdened our hearts, showing that in spite of the woeful condition of the country consequent upon the war and the terrible burdens of the people, the outlook all along the line is such as to enable us to 'thank God and take courage.' Not less hopeful were the reports concerning the mission schools, female seminaries, and Armenia college, all making encouraging progress, which, if not as marked as we could desire, yet afforded good grounds for thankfulness and hope."

HELPERS WANTED.

"During this meeting our hearts have been deeply moved by the interesting account of the wonderful openings of the work in the Jebul Tour and Mosul regions of the Marden field. In the lucid and forcible presentation of the needs of this work, by Mr. Andrus, we could not but feel the urgent necessity of immediate measures to avail ourselves of these remarkable indications of Providence, and with faith and courage go up to possess the land to which God seems so plainly calling us, and we could not fail to recognize in it a cause for deepest gratitude, that at last we saw opening before us the means of entering into the labors of those who have in former days wrought so faithfully. Added to all this, it seemed a clear answer to our prayers and yours, that the Master should open new doors for gospel work in the employment of the enlarged means he has just placed in our hands.

"Impressed with this truth we unite most heartily with our brethren in Mardin, requesting that at least one new missionary be sent at once to this field, that these golden opportunities of establishing and extending the work southward be not lost to us beyond recall. We feel warranted even in calling your most prayerful and immediate attention to the pressing call of this field, for one laborer at least, to be sent *this summer*, that one of these brethren can be released to engage *at once* in the work so importunately demanding their presence and help. As a mission we are likewise strongly impressed with the pressing necessity of immediately reënforcing the Erzroom and Van fields. In the former, especially, notwithstanding a notable enlargement of the work effected by the recent war, their force is utterly inadequate to take advantage of these extraordinary opportunities, and though they hear as clearly as did the leader of God's people of old, 'Go forward,' they can hardly hold the ground so long and bravely maintained for Christ and the church. We feel there is but one way to save our beloved work from great and lasting detriment."

Central Turkey Mission.

THE WRONGS OF ZEITOON.

OUR readers will recall the thrilling story given in the *Herald* for April about the saving of Zeitoon from the vengeance of the Turks, through the interposition of our missionaries. Further accounts from the city are contained in a letter from Mr. Marden, of Marash, dated May 24: —

"These past months have been a season of fearful trial to the people of Zeitoon. Not only has all business been suspended on account of the political disturbances, but the two thousand soldiers, with a multitude of camp followers, when at Zeitoon in the autumn for many weeks, were quartered upon the town, and consumed a large share of the winter's provisions, while every

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road leading out of Zeitoon has for many months been blockaded by bands of Moslem robbers who have cut off trade with the neighboring cities. The whole population is reduced to such straits that a famine seems inevitable. During this time the Moslems from the mountain villages and marauding bands of Circassians, like wolves prowling around a sheepfold, have insulted, robbed, and often murdered Zeitoon men, wherever they could find them, and yet in no case has a Moslem robber been punished.

"I will give you an illustration of the outrages to which these people have been subjected the past winter. A Zeitoon man returning from a visit to his brother in the Marash prison, is quietly riding home in company with two young boys. They are attacked by a party of Moslems a short distance from Marash. The next morning the lifeless body of the man is found by the roadside, covered with wounds, but the fate of the boys is unknown. They must have been murdered and thrown into the river, or escaped to perish on the desolate mountains. The dead man was brought to this city for burial, and the sympathies of the entire Christian population were deeply excited, but no entreaty could induce the government to make any proper efforts to punish the murderers.

"Many a night have men from Zeitoon, who had run the gauntlet of mountain robbers and reached Marash unharmed, come trembling to my door and begged me to let them sleep in our yard, where they would be safe from the Turks, and I have welcomed all who came."

THE PATIENT CITY.

"It is worthy of special mention that the Zeitoon people have refrained even from the recovery of their stolen property when they are able, if they choose, to destroy every one of their Moslem neighbors. Some of them can point out the very house where almost their entire earthly possessions are hid away by robbers, yet they have made no effort to recover their property by force. Frequently when some innocent man has been robbed or murdered by Moslems in peculiarly aggravating circumstances, his enraged friends have entreated the so-called robber chief to lead them out to avenge the wrong; but he has every time replied that he could not violate his promise to keep the peace.

"These people in their despair had little hope of human aid, but when the missionary gave them a word of sympathy, and offered a helping hand, all classes were ready at once to confide in him with the faith of a little child. Their good behavior under the intense provocation of the past few months has been strongly urged in extenuation of past offenses."

A GOVERNOR SEEKS A MISSIONARY'S RECOMMENDATION.

"It was an unusual circumstance that the new governor for Zeitoon, on passing through Marash a few days ago, came to the missionary for a letter of recommendation to the people of Zeitoon, instead of forcing himself upon the town by the aid of the troops that were awaiting his order. This letter was forwarded to Zeitoon in advance, and in response a committee of citizens came at once to Marash to escort him to their town.

"The efforts of the English Consul in behalf of Zeitoon, have secured at last the appointment of a commission, one member a Moslem, and the other a Christian, who are instructed to amnesty the whole band of outlaws, and adjust all questions at issue. This commission arrived last week from Constantinople accompanied by Lieutenant Chermside, who represents the English government in supervising their action. I have not been able to meet them, but Mr. Montgomery, who, since his return from Adana, has taken a deep interest in Zeitoon affairs, is now doing good service in conference with the commission. At their special request he has gone to Zeitoon this week to prepare the way for the reception of the commission, and will aid them in their arduous work."

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HOPE FOR THE FUTURE.

"We are hopeful that a final and satisfactory settlement of all these difficulties will speedily be secured; yet we are in Turkey, and we have learned not to be too confident in matters that involve an act of justice on the part of government officials.

"We have done what we could for Zeitoon in the interests of humanity, and would have labored just as earnestly to save its people had they all been Moslem Turks; yet we have no doubt that through the rough experiences of these weary months, a wide door is opening for the entrance of gospel light and life.

"Last Sabbath I was here with my family, miles away from any other Christian house, when a band of fourteen hard-looking men called at the door and said they were Armenians from Zeitoon, at work down the valley in the vineyards, and they had come to invite me to preach to them. I think no one of them had ever been inside a Protestant church. They knew the missionaries had saved their town from the Turk, and they wanted now to hear them tell of the great salvation. I did not expect a congregation would search me out in this mountain wild, but I was glad to tell them the story of the cross. They had never heard it before, but they listened gladly, and said their whole city was now ready to accept the truth. This little event gives hope for Zeitoon, like the first ray of morning after a dark and dreary night."

Western Turkey Mission.

MARSOVAN — A PROSPEROUS CHURCH.

From the annual report of the Marsovan Station we give the following extract: —

"The church in Marsovan, after twenty-five years of waiting, have at length found a pastor, — Rev. Mangasar Mangasarian, who had already labored among them more than a year with great acceptance. The examination, which took place in the presence of a large audience, was deeply interesting and well sustained, and was followed the next day, the first Sabbath in November, by the solemn services of ordination and installation, at which more than a thousand people were present, including many from the neighboring towns.

"As can well be conceived, this was a day of joy both to missionaries and people. And none need wonder, if amid all other causes of joy, some also should rejoice in this, that now at length they reign as kings *without us*. And we, too, rejoice that whether with us or without us, they do reign; that now, at length, they are a fully organized, independent, self-supporting church.

Most of all, we rejoice that they are not inclined to sit down at their ease, contented with being self-supporting, but are already reaching out a helping hand to others. Last fall they sent off about sixty dollars to the orphanage in Aintab, and since then, right on the heels of a destructive fire, which fell very heavily on the Protestant community, and especially on some of the most fore-handed and liberal of our church members, they have formed a missionary society, whose members (already about forty in number), are pledged to pay nearly a dollar and a half a year, and whose object is to send out preachers of the gospel to the destitute places around them, both Greek and Armenian.

This missionary spirit is, in part, the natural result of the deep religious interest reported last year. And we rejoice to say that that interest has in a good degree continued. Sixty persons were added to the church by profession during the last year, and thirty more have been added since the commencement of the present year. We come up, therefore, to this our annual gathering, bringing the first ripe fruit of missionary labor, a church, fully organized and equipped, entirely self-supporting, receiving constant accessions to its mem-

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bers, and actively engaged in fulfilling the last command of our Saviour to preach the gospel to every creature.

"And now we earnestly request your prayers for this church and its young pastor, that as for a long time in the past, so also in the future, every communion season may witness large accessions to its members, and that their zeal and activity may ever be guided by wisdom and inspired by a supreme love to God, and a desire to glorify him."

SIVAS — STATION REPORT.

From this report we have room only for what relates to the central station and one of the out-stations, Enderes: —

"The members of the Armenian Church in this city are yearly more and more cutting loose from their old moorings. It is now quite fashionable with them to carry their Testaments, in our version, wherever they go. We heard of a man recently, making no pretensions to be a Protestant, still reading the whole Bible through by course, looking up all the references. The Greeks of Sivas, also, numbering some seventy houses, have this year had a Bible class on the Sabbath, independent of their priest; and one of their number recently told us that there are not twenty families left who still retain faith in the old church. They are not ready, however, to come out and be separate. But frequently, we, or our Protestant brethren, while walking the busiest streets in market, are beckoned to stop and explain some passage of Scripture to some Greek or Armenian who is trying to reform his corrupt church by remaining inside of it.

"Our enemies put forth all their strength to prevent people attending our chapel services, but our congregation has doubled this year. All our seats are usually filled. Some are doubtless attracted by the organ, so new to them, and by the Moody and Sankey songs. But we know that some are also earnest seekers for truth. The prayer-meetings had no cabinet organ; yet they, too, were better attended than ever before. The unfettered possession of the chapel was yielded to us in the fall.

"We looked forward to winter, and especially to the week of prayer, for great spiritual showers. But instead of them we found only morning dews. Still, we praise the Lord that this winter in Sivas chapel, formerly the scene of so much strife, we were blessed with a largely attended daily prayer-meeting continuing ten consecutive weeks, and that without one jarring word, and often, also, touched by the very evident presence of the Spirit. These meetings began with candlelight in the morning and reached into daylight. And we believe that by their means, the light of the truth as it is in Jesus dawned in the hearts of at least a few."

FRUIT FROM A SMALL SEED.

"This winter our colporteur, passing through Enderes for Kara-Hissar, left a tract primer with a young man, who said he wished to learn to read. A few weeks later, when the colporteur returned, he found that the young man had finished his primer, borrowed of some one a Testament, read, understood, believed; and finally collected in his coffee-shop a congregation of thirty, to whom he was daily preaching the gospel with great zeal and acceptance. They had also carried their preaching into the street and even to the door of the Armenian Church. Our laborers are few. We can, at present, give Enderes only the occasional visit of the colporteur. But she has given us this year, not only the young man preacher, but also the most promising of the ten girls in our Sivas boarding-school."

Mission to Spain.

PERSECUTING PRIESTS.

MR. T. L. GULICK, of Zaragoza, in a letter dated June 26, gives an account of two fanatical outbursts on the part of priests. One of these occurred in Vigo, Galicia, the account of which Mr. Gu-

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lick takes from *The Globo* of Madrid. That paper says: —

"We are informed by a correspondent in Vigo that two Protestant pastors, Messrs. Blamire and Wegstone, residents of that city, having hired a house in Morgadenes for the purpose of preaching there, were confronted on the road to that place by a crowd of more than one hundred and fifty men, at whose head were three priests, one of whom burst upon them with fierce threats and abuse, telling them they were not wanted in the country, and that they would get into difficulty if they persisted in preaching there. They made no reply, but went quietly on their way till they heard the report of a gun, which appears to have been a preconcerted signal. Immediately a volley of stones was poured upon them, several of which hit and wounded them. They ran, the crowd pursuing them with yells and showers of stones, till they reached a coach which was waiting for them, in which they escaped."

The *Globo* comments on these facts: "The fanaticism of certain people, stirred up by the selfish interests of those who wish no competition, may bring us into serious trouble. Moreover the Protestant pastors who return to their country are looked upon as missionary heroes, and are as much admired for their bravery and their sufferings as those who return from the interior of Africa. All these proceedings place us in a brilliant position in the eyes of the civilized world."

OPPOSITION NEAR ZARAGOZA.

Of the other outburst of rage, Mr. Gulick was himself the object. He says: —

"Fanaticism appears to be aroused to new efforts in various parts of the country. Day before yesterday I went to the town of La Lueza, in the Province of Zaragoza, talked with various people about the gospel, and distributed tracts. In the afternoon I noticed that several whom I approached seemed afraid of me, and some refused tracts, which none had done in the morning. Having finished my work I started to walk across fields to the railway station, six miles distant. When about a mile on the way, I noticed the priest of the town, accompanied by two other men, walking very rapidly by a shorter road, to intercept my path. They faced me at the ford of a stream, and as soon as I came up, the priest broke out upon me with fury, actually foaming at the mouth with rage. 'How dare you bring your venomous poison to this town to destroy the souls of my flock? Who gave you permission to meddle with my business? You have no right here! You know you have been breaking the laws of Spain which forbid all public manifestation of your damnable heresies!'

"The two others, who assumed to be officers of justice, the Alcalde (mayor), and a policeman, I suppose, joined in here: 'You are a criminal; we take you into custody; you must return with us immediately.'

"I told them that talking of the gospel in private houses, and giving tracts had never been interpreted in the Spanish courts as public manifestations contrary to the religion of the state, but if they wished me to return to the town with them, I should be happy to do so, as it would give me further opportunity to speak there of the gospel. They were greatly taken aback at my readiness to go with them, and soon concluded that it would not be best. They said they would let me go this time, but that if I dared to set foot in their town again, they would give me the severest punishment.

"They then said I must sign a written promise never to propagate my doctrines there again. I assured them I would promise nothing of the kind, and went on my way rejoicing, while they repeated their threats in case I ever dared to come again.

"There are a few in La Lueza who have learned the gospel in France, but I was not able to see them, as they were all away at work in different places. A foreign Protestant had probably never before been seen in the town."

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GLEANINGS FROM LETTERS.

A SCHOOL was recently opened under missionary auspices in a village of Central Asia Minor, mainly with the hope of gathering in the children of the Greek families in the place. Such, however, was the opposition of the ecclesiastics that only one boy from these families came to the school. The Greeks of the place use only Turkish, and this was to be the language of the school. Hearing this, twenty or more Turkish boys applied for admission, and were received. They conformed to all the routine of the school, learned the Lord's prayer, joined in the singing of Christian hymns, etc. The good influence of the school was soon noticed at home. Their mothers praised their good conduct, their peaceful ways with each other. On Saturday afternoon these boys were playing together when an "unpleasantness" arose leading to high words and hard blows. At length one of them came to himself and said to his companions: "Come now, this is not what we are taught at school." Whereupon they began to acknowledge to each other their wrong doing, knelt down together to ask God's forgiveness, and on Monday morning reported the affair to their teacher just as any Yankee boys might have done, perhaps with even a little more frank simplicity than Yankee boys would have been likely to show. — *E. E. Bliss, D. D., Constantinople.*

— Especially are we encouraged by the women. Several are learning to read, having a desire to know for themselves. A female prayer meeting is held every Friday, attended by from eight to twenty, coming from all parts of the city. This feature encourages us much, for the great hindrance to the work is the ignorance of the women. There are comparatively few men who oppose us, but the women believe that we do some dreadful thing to all who come to us, and by some magic make men Protestants. Bitter opposers are now gentle searchers for the truth. — *E. W. Jenney, Monastir, European Turkey.*

— One of the most encouraging features of the work connected with the Cesarea Station is the prospect of an efficient native agency. Sixteen members of the theological Seminary at Marsovan, are from this field, and seventeen more are in preparation for the next class. There will undoubtedly be more than twice that number of applicants for the succeeding class. We believe this indicates a divine purpose to bring this field under cultivation. — *W. A. Farnsworth, D. D., Cesarea.*

— I have already written you twice concerning the persecutions in Cheltek. There has been another, and perhaps the closing scene; judgment having been rendered in our favor, two of the culprits were confined in the jail at Ak Serai. Two, while on their way to Nigdeh for four months' imprisonment, escaped from the officers, and have not been seen since. Thus four of the six have escaped justice. But if only our brethren are let alone in the future, we shall not envy these culprits their stolen liberty. — *Daniel Staver, Western Turkey.*

— Imperial commissioners are here from Constantinople to pacify the Zeitoon "rebellion" (?) and institute reforms in our local government, and with them a British officer to keep them straight. The latter is our guest. And as the poor Zeitooners declare they cannot trust anybody but the American missionaries, and as all parties seem to feel that they (the missionaries) are about the only depositaries of truth on the ground, I, as their representative, have my hands quite full of outside work just now. The prospects of real reform are, however, not brilliant. — *G. F. Montgomery, Marash, Central Turkey.*

— You will be interested to know that our Christians in Osaka have increased in number fully one third since January 1. Yesterday, at the anniversary of the 1st Church, it appeared that the seven or eight going from that church two years ago last January, to form the "Naniwa" church, had increased in the

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interval to fifty-four. — *H. H. Leavitt, Osaka.*

— Yesterday, June 12, was a notable day in the history of the Kioto Training School, the day of the graduation of our first theological class, the largest class we are likely soon to have in that department. The first three days of the week were given to examinations, and Thursday was the great day, the day of our first "commencement." Of the fifteen graduates, all took part but one, and there were, in addition, salutatory and valedictory addresses. All were in Japanese but two, one on the "Secret of Paul's Life," and one on "Scientific Education in Japan;" the latter showed the great danger that infidelity will come in along with modern science and take possession of Japan, and contained an earnest plea for the teaching of science in connection with religion. The speaker is one of those who remain as teachers in our school, and his oration showed a good understanding of the need and work of such a school as this. Very appropriately, too, the young man who is to be a teacher in the Kioto girl's school, had an oration on female education.

Fifteen graduate now. One of them will study law, four will become professors in our Kioto schools, six will go at once into Christian work, while the remaining four will, perhaps, study a year longer. — *D. W. Learned, Kioto.*

With the exception of the six persons who are in this house, no Europeans or Americans are to be found in this city. Wherever we go we find ourselves objects of much curiosity. If the ladies take a walk upon the street, they are followed by a crowd of curious children. Dr. Berry's little girl, about a year and a half old, proves the greatest attraction. "She has music whereever she goes," for a clatter of wooden sandals always follow her movements. The Pied Piper of Hamelin was nothing as compared with her. He proved attractive only to the children, but she leads old and young in her train. If you would know how a traveling menagerie must feel, come and join us in some of our walks about the city.

The internal capacity of the Japanese is amazing. Rice, vegetables, oranges, tea, and *saké* followed each other in constant succession. The latter beverage speedily showed its effect in making the company very talkative and jovial. They had many questions to ask about America which I answered as well as my broken Japanese would permit. Doubtless they thought my tongue needed something to increase its volubility, for they offered me a glass of the *saké*. They considered it very strange that I should decline, and wished that they had some beer or whiskey which would doubtless be more acceptable to a foreigner like myself. Then I ventured on my first Japanese temperance lecture. My vocabulary proved insufficient for the work, but by means of gestures, a few ideas on the evil results following the use of strong drink found expression. They received all good naturedly, discussed the question among themselves, and then — ordered some more *saké*, and even offered me another glass. Well, one must not expect too much from his first sermon, especially when it advocates such an unheard-of thing as giving up *saké*. — *Otis Cary, Jr., Okayama, Japan.*

— Some apparent opposition to our work has been manifested in Osaka in the Imperial High School. Tamara San and Koidzumi San, who are teachers in this school, and both of whom have been active workers for the cause of Christ, have been forbidden to lecture on or teach Christianity. As both of these men have been very active and influential workers their loss is keenly felt just at this time. This order, they say, does not prevent them from talking to their friends on Christianity in their own houses, but it effectually cuts off their work and influence. They also say this order was not intended as a blow against Christianity, but to restrain these men from overwork outside of the school. Yet there is no use of trying to conceal the fact that there is a strong feeling against all Christian instruction in the Department of Education in Japan. — *Wallace Taylor, Osaka.*

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MISSIONS OF OTHER BOARDS.

THE BRITISH AND FOREIGN BIBLE SOCIETY.

WE have been greatly impressed in reading the 75th Annual Report of this noble society, which has just been received. In the extent and catholicity of its operations the British and Foreign Bible Society has no superior. Its income last year amounted to $1,069.055, of which $530,840, a little less than one-half, was from sales. The society is energetically prosecuting its endeavor to give the Bible to the people of every kingdom of Europe and Asia, while from Africa and Australia, from North and South America, as well as from multitudinous islands of the sea, it is answering calls for the Word of Life. From the mass of interesting matter contained in this Report, we select a portion referring to the work done in Austria and Bulgaria during the Russo-Turkish war: "As Scriptures could be more easily produced for the Russian and Turkish troops at Vienna than at Constantinople, the province of Bulgaria was transferred for the time to the care of your energetic and experienced agent at the former capital, Mr. Edward Millard. The best companion that could possibly be offered to the soldiers was the volume that revealed a Saviour's love and pointed the dying to heaven, and commanded the exercise of mercy. Nor would the value of the work cease with the war. The Scriptures distributed would be carried home by the men at its conclusion, and as these men were drawn from every quarter of the Empire, the Bible would penetrate in an effectual and inexpensive way to remote corners which years of costly colportage would otherwise be required to reach. Thus it was as though He, who of old wrought out his gracious purposes for Israel through the wars of Cyrus, had overruled the enterprise of the Russian people, that they might fetch back, not so much material victory as the treasure of his own Word from a foreign land.

"From the beginning of the Russo-Turkish war, in the spring of 1877 to the end of January, 1879, there have been disseminated among the troops in Roumania and Bulgaria 242,382 copies. Of these 97,674 were sold at prices much below those usually charged, and 144,708 were given free of any charge to the sick and wounded. If to this number be added the war issues of the St. Petersburg and Odessa Agencies, — 236,000 copies, — a total is obtained of all but half a million books, chiefly New Testaments, circulated among the Russian forces. The cost of the work in books, carriage, and colportage, cannot be estimated at less than $120,000."

The following reference is made to the new version of the Scriptures in Turkish, in preparing which the missionaries of the American Board were so largely engaged: —

"For many years this society has been engaged, conjointly with the American Bible Society, in producing a new Turkish version, which is now happily completed. The credit of this important and laborious undertaking belongs to the Rev. Dr. Riggs, the honored translator of the Bible into modern Armenian and Bulgarian, Dr. Herrick, and the Rev. R. H. Weakley, of the Church Missionary Society, assisted by three native scholars. With the original text before them, and the versions of Dr. Schauffler and others to consult, this revision committee has sought to produce a translation that should be intelligible to the common people, without being so colloquial as to offend the educated. May its labor of faith and love, which has lasted upwards of five years, be the channel through which millions may hearken to that Prophet, greater than their own Mohammed, whom the Lord their God hath raised up unto them!"

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AMERICAN PRESBYTERIAN BOARD OF FOREIGN MISSIONS.

THE Annual Report of this Board, made to the General Assembly at its session in Saratoga in May last, has appeared in print. The receipts from April 30, 1878, to April 30, 1879, were $427,631.54, while its expenditures in the same period were $442,834.86. The deficiency, added to the debt of the previous year, made the whole indebtedness, April 30, 1879, $62,532.58. Were it not for the anticipated payment of a large bequest, the Board declares that it would be compelled by reason of the reduced receipts to curtail its operations. With reference to this anticipated bequest the report speaks in terms which may, in view of similar circumstances, be profitably read by the constituency of the American Board. "While grateful indeed for this hope of relief and supply, the Board does not for a moment indulge the idea that the regular and usual expenditures for the support of the missions can be provided for, from year to year, by anything excepting the regular and usual gifts of the churches. Current income for current expenses must ever be the rule. This income derived from the systematic liberality of all our people, alike from the poor and from the rich, as God has prospered each and all, and baptized with the spirit of consecration to the blessed Saviour and his cause, will surely, with the Divine blessing, prove an ample supply for all the pecuniary needs of our work of Christian Missions."

The following table indicates the fields occupied and the forces engaged: —

Missions.	Stations.	American Missionaries.		Native Preachers.	Communicants.
		Male.	Female.		
Indian Tribes	11	10	14	13	1,351
Mexico	5	5	6	17	2,974
South America	13	13	18	4	1,068
Africa	11	7	12	3	609
India	16	29	42	15	890
Siam	4	7	12	2	164
China	10	21	33	45	1,632
Chinese in Cal.	2	2	3	1	109
Japan	2	6	13	6	632
Persia	3	10	18	63	1,221
Syria	5	12	17	18	716
Total	82	122	188	187	11,366

MISCELLANY.

SANDWICH ISLANDS.

MR. ALEXANDER, writing from Honolulu, June 18, says: "I was greatly pleased with the progress of the pupils of our theological school as exhibited in the examination. Dr. Hyde has got hold of the language wonderfully, and his whole soul is in his work. The fact that the Lord has given us such a man assures me that he intends to bless the work for which he sent him. He goes up with me to Maui next week, and we hope to form all the pastors of Maui into a Bible-class, to pursue the study of the Bible under his direction. We hope thus to establish a link between him and them that will give him great power to do them good.

"Our female seminaries form a very important branch of our work. We must have good mothers or we cannot have a Christian people; our schools at Honolulu, Waialua, Makawao, and Kohala, are all prospering, but all crippled for the want of pecuniary support.

"You may probably think that under the impulse of reciprocity a tide of prosperity has rolled in that will enable all such enterprises to go forward without any lack; but this is a mistake. This impulse has led to the establishment of so many new sugar plantations, that the capitalists who sustain them are sorely tried to save themselves from bankruptcy. The planters are all overwhelmed with debt, and just now can do very little for such institutions as our school. The enterprises now un-

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dertaken on Maui bid fair to increase greatly our foreign population. Oh that they might all be brought under the influence of the gospel!"

Mr. Bingham, under date of July 3, gives the following items of news: "The church of Makawao (Rev. Mr. Rowse's) have secured the services of the Chinese colporteur, Mr. Sat Fan, one of Dr. Hyde's pupils, for one year, they raising $250 for his support, and looking to our Board for a grant in aid to the amount of $100 for the same object.

"The foreign residents at Lihue, on Kauai, have raised nearly $1,000 for the support of Rev. Mr. Allardyce as a preacher for themselves. We are hoping that the people of that island will soon call Mr. Ho Pue to labor as a Chinese colporteur among the 900 Chinamen in their midst.

How much the Chinese church recently organized in this city will do toward the support of Mr. Sit Moon, remains to be seen."

A MISSION TOUR OF THE WORLD.

AT the May anniversary of the London Missionary Society, Rev. Fleming Stevenson, of Dublin, referred in the following words to the impressions he had received during a recent missionary tour around the world: —

"If there was one feature of every mission-field that I visited in succession that struck me more than others by its uniformity, it was perhaps the noble, generous, and large-hearted recognition by all the mission brethren of each other; the spirit of entire consecration to Christ that enabled them to feel that they were side by side carrying on a warfare against one common enemy, and therefore friends and fellow-comrades to one another. You will, perhaps, however, ask what is the impression that has been left by a somewhat rapid survey of Eastern heathenism and missions? I think the first is that of the appalling magnitude with which we in these Christian churches have to deal through our missionaries out yonder. We touched Japan, and found the 3,000 islands — and lovely islands they are of those curious seas — covered with a population numbering millions upon millions of educated and cultivated people, with a literature that is not to be despised, and with an art that is ingenious, and even more. We sailed away from Japan to China, and we began up in Manchuria, in the extreme north, coasting down hundreds of miles towards the south. We had a peep at Pekin, and then went up the great rivers which open into the interior; and, looking at the cities from Pekin to Canton, we found hundreds of millions of people professing culture and civilization — people with abilities that might enable them to stand side by side with us at home. And midway between China and India we passed to the Strait Settlements, and there and in Siam, farther to the north, we found millions upon millions more. Reaching India, we began at Cape Comorin, and went through the country, crossing and re-crossing it till we reached Lahore, and again we found hundreds of millions of intelligent heathens.

"I am not exaggerating when I say that the impression left upon me was one the most profound, and perhaps in some sense awful, that can be left upon any one who even superficially surveys the countless multitude. One is almost troubled with a sense that perhaps the Christian missionaries whom they think to be so numerous may be altogether lost out of sight in the enormous population. But side by side with that impression there was this other, that wherever we went, whether it was to a remote village or to a great city — whether it was to a place the gates of which had been barred only a year or two ago, or a place where the indifference of the people might well have barred the missionary's heart years since — wherever we went we found a Christian missionary. I cannot name one spot, however remote — I cannot name one city that we visited — where we did not seek a Christian mission-

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ary, and what we sought we always found. . . . .

. . . . "But the message is this — it was given me by men in the far-distant mission-field; it was given me from the dying bed. I bore it through my wife from the death-bed of one of your noble women yonder — Mrs. Edkins. It was given me in Japan and in China and in India. The words are always in my mind. I never can lose the sound or meaning of them. The one cry was, 'We are under-manned.' 'Under-manned' — what is the meaning of it? It means that opportunities are lost — that they are postponed, it may be for a generation; those who stay here cannot tell, in fact, what it means. The meaning sometimes to the missionary is so terrible, that while he sees a station there that he could open if only he had a man to stand beside him, and another here if he could send a man to evangelize, he is tied to the work which he cannot leave, and the opportunities pass away. Let us go with a greater spirit of earnestness and consecration into this blessed work for our Lord Jesus Christ."

THE CHRISTIAN ZULUS.

THE Christian Zulus who have been obliged to fight against the English have acted towards their nominal enemies in a most interesting manner. A correspondent from Natal says: "I must not omit to say how splendidly the native Christians of Edendale behaved, especially the mounted natives. Each of the escaped officers describes their conduct as beyond praise; cool, determined, and plucky, they did as much or more execution than any, and have established the question of superiority of the often-abused 'Christian Kaffirs' over the heathen forever. It is a triumph for the missionaries, and I am sure all right-minded people will rejoice with them. I do not suppose a war between black and white was ever carried on with less feeling of animosity. Some of our volunteers almost cry over the sufferings of the wounded 'braves,' and our friendly natives look on aghast at the wounded enemy being tended and cared for instead of killed." — *Illustrated Missionary News.*

PRAYING TO A SERPENT.

TWO natives — one a Mohammedan and the other a Hindoo, one of them carrying a gun — were coming from the opposite direction. "Here, shoot that snake!" said I. "Oh, no, sir; do you think we would be guilty of the sin of shooting a cobra?" "Well, then, lend me your gun and I will shoot it!" "No, sir; for then we would be accomplices in the foul deed!" "Well, then, hold my horse and I will find a club and manage it." "Oh, sir, please to spare its life!" — and they begged so hard that I yielded. The cobra was lying watching us near the side of the road. One of them approached it as near as he dared, and prostrating himself to the ground, said: "O maha Swami (serpent God)! remember that we have saved your life when this foreigner would have killed you, and visit it in mercy to us! Don't bite us or our children, but be good to us and our household always, O divine snake!" The natives are in abject fear of cobras, but dare not kill them, and that is why they multiply so fast, notwithstanding that thousands of Hindus die every year of their bites. — *Jacob Chamberlain, D.D., India.*

SCATTER, NOT CONCENTRATE.

HAS all this concentration of effort in England and Scotland on home evangelization answered the expectations of those who have fostered it most? Have we secured the conversion of Great Britain, or of the majority in Great Britain, or of a single county or city in Great Britain? nay, is there even a village in the land in which the people are all converted? If so, I ask to be taken to that favored spot and told how it came to pass. It cannot come to pass; such a state of things is not in the divine plan in the dispensation which ex-

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ists at present for "gathering out a people" for the name of Christ. Select a village in England; send down relays of the best evangelists the country can produce; surround it with a cordon of prayer; let not a soul escape from the gospel sound; and will you insure to me the conversion of the whole of the inhabitants of that village? Multiply your clergy and your ministers a hundredfold; build, build, build twice as many churches and chapels as we have at present; enlist more evangelists and city missionaries and Bible-women; and are you now much nearer your desideratum, — all England for Christ? I have no warrant in Scripture to lead me to expect this; but I have a warrant to expect showers of blessing when the Church submits to God's own plan, and does as St. Paul did; could not he have found abundant excuse for waiting till Judea and Samaria and Galilee were brought to Messiah's feet, rather than go forth to Asia Minor, to Greece, to Italy, to make known to other nations the truth concerning Jesus? Yes, but it would have been an excuse, not a valid reason; and we, who pride ourselves upon our Pauline theology, have not in this matter even the spirit of Paul, still less the spirit of Jesus Christ. Is, then, Great Britain to be deemed a modern Holy Land, upon which are to be lavished all the exclusive privileges of a specially chosen and favored nation; are we to appropriate to ourselves the great and precious promises about Zion, her peace and her prosperity, and be content if now and then a few proselytes from the outer world gather to the name of our Lord and God; is that the gospel we have learnt, is that our narrow thought of his great longing who "had compassion on the *multitudes?*" Methinks He looks down now on the millions of Eastern lands with a deeper sympathy and more earnest longing than upon us, who are withholding from them the bread of life whilst we are feeding to the full. — *James E. Mathieson*, in *Catholic Presbyterian.*

BIBLIOGRAPHICAL.

Zululand and the Zulus: their History, Beliefs, Customs, Military System, Home-life, Legends, etc., and Missions to them. By J. A. FARRER. 16mo. pp. 151. London. Kerby and Endean. 1879.

This little volume goes far towards meeting the large promise of its title page. Its account of life and customs among the Zulus, though brief, is sufficient, but its reference to missions is neither complete nor satisfactory. We know nothing of the author, but from a few hints in his volume we should judge that he had drawn his conceptions of missions from Bishop Colenso. With a single exception his only allusion to American missionaries in Natal, is to deprecate their opposition to polygamy, arguing with Colenso that the only reasonable hope of success in converting the Zulus is by tolerating that patriarchal institution.

In attempting to trace the history of the tribe, Mr. Farrer narrates, with apparent candor, the many conflicting stories of Chaka, Dingan, and Cetewayo and their relations to the Dutch and English colonists. The Boers are described as selfish, cruel, false, and oppressive, while the English are by no means praised for their part in the negotiations with the natives. The sympathies of the author are evidently with the Zulus, whom he regards as far more pacific than they have the credit of being. We wonder how much of discredit Mr. Farrer wishes to throw upon his own book when he says that "wherever else truth is to be found, no ship in search of her need touch at Natal."

The Sunrise Kingdom; or Life and Scenes in Japan. By JULIA D. CARROTHERS. 12mo. pp. 408. Philadelphia. Presbyterian Board of Publication.

The author of this volume has been for seven years a missionary in Japan, but she has here given, not the account of her own life, but a description of what may be seen in that Empire. Partly in the form of a story she introduces all the details of daily life among

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the Japanese, giving a vast amount of information concerning their customs, manners, and beliefs. The narrative of missionary labors is also included, making the volume both interesting and instructive, just the book to be placed in a Sabbath-school library.

China and Japan. By Rev. I. W. WILEY, D. D., one of the Bishops of the Methodist Episcopal Church. 16mo. pp. 548. Cincinnati. Hitchcock and Walden. 1879.

This is a record of personal observations made by Dr. Wiley during a residence of several years in China as a missionary physician, and afterwards in a tour of official visitation as Bishop of the Methodist Episcopal Church in 1877–78. The history of the Methodist Mission at Foochow is here detailed, and much general information is given as to the language, customs, and religions of the Chinese. The Bishop's visitation embraced a tour along the coast of China, and a visit to all the open ports of Japan. The book is full of facts and incidents interesting to all who love missions, and is crowded with illustrations, of which it is sufficient to say that several are good.

DEPARTURES.

MISS CLARA H. HAMLIN, daughter of Rev. Cyrus Hamlin, D. D., sailed July 12, to join the Western Turkey Mission.

Miss Cornelia P. Williams, daughter of the late Rev. W. F. Williams, of the Eastern Turkey Mission, sailed July 26, to enter upon service in connection with the Constantinople Home.

July 19, sailed from New York, Rev. Lyman Bartlett and wife and Rev. George F. Herrick and wife, on their return to the Western Turkey Mission; also, Dr. and Mrs. M. J. Davis, who go to Sivas. Dr. Davis was a physician in Albany, N. Y., and goes to fill the place left vacant by the death of Dr. West.

Miss Laura B. Chamberlin, of Peacham, Vt., recently appointed to the Western Turkey Mission, to be stationed at Sivas, sailed August 2.

DONATIONS FOR A MISSION TO CENTRAL AFRICA.

[Pledges have been received as follows: From Robert Arthington, Esq., of Leeds, England, £1,000, and for a Mission Steamer on the Livingstone River, £2,000; from an Episcopalian, Boston, Mass., $500.]

Previously acknowledged, see August "Herald,"	$632 47
New York, N. Y. C. P. S.	300 00
Brunn, Austria, Rev. H. A. Schauffler	5 58
	$938 05

DONATIONS RECEIVED IN JULY.

MAINE.

Cumberland county.		
New Gloucester, A. C. M. Foxcroft,	25 00	
Portland, State St. Cong. ch. and so.	100 00	125 00
Lincoln and Sagadahoc counties.		
Bath, Winter St. ch. and so. (add'l),		40 00
Union Conf. of Churches.		
Hiram, Cong. ch. and so.		2 56
York county.		
South Berwick, Cong. ch. and so.		100 00
		267 56

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		
Jaffrey, 1st Cong. ch. and so.	7 00	
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Marlboro', H. M. N.	7 00	31 94
Grafton county.		
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Amherst. Cong. ch. and so.	20 31	
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Manchester, C. B. Southworth,	50 00	
Milford, Cong. ch. and so.	8 63	
Mont Vernon, Cong. ch. and so. for Papal Lands,	8 50	
New Ipswich, Cong. ch. and so.	5 42	
Pelham, Mrs. Hannah C. Wyman, 20; Mrs. E. W. Tyler, 10;	30 00	125 01
Merrimac county Aux. Society.		
Concord, South Cong. ch. and so. to const. Rev. CHARLES E. HARRINGTON, H. M.		90 56
Rockingham county.		
Greenland, Cong. ch. and so.	70 00	

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Hampton, Cong. ch. and so. 19 55
New Market, T. H. Wiswall, 10 00—99 55
Sullivan county Aux. Soc. N. W. Goddard, Tr.
Claremont, Cong. ch. and so. m. c. 8 60
357 66

VERMONT.

Addison county.
Middlebury, Miss I. G. Birchard, 5 00
Bennington county.
Bennington, 2d Cong. ch. and so. 52 05
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
Lower Waterford, Cong. ch. and so. 10 00
Chittenden county.
Burlington, 1st Cong. ch. and so. 234.08; Daniel Temple Torrey, 1; 235 08
Franklin co. Aux. Soc. C. B. Swift, Tr.
St. Albans, 1st Cong. ch. and so. 91 20
Grand Isle county.
Alburgh, Cong. ch. and so. 8 00
Orange county.
Bradford, Cong. ch. and so. 40 00
Thetford, 1st Cong. ch. and so. with other dona. to const. WILLIAM SLADE, H. M. 50 00—90 00
Orleans county.
Greensboro', Cong. ch. and so. 6.25; Rev. Moses Patten and wife, 25; 31 25
No. Craftsbury, Cong. ch. and so. 17 00—48 25
Rutland county.
Castleton, Cong. ch. and so. 17 50
Rutland, Cong. ch. and so. to const. HENRY F. FIELD and GEORGE S. KAIN, H. M. 368 00
West Rutland, Cong. ch. and so. 73 25—458 75
Washington county, Aux. Soc. G. W. Scott, Tr.
Barre, Cong. ch. and so 50 00
Windham county Aux. Soc. C. F. Thompson, Tr.
Brattleboro, Central ch. m. c. 25 56
Saxton's River, Cong. ch. and so. 4 43
W. Brattleboro, Cong. ch. and so. 10 99—40 98
Windsor county.
Ludlow, Cong. ch. and so. 17 40
Norwich, Cong. ch. and so. 15 80
Woodstock, 1st Cong. ch. and so. 13 08—46 28
1,135 59

MASSACHUSETTS.

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Sandwich, Cong. ch. and so. 69 00
Berkshire county.
Mill River, Melissa R. Wilcox, 10 00
Peru, Cong. ch. and so. 8 00
Pittsfield, 1st Cong. ch. Mrs. S. B. Morley, 25; A friend, 10; 35 00
Richmond, Cong. ch. and so. 10 00
Sheffield, Cong. ch. and so. 21 96
Stockbridge, Cong. ch and so. 80 06
West Stockbridge, Village Cong. ch. and so. 19 02
Williamstown, Williams College, 203.66; 1st Cong. ch. and so. 46.72; 250 38—434 42
Bristol county.
Attleboro, 2d Cong. ch. and so. 75 00
Fall River, Central ch. and so. 5 50
Norton, Trin. ch. and so. 110 32
Taunton, Winslow, ch. and so. 38 60—229 42
Brookfield Asso'n. William Hyde, Tr.
Dana, Cong. ch. and so. 2 00
Gilbertville, Cong. ch. and so. to const. WALES T. WILDER, H. M. 115 00
Holland, W. Harris, 1 00
Warren, 1st Cong. ch. and so. with other dona. to const. WILLIAM P. ROBBINS, H. M. 90 00—208 00
Essex county.
Andover, West Cong. ch. and so. 50; Chapel ch. and cong'n, 28; 78 00
Lawrence, Lawrence St. Cong. ch. and so. (add'l), 50 00—128 00
Essex county, North.
Byfield, Cong. ch. and so., 16 85
Haverhill, West ch. and so. 10 00
Newbury, 1st Cong. ch. and so., 33.25; m. c. 12; 45 25
Newburyport, Whitefield Cong. ch. and so. 53 65
Salisbury and Amesbury, Un. Ev. ch. and so. 6 33—132 08
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
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Salem, South ch. and so. 295 00—337 97
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East Longmeadow, Cong. ch. and so. 42 00
Holyoke, 2d Cong. ch. and so. 24 57
Indian Orchard, Ev. Cong. ch. and so. 13 00
Springfield, Mrs. A. C. Hunt, 5 00
West Springfield, Park St. ch. and so. 36.23; Ashley School and Charitable Fund, for Foreign Missions, by Samuel Smith, Tr. 150; 186 23—292 14
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Amherst, Officers and Students of Amherst College, 218 95
Chesterfield, Cong. ch. and so. 11 00
Granby, Cong. ch. and so. 20 00
Northampton, 1st Cong. ch. and so. 248.59; Edwards ch. and so. 9.18; 257 77
South Amherst, Cong. ch. and so. 10 00—517 72
Middlesex county.
Cambridgeport, Cynthia Winship, 50 00
Lexington, Hancock ch. and so. 20 63
Lowell, Kirk St. ch. and so. 786; High St. Cong. ch. and so. 89.11; 875 11
Maplewood, Free Christian ch. 1 50
Newton, Eliot ch. and so. 300 00
Newton Centre, A friend, 2 00
Somerville, Franklin St. ch. and so. 160 00
South Framingham, A friend, 15 00
Tewksbury, Cong. ch. and so. 82 00
Waltham, Cong. ch. and so. (add'l), 54 95
West Somerville, Cong. ch. and so. m. c. 2 45
Wilmington, James Skilton, 10 00
Winchester, A friend, 1.50; A friend to missions, 50c; 2 00
Woburn, North Cong. ch. and so. 17 72—1,993 36
Middlesex Union.
Fitchburg, Rev. and Mrs. J. M. R. Eaton, 15 00
Lancaster, Ev. Cong. ch. and so. 88 50
Townsend, Cong. ch. and so. 19 65—123 15
Norfolk county.
Brookline, Harvard Cong. ch. and so. 205 72
East Medway, 1st Cong. ch. and so. 13 26
Franklin, Cong. ch. and so. 33 40
Grantville, Cong. ch. and so. 29 96
Medfield, Francis D. Ellis, to const. SARAH F. ELLIS, MARY F. ELLIS, LUCY MILLS SMITH, Mrs. HARRIET C. WATERS, H. M. 500 00
Medway, Village ch. and so. 81 45
Norwood, 1st Cong. ch. and so. 24 34
North Weymouth, Pilgrim Cong. ch. and so. 37 00
Quincy, Ev. Cong. ch. and so. 81 00
Sharon, Cong. ch. and so. 44 81
Wellesley, Wellesley Coll. Miss'y Asso'n, 1 00
Weymouth, Cong. ch. and so. 49 25—1,101 19

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Old Colony Auxiliary.
New Bedford, Trin. ch. and so. 136 59

Plymouth county.
Abington, Cong. ch. and so. 18 70
Brockton, Porter Ev. ch. and so. 179; 1st Cong. ch. 50; 229 00
Hingham, Ev. Cong. ch. and so. 11 15
Marion, Stephen D. Hadley, 5 00
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No. Middleboro, Cong. ch. and so. 55 00—494 97

Suffolk county.
Boston, Shawmut ch. 1,578; Old South ch. 500; Union ch. M. W. W. 500; Second ch. (Dorchester), 705; Berkeley St. ch. 246.50; Park St. ch. 112; Village ch. (Dorchester), 98.66; Highland ch. 40.23; Phillips ch. m. c. 27.50; B. C. H. (Boston Highlands), 500; A. W. and L. C. Clapp, 5; 4,312 89

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Hubbardston, E. C. 4 85
Petersham, Cong. ch. and so. 2 76—17 61

Worcester co. Central Asso'n. E. H. Sanford, Tr.
Oxford, 1st Cong. ch. and so. 24 70
Sterling, Cong. ch. and so. 13 74
West Boylston, Cong. ch. and so., 20 00
Worcester, Central ch. and so. 346.73; m. c. 7.40; Union ch. and so. 44.12; Mission Chapel ch. 12; David Whitcomb, 1,000; 1,410 25—1,468 69

Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Millbury, Cong. ch. and so. 67 79

11,679 99

Legacies. — Georgetown, Mrs. Harriet Boardman, to const. HARRIET T. BOARDMAN, H. M., by R. Tenney, Ex'r, 100 00
Northfield, Elisha Alexander, by Charles H. Green, Adm'r, 10 83
Winchester, Mrs. Laurinda R. Vinton, by Alfred C. Vinton, Ex'r, 50 00—160 83

11,840 82

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Bridgeport, 1st Cong. ch. and so. (add'l), 5 00
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Southport, Cong. ch. and so. 231 46
Stamford, A member of 1st Presb. ch. 600 00
Wilton, Cong. ch. and so. m. c. 5 73—1,023 19

Hartford county. E. W. Parsons, Tr.
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Collinsville, Cong. ch. and so. 7 28
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Hartford, Asylum Hill ch. and so. 281; Windsor Ave. ch. and so. 22; C. C. Lyman, 250; A friend, 5; 558 00
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Wethersfield, 1st Cong. ch. and so. 113 68
Windsor, Cong. ch. and so. 41 41—916 55

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New Haven, Yale College Cong. ch. 454.29; 1st ch. and so. m. c. 6.97; North ch. m. c. 5.63; J. W. B. Dwight, 10; 476 89—492 39

New London county. L. A. Hyde and L. C. Learned, Tr's.
Franklin, Cong. ch. and so. 22 68
New London, 2d Cong. ch. and so. m. c. 7 88
North Stonington, Cong. ch. and so. 125 00
Norwich, Broadway Cong. ch. (in part), 100 00
Old Lyme, Cong. ch. and so. 11 34—266 90

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Gilead, Mr. and Mrs. Thomas L. Brown, 5 00
Somersville, Cong. ch. and so. (add'l), 5 00—60 09

Windham county.
South Killingly, Cong. ch. and so. 9 00

2,919 78

Legacies. — New London, Rachel Robertson, bal. (prev. rec'd, 125.46), 1,044 00
North Stamford, Hannah Bouton, avails of land, by Rev. J. Brush, 100 00—1,144 00

4,063 78

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	269 44

Donations received in July,	28,538 86
Legacies " " "	1,404 83
	$29,943 69

Total from Sept. 1st, 1878, to July 31st, 1879, Donations, $241,938.13; Legacies, $47,850.38 = $289,788.51.

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FOR YOUNG PEOPLE.

THE SUNRISE KINGDOM.

So the Japanese call their land. It is indeed a lovely land, made picturesque by wooded hills, and glorious views of sea and sky, and crowned by the sacred mountain Fuji, the pride of all dwellers upon the many islands composing the Empire. The summers are warm and rainy, but the climate in general is so pleasant that the people can live out doors most of the time. The winter is so mild that in Tokio the trees are always green and flowers are in bloom. You will find on another page a picture of a street in Tokio, and Fuji may be dimly seen in the distance.

SAMURAI.

In the year 1549, Francis Xavier and other Roman Catholic missionaries went to Japan. They had some success in making converts, but when they told the people that the Pope claimed the right to rule over all the world, they were expelled, and all their followers put to death. Because the Japanese greatly feared that Christianity would bring them under the dominion of a foreign power, edicts were made against this religion, some of which may still be seen posted on boards by the side of the streets. Until 1854 the country was closed against all foreigners. In that year, Commodore Perry made a treaty between Japan and the United States and now several ports are open to commerce, and in many cities missionaries from this and other lands are giving the people a truer idea of what Christianity is, not as imposing a foreign ruler, but as of telling of Jesus, the Saviour from sin.

BUDDHIST PRIEST.

Among the many pleasant books about this newly opened land is a recent one by a missionary lady, Mrs. J. D. Carrothers,

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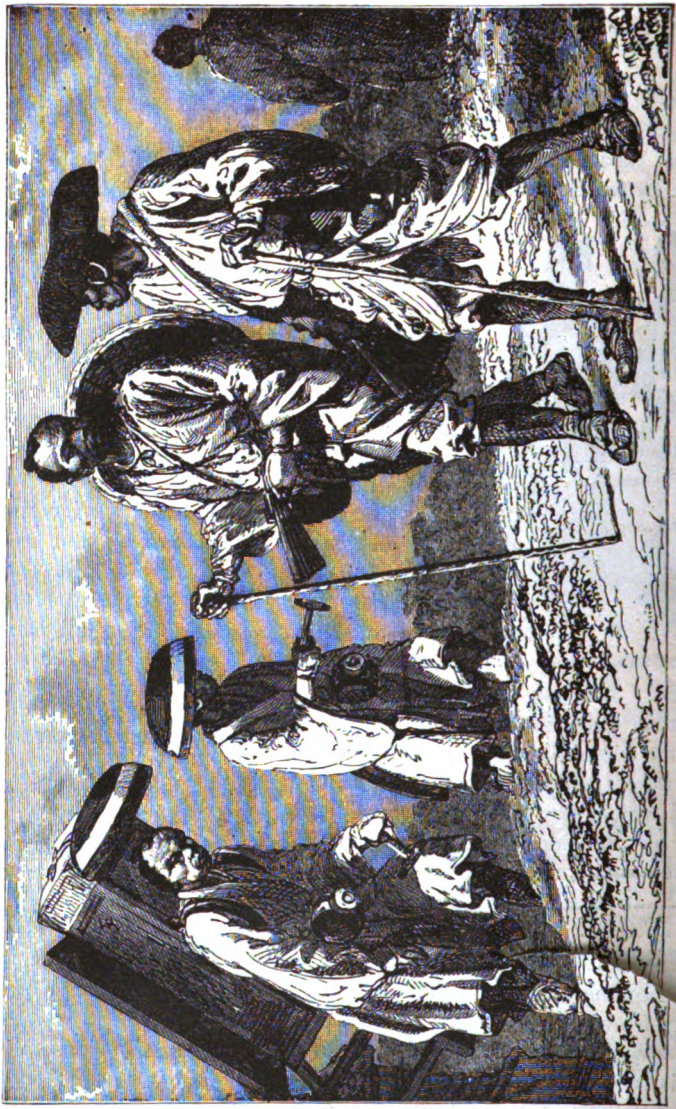
entitled, "The Sunrise Kingdom." By the kindness of the Presbyterian Board of Publication, which publishes the volume, we are permitted to use the pictures on this and the preceding page, and also the one of the "Mother and Baby." The Samurai, represented in the first cut, form the military and the learned class, being the retainers of the Damios, or high



PILGRIMS TO FUJI.

chiefs, who served the Mikado. Since the revolution in 1862, which broke up the old feudal system, these Samurai are no longer wholly supported by the chiefs, but they still wear two swords, the emblem of their rank, and they walk the streets with an air of superiority. Mrs. Carrothers says that she taught little boys of the Samurai class, whose eyes just came above the

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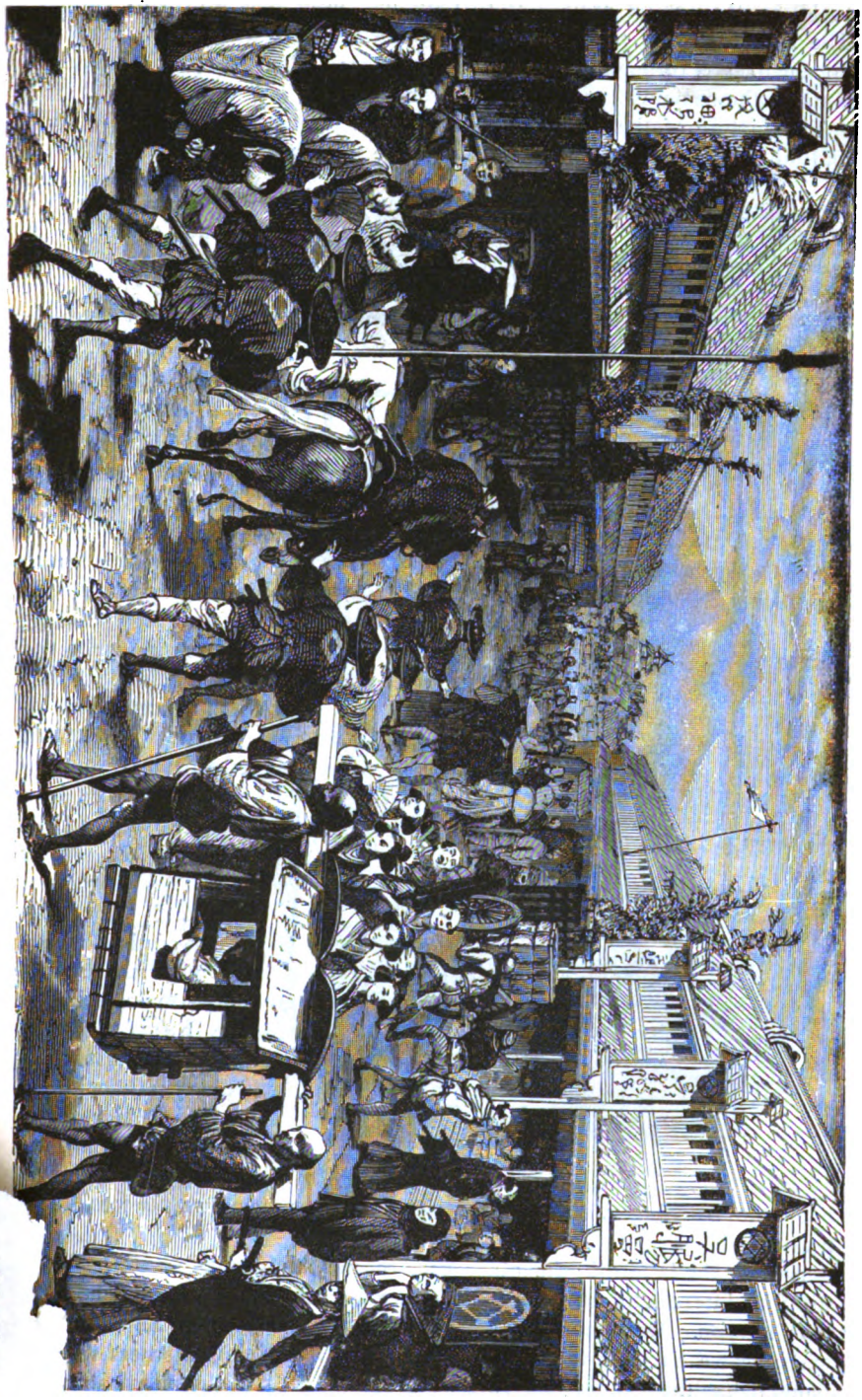

A STREET IN TOKIO.

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table, as they stood around it to read, and even they wore two swords. The swords are so put on, under their flowing Japanese dress, that they appear to pass through the body of the wearer. The dress of the priests is much the same except for their shaven heads.

The picture of the pilgrims represents the poor people who go to Fuji and other mountain summits to worship the same helpless idols that others worship in temples. Fuji, being 13,000 feet high, and always having snow upon its top, is accessible only in July and August. During these months the pilgrims from the the lowest class ascend Fuji, with vile songs and jests, because, as they say, "they wish to be holy," but they come back even worse than before.

JAPANESE MOTHER AND CHILD.

The people of "The Sunrise Kingdom" seem courteous and happy, but under their politeness are hidden dreadful sins and bitter troubles. They have no word for "home," they only speak of their house. Yet parents are kind, and women and girls are better treated than in most heathen lands. A woman is, however, the servant of her husband, and if he dies, her son, once the baby-boy who laid his cheek against her own, becomes her master.

Among the letters in the other part of this number of the *Herald* you will find interesting accounts from Japan. Christians are full of hope for that Empire. Only ten years ago the mission of our Board began there, and now we have thirteen churches. Idolatry is giving way, but there is danger that the people in giving up their old gods will think there is *no* God. Let us pray much for our dear missionaries in Japan.

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"Accounted For."

The effort made to report every name upon the subscription list of the MISSIONARY HERALD (paid and free) as "*accounted for*" to close of the current year, has been measurably successful. It will be fully so, —

1. If every unpaid subscriber will remit at once, and

2. If every person entitled to a copy free, but whose name is not so marked for the current year on the cover or wrapper, will write at once, the simple line,

"*I am entitled to the* MISSIONARY HERALD *free. Please continue.*"

This one simple line will tell all that is needed, — that the person is now living; that his residence is unchanged; that he is still entitled to the *Herald;* that he wishes to receive it.

PERSONS ENTITLED, UPON ANNUAL APPLICATION. — Ministers whose churches contribute to the American Board; Honorary Members; donors of not less than ten dollars annually; collectors of not less than fifteen dollars; and treasurers of churches contributing not less than twenty dollars.

IMPORTANT CONDITION. — It is inferred, from expressions in letters received, that many regard the condition of an *annual request* on the part of those who are to have the *Herald* free, as an arbitrary and modern provision. The following, from the original minutes when it was first voted to make the monthly free to Honorary Members, will be of interest: —

"Hitherto the *Missionary Herald* has not been sent without charge to members of the Board, as such. Hoping, however, that it may prove a means of increasing interest in, and effort for the cause of missions, the Prudential Committee voted that it be thus sent in future, for one year, to such Honorary Members as shall make application for it. The limitations — 'for one year, to such members as make application' — are designed to prevent mistakes and waste. Deaths, changes of residence, and the wishes of members cannot be known at the Missionary House except as information is given. When the work is desired continuously as a gratuity, it will be only needful that the application, like a subscription, be renewed from year to year, with a distinct mention of post-office address.'

ANNUAL CONTRIBUTORS. — Many who contribute ten dollars or more annually think it strange that their names are not marked free, without an annual request. A letter from such a contributor suggests that if the books of the Board do not show that he is entitled free, there had best be a change in the persons in charge of the books. The fact in the case is that a careful search of the books and correspondence of the Board gives no occasion to suppose that this contributor's name was ever known before at the Missionary rooms. An annual collection is received from the Congregational Church in his town, but without any individual names. And this is the general fact: most contributions come from *churches*, without individual names, and of the individual names received, many object to being placed upon the free list, without their written consent and request. Were the names of all contributors of ten dollars or more known, and were they placed upon the free list of the *Herald*, it would work more confusion in one year than could be corrected in ten.

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HONORARY MEMBERS. — Many suppose that the Board knows the present address of Honorary Members, and that the manager of the *Herald* has the means of knowing who of the thousands of subscribers are on the honorary list and who are not. But the fact is entirely otherwise. It is true that there are alphabetical lists of *new* members printed from time to time, no residence being given except the *State*. No record is kept of deaths, nor of the constant change of residence, nor of the change of name on the part of ladies by marriage. There is no record, and by the very nature of the case, there can be none that is of the least possible value or service in the publishing office of the *Herald*. If we know the name of the State in which a person was made an Honorary Member, we can find his name by searching the records of over half a century. But then, what assurance that he may not have removed several times? and may have been dead a score or more years? Or if now known to be living, and residence known, both residence and life are uncertain for the future. The following extracts from letters illustrate the difficulty, and show the necessity for an annual request: —

"Mr. ——— ———, who was an Honorary Member, has been dead ten years.

"Mr. ——— ——— died August, 1862. He was an Honorary Member, and entitled to the *Missionary Herald*."

STOP AT CLOSE OF YEAR UNLESS RENEWED. — This seems an easy solution of all the difficulties, and with most publications it would be, but this subscription list is peculiar: it is made up of pastors who are entitled free but whose residence is subject to many changes; Honorary Members, some preferring to pay, some preferring to be free, and the two classes constantly changing from one list to the other; donors, with the same double and changeable relations; collectors, and treasurers who hold office for various periods; and others with no claim except the annual payment of $1.10. Now, were all names, not heard from, for the following year, early in December, the time of issuing the January number, dropped from the list, it would involve the annual labor and expense of re-writing a small library of subscription books and resetting the same in type, besides the danger of offending thousands of liberal donors whose names and wishes may be well known at their own homes, but are not known at this office.

THE PERFECT WAY. — Many who have read the foregoing, will suggest that all the difficulties will be met as follows: "Let all who desire the *Herald* for the coming year communicate in December, by sending the $1.10 or by request for free copy, and let all others be discontinued." That meets the case fully. But the careful reader will have noticed that this is just what has been sought to be realized for these many years past. Had the result been attained, the readers of the *Herald* would have been spared, — gladly on their part, and more gladly and thankfully on the part of the writer, — the so frequent allusion to the subject. All who are interested, will be glad to know that decided and marked progress has been made, and it is hoped that all, as they come to understand the case, will kindly aid as so many have already done.

The matter is explained thus fully here and now, in the hope that all present names may be accounted for at once, and that the coming year, and all the future, may be free from the aforesaid embarrassments.

The heavy files of letters at the publishing office bear unmistakable testimony to the warm place the *Herald* and its work hold in many hearts and homes.

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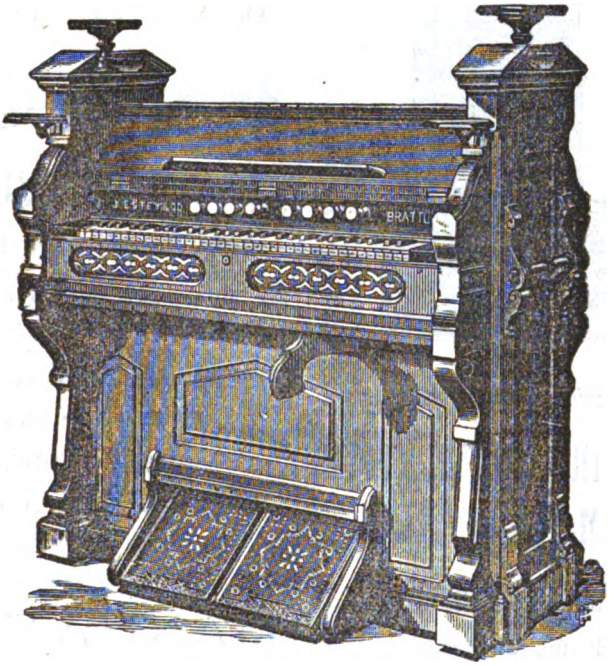

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Advertisements intended for a given number of the **Missionary Herald** *must be received before the tenth of the previous month. Advertising space is strictly limited to four leaves and one cover page. Advertisements are not admitted unless of such character as to be believed to be above question.*

Packages for Missionaries. — Persons sending packages for shipment to Missionaries should state in general terms both the *contents* and *value:* as, "Books, $7.00," "Clothing, $15.00," etc.

There are no specified days for sending out goods; but, in general, it is well to send packages to the Rooms as soon as prepared, that they may be ready for the first shipment. It has very frequently occurred that persons have written to ask when a shipment will be sent, and have just missed the shipment, when if the goods had been sent at once, with a letter or postal giving contents and value, they would have been in season for shipment. Mark boxes and packages 1½ Somerset Street, and address letters to Charles Hutchins, No. 1 Somerset Street, Boston.

Those Figures. — The figures upon the MISSIONARY HERALD indicate the time to the *close* of which payment has been received: thus "79" indicates that payment has been made to the *close* of 1879. So "f79" indicates that the subscriber has been marked as *free* to *close* of 1879.

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The Seventieth Annual Meeting of the American Board of Commissioners for Foreign Missions will be held in Plymouth Congregational Church, Syracuse, N. Y., commencing Tuesday, October 7, at 3 P. M., and closing Friday morning, October 10.

The Annual Sermon will be preached by George F. Magoun, D. D., President of Iowa College, Grinnell, Iowa, Tuesday evening, at half past seven o'clock, in Plymouth Church. Supplementary meetings will be held during the week in the First Presbyterian and the Park Presbyterian Churches.

The friends of Missions in Syracuse and vicinity will welcome to their homes the Corporate and Honorary Members of the Board, its Missionaries, and the Pastors of Congregational Churches; also the Officers of the Woman's Boards of Missions, and Professors in Theological Seminaries.

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Female applicants are *particularly requested* to sign their *Christian names* in full.

REV. A. F. BEARD,
Chairman Committee of Arrangements.

C. W. BARDEEN, *Corresponding Secretary.*
SYRACUSE, N. Y., *July* 10, 1879.

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THE

MISSIONARY HERALD

OCTOBER, 1879

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THE MISSIONARY HERALD.

VOL. LXXV. — OCTOBER, 1879. — No. X.

SEVERAL of our exchanges have singularly stated that missionaries of the Board "are now on their way home from mission fields in all parts of the world," to attend the annual meeting at Syracuse. It would be pleasant to see many of our missionary brethren, and some will be present at Syracuse, though a smaller number than is usual on such occasions. But every one who will be there will be in this country, not for the purpose of attending the meeting, but for health and needed rest. Our missionaries have more important work on hand than to come home for the purpose of attending the annual meeting.

THE missionary concert for October will just precede the Annual Meeting of the Board. In view of the unusually important questions coming up for consideration at Syracuse, it is suggested that at the missionary concert for this month united prayer be offered in all our churches that God would guide his servants in their approaching deliberations, giving them a spirit of faith and of consecration.

REV. DR. MEANS has returned from his investigations in Europe concerning Africa. The best sources of information, such as could not have been reached by correspondence, were opened to him both in England and on the continent. The question of entering some of these open fields in Africa by the Board, will doubtless come up for consideration, and awaken much interest at the annual meeting.

A LONG-TRIED friend of four score years of age, while sending a special thank-offering to the treasurer, adds these words: "Doubtless every Christian heart has joined in the congratulations that have been offered you in view of the prospective increase of your means of usefulness. Should your coffers even overflow, I will hope while I live I may be permitted to add my mite for the advancement of Christ's kingdom on earth."

THE political news from Constantinople is not reassuring. The Sultan has dismissed from his cabinet the two Christian ministers, through whose influence it was hoped thorough reforms would be prosecuted. The hopes for any constitutional rule by the Porte are indefinitely postponed.

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THE following facts concerning Robert College, furnished us by Dr. Bliss, of Constantinople, suggest the varied and wide-reaching influences exerted by this and other Christian educational institutions in Turkey. The whole number of students connected with Robert College since it was founded, now amounts to 912. The largest number in attendance at any one time was in 1873, when it amounted to 216. Only 87 of the students, however, have completed the whole course of study and received diplomas, much the larger number having taken only a partial course for the purpose of fitting themselves for some particular branch of business. Of the 87 graduates, 16 are now in mercantile pursuits, 14 in the civil service of the Porte or some foreign government, 7 in military service, 11 are teachers, 8 are medical students, 4 are bankers, 3 lawyers, 3 editors of newspapers, and 3 are Protestant clergymen. The number of students in attendance the past year has been 151, of whom 52 are Bulgarians, 44 Armenians, 31 Greeks, 15 English, 3 Americans, and the remainder of five different nationalities.

THE death of Dr. Joseph Mullens, of which we know only that it occurred near Mpwapwa, July 10, of peritonitis, seems an almost irreparable loss. As Secretary of the London Missionary Society he resolved to know the needs and help in the organization of the mission in Central Africa on Lake Tanganyika. It was a brave resolve in view of the perils of the undertaking, to one of his age. But Dr. Mullens had endured hardness before. Born in 1820, he was a missionary in India from 1843 to 1866, and returned to England in the latter year to accept the Secretaryship of the London Society. His visit to the United States in 1870 is remembered with delight by those who then met him. He spent twelve months in Madagascar in 1873–74, in the effort to advance the missionary work on that island. It was his noble ambition to do for Central Africa what he had done for other parts of the world, but in the midst of the effort God has called him home. It was largely through the influence and under the direction of Dr. Mullens, that the London Conference on Missions was held last year, and the Deputation of the American Board at that Conference gratefully recalled his kindness on that occasion. May his mantle fall on some one equally wise and courageous and devoted.

THIS certainly is the day of large bequests to missions. From England and Scotland, from South Africa and Australia, as well as from America, tidings have come of princely gifts for the advancement of God's kingdom among the heathen. These gifts have been bestowed in many branches of the Christian Church, Presbyterian, Episcopal, Baptist, Wesleyan, and Congregational. We count up over *three millions of dollars* thus given by only a dozen individuals, within the past year. Is there not in this an augury of that coming day when the wealth of the world shall be subservient to the kingdom of Christ? God's providence is indicating his purpose to make a new and stronger advance against heathenism. Let the poor remember that they may have a share in this work as well as the rich. He who asks for the millions accepts also the mites.

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EVERY branch of the church, and indeed every individual Christian, needs a publication devoted strictly to missions. It is a hopeful sign that the religious and secular newspapers are constantly giving items of missionary intelligence, and the valuable service rendered by these papers is cordially recognized by all missionary societies. But it is a sad mistake to suppose that these occasional columns of missionary news will suffice to make Christians intelligent as to the progress of Christ's kingdom, or will stimulate the church to full missionary activity. On this point a recent editorial in the New York *Independent* has some forcible words: "The editors of the weeklies print promptly what is sent them; but they will admit that no adequate idea of what is being done by the church in foreign lands is or can be given in these slips. The notion that a monthly missionary periodical must either give information which has already been printed in the weeklies, or that the weeklies must be content to print matter which has already been read in the monthly — that either the monthly or the missionary column in the weeklies must be stale reading, — is a ridiculous one. There is no competition between them. There are some who are satisfied with the items, bald statements of fact; but many will desire an understanding of the whole subject of missions, their difficulties, their successes, their methods, their influences and the like, and the monthly is just what they need."

FOLLOWING close upon the tidings of Dr. Mullen's death comes the telegraphic report that Rev. Mr. Dodgshun, of the London Missionary Society, whose safe arrival at Ujiji had just been announced, has also fallen. What costly sacrifices are called for in the work of exploring and civilizing Africa! The leaders fall but the work remains, and He ever lives who is yet to give the victory to his followers as they enter "The Dark Continent."

THREE of the recent graduates of the Kioto Training School are not represented in the picture on the next page. The class has had a remarkable history, and high hopes are entertained of their usefulness. Four of them remain as teachers in Kioto, six go directly to evangelistic work, while four may perhaps remain for another year's study. Let this interesting band of young men be remembered in the petitions of all who pray for Japan.

THE Rev. Narayan Sheshadri, the converted Brahmin who visited America in connection with the meeting of the Evangelical Alliance in 1873, is still well remembered in this country. Recent reports from India speak of a vigorous and successful missionary work carried on by Mr. Sheshadri at Buldara, a former station of the English Church Missionary Society, which has been made over to him. Under his supervision are thirteen villages, and quite a list of catechists and Biblewomen. Mr. Sheshadri says: "Our endeavor all along has been to see our indigenous churches become vigorous, self-supporting churches, and should we be spared for half a dozen years, we hope to see the longing in a great measure realized."

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FIRST GRADUATES OF KIOTO TRAINING SCHOOL, 1879.

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Ichihara. Miyagawa. Kato. Yoshida.

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SCIENTIFIC EDUCATION IN JAPAN.

BY MR. S. T. YAMASAKI, KIOTO TRAINING SCHOOL.

[At the recent graduation exercises of the Kioto Training School, Japan, two out of the seventeen addresses were given in English, one on the "Secret of Paul's Life," and the other the paper here presented. Both of them are remarkable productions, when all the circumstances are considered, and save only a change of two or three words, they were written without suggestion or help from any one. Did space permit both papers would be here given. This one is chosen because of the information it contains concerning what may be well called the crisis in Japan. Mr. Yamasaki is to remain as teacher of Science in the Kioto Training School.]

WHAT kind of an age is this? It is not a heroic age, nor that of faith. It is an age of science, of materialism. It is an age of economy and machinery, in which railroads and telegraphs, steam-ships and factories, chemical crucibles and physical balances, are the things men are occupied with. Men who lead the world and to whom mankind look up for precept and for example, are no longer Platos and Socrateses, Pauls and Augustins, Luthers and Calvins, but their places have been usurped by Voltaires and Goethes, Benthams and Mills, Tyndalls and Spencers, whose skeptical doctrines, dangerous theories, and impossible speculations absorb nearly the whole attention of the thinking world. The age of faith is well-nigh gone, and that of materialism has succeeded. The sacred chairs of the pious Newtons and Boyles and Faradays have been impiously seized upon by their successors, and the glorious philanthropy of Howard and Wilberforce has been supplanted by the communism of to-day. Science and Christianity have parted company, and the breach between them is widening and widening from day to day. What is the cause of all this? Are science and Christianity really antagonistic? By no means. Both science and Christianity came from one and the same God — the Creator and Governor of heaven and earth. They cannot be and are not antagonistic. No; the real cause lies not in science but in the scientists, not in Christianity but in the Christian theologians. The tendency of modern education is to produce in every department of knowledge *specialists*, — men, one set of whose faculties is highly and exclusively cultivated to the disparagement and utter neglect of others, — men who are strong in one point, but weak in others, — men who are perfectly trustworthy in matters pertaining to their own special department, but who are apt to despise, misunderstand, and misrepresent things belonging to other departments. Such has been the case with many Christian theologians and with most of the scientific men. Christians despised and ignored science, and scientists despised and ignored Christianity. Christians insisted upon applying their standards and their way of thinking to science, and scientists in turn insisted upon seeing God with their eye, hearing him with their ear, and measuring spiritual things by material instruments. It is a maxim capable of rigid demonstration, that parts are only known by knowing the whole. Christianity and science are the two components of a grand whole, and their relation and the nature of that relation, can only be known to those liberally educated, broad-minded, full-orbed men, who are alike at home in science and in Christianity.

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Few men have studied the relation between science and Christianity, and what is the result? Why, science and Christianity have been declared to be antagonistic, and the tendency of Europe to-day is to fall down into the dark abyss of modern materialism. Such has been the past history of Europe. The lesson it inculcates is too weighty to be lightly passed over, especially for us who are to take an important part in the formation of the future career and destiny of Japan. Let us profit by this example. Science *will* be cultivated in Japan, and thousands of biased, skeptical, one-sided scientific men will soon swarm in every part of the country. Their influence on the politics, education, and social questions of this nation will be very great. Yielding to human infirmity, they will see beyond the domain of their favorite science nothing but ignorance, superstition, and imposture. Vanity and interest will prompt them to attack Christianity, and "conflicts between science and Christianity" will be loudly proclaimed. Indeed, it has already been proclaimed, and that proclamation is destined to become louder and more general as years glide by. Neither Buddhism nor Shintooism nor Confucianism will be able to resist this irresistible march of modern materialism. There is but one power on earth able to crush it. That power is Christianity.

THE CRISIS IN JAPAN.

Brethren and sisters, this is a great crisis in Japanese history. Is this nation of 35,000,000 of people to be utterly lost in the dark, fatal abyss of total skepticism? It must not be. No, it is our sacred duty and grand privilege to exert every nerve and muscle to the uttermost, and defend this nation from falling into the cold grasp of fatal materialism. We must fight for her. The battle that has been fought in Europe, ever since the days of Hobbes and Voltaire, must be fought afresh on the soil of Japan. Let us then beware how we fight with our enemy. The old-fashioned weapons furnished by tradition, scholasticism, and mediæval theology, will not avail us.

Shall we shut our eyes to science, and, following the example of the Gallic clergy, before the French Revolution, simply cling to the Bible, blindly, dogmatically, and obstinately? No; that is cowardice. Let us adopt a nobler and manlier course. The strength of our enemy is in science, and why should we be so much afraid of science? Rather let us boldly confront them on their own favorite ground, and attack them dexterously with their own weapons. Let science as well as the Bible be studied. Let us be liberally educated, broad-minded students of nature and Providence, as well as of Revelation. Let us demonstrate before the eyes of the world, that science without Christianity is misleading and pernicious, while Christianity without science is weak and superstitious, and that by their combination alone can the greatest and best results be obtained. Let scientists acknowledge all this. Let them know, moreover, that there is, after all, a world of mind, an unseen universe of transcendental spiritual things, quite distinct from, and far higher and nobler than that material world which their telescope and microscope reveal.

Let us not be misunderstood. We do not here advocate that all Christians must be profoundly educated in science, for that is simply impossible.

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What we insist upon is that all educated Christians, especially those who are studying the Bible in schools and colleges, should, at the same time, study science. We do not wish them to become, and they cannot afford to become, specialists in science, but we do wish that their education in this direction be so far carried out as will enable them to grasp all the grand, underlying principles of science, so that they may use science, and not be used and misled by it. Moreover, they must, at any rate, in the progress of their scientific knowledge, pass over the Mount of Pride and advance at least as far as the Valley of Humility; for the humble, devotional spirit of a Newton is far more important than his scientific attainments.

THE ADVANCE OF SKEPTICISM.

Perhaps you may think that we have too much magnified the danger Japan is in from skepticism. True, skepticism is as yet confined to the educated few, but their band is increasing from day to day; and though it be as yet but a little cloud not larger than a man's hand, yet its black, malignant, and frowning aspect already threatens to cover the whole heaven, extinguishing, for the time being, even the heavenly lights of the sun, moon, and stars, and filling the air with terrible storms, thunders, and lightnings, to the utter amazement and horror of all inhabitants below. Movements of this kind usually take their rise first among the educated classes, and though they may take scores of years to penetrate to the very lowest stratum of society, yet their advance is always steady and sure, if unobstructed. You have only to look into history, and there see, for the confirmation of what we say, Rosseaus, Voltaires, and Diderots, active in the propagation of their pernicious theories and doctrines, and preparing the French people for the French revolution.

The present condition of Japan seems especially inviting to such skeptical work. The press is free and speech is free. Education is rapidly spreading among the people. The aged, time-worn religions of old Japan are tottling to their fall, and its priests and believers are everywhere despised and laughed at. The people are unsettled and dissatisfied with the old state of things, and they are ready to reject every belief, however reasonable, if it be only old, and to embrace every doctrine, however absurd, if it be only new. There is then every facility for our skeptical philosophers to propagate their skepticism.

HOW TO MEET THIS SKEPTICISM.

With these facts and possibilities in view, we cannot but think that the skepticism of Japan, though now confined to the educated few, is yet an undeveloped giant, and must either be crushed while young, or else it will crush us. How are we to crush it? A good example is at hand. When the Puritans came to America two hundred and fifty years ago, Christianity and education were the two forces they relied on, and wherever they went, churches and schools sprang up among them, side by side. Look at Yale and Harvard, Amherst and Williams, Andover and Dartmouth, with their steady streams of Christian teachers and ministers that have issued forth from them! What a mighty influence have they exerted over the prosperity, welfare, and hap-

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piness of America! The wisdom of the Puritan founders is justified by the fruits of their works, and to-day America stands before the world the champion of liberty and enlightened Christianity. Modern skepticism may sweep over the continent of Europe, but it will have a hard time to crush American Christianity. We who are here forming a new spiritual kingdom in Japan, ought to follow wisely their example. We need not only churches but schools. And this Do-Shisha College, which has so auspiciously begun its career, may it become the Yale and Andover of Japan! Under its roofs may science and Christianity be taught side by side, and may it be a useful means to bring about a beautiful harmony — a happy marriage, so to speak — of reason and faith, of science and Christianity, and if any one will talk of conflicts between science and Christianity, may this college be pointed out as an unanswerable argument against it! May it live long, grow large, and increase in usefulness more and more! May hundreds of liberally educated, pious, and earnest Christian teachers and preachers be poured forth from under its roofs, all over the land, and, like the waters of the Nile, may they bring life and perpetuity and fruitfulness and blessing wherever they go! May not this land be plunged into the horrors of a second French Revolution, nor into the spiritual torpor of Germany, but may it speedily be converted into a land of enlightenment and of Christianity, where peace, hope, love, and joy dwell, whose God is Jehovah, and whose Saviour is Jesus Christ! May we all work for it and pray for it and wait for it!

THE CHILDREN AND THE CAUSE OF MISSIONS.

BY REV. SIMEON GILBERT, EDITOR OF "THE ADVANCE," CHICAGO.

1. Is it not as well to reckon "this generation" as including *all* there are of us? Is it fair tacitly to vote and practically to proclaim our children out of the company? Is there any good reason why, in respect to that cause which ought to interest the church of Christ universally and supremely, the distinct part and recognized participation of the children, in the church and of the church, should be adjourned over to what we may be pleased to call the "next generation?" They are as truly, whether or not as conspicuously, "on the stage of action" now as they ever will be. They are here with us; they are of us; we ought not to push them off or thrust them back. To do so, wrongs them and hinders the work. When the disciples refused to let the little children come to the Master, he chided their spiritual obtuseness in thus keeping the children off. Can he be pleased with the behavior of our American Congregational churches (not to speak now of others), that they should have been so slow to admit, and make room for, the *young*, in joint-partnership with the rest of us, in this supremely interesting world-missionary undertaking?

It is wonderful what an effect it has upon people, whether young or old, to be treated as if they were always taken into the account, as having their acknowledged place and part. There is an instructive incident given by

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John B. Gough, in his Autobiography, of a man and his wife, who through intemperance had well-nigh touched bottom in respect to personal degradation, but who were at last persuaded to sign the pledge, and how, when having received their certificate, they were each assured: "Now, remember, *you are one of us!*" and how, as they walked away in the strange wonderment of their newly-resurrected manhood and womanhood, they glanced at each other and exclaimed: "D'ye hear *that?* The gintleman says, 'You are *one of us!*" Nor is it any wonder that, years after, when Mr. Gough was at their happy home, the man spoke of how the "old woman," when she put the children to bed, used to "weave in little bits beautiful" that God would bless the man that told them, "Now, remember, you are one of *us.*" The incident illustrates a trait of human nature that is common to us all. And it is one which it were well for the managers of all great social enterprises not to forget.

2. It must not for a moment be admitted that a vast and intense interest in missions is something above the heads or the hearts of children. They *can* get hold of the idea of it, till they shall be possessed by it. There is nothing unnatural or impracticable about this. Children are characteristically sympathetic, and, with suitable instruction and treatment, their sympathies for the less favored in their own and other lands can be kindled into a sustained sentiment that shall amount to a positive and pervasive enthusiasm for the race. This has often happened in enlightened Christian homes; is happening all the while. Some good measure of it might be continually coming into manifestation. But as things are in most of our churches and schools, this preëminently Christian sentiment, this deep enthusiasm for others' good, this large, sweet habit of doing and giving for others, does not have "half a chance." Hardly any incentives to it are placed before the young. It is seldom, comparatively, that anything like a system of instruction concerning missions is so much as attempted.

The American Board, it should be said, has never wholly neglected the children in our churches. From the first it has done something to engage their interest. Returned missionaries almost always have talks for the children, and express the hope often enough, that they, too, will want to have some hand in the work, by and by, when they shall be "grown up to be men and women." Occasionally the Board has made a direct appeal to them, for some specific object, as the building of a "missionary ship." Nor when it has done so, as if it really expected a good response, and the churches have taken the matter resolutely in hand, has it been disappointed. The *Missionary Herald* has a department for the young, admirably chosen in subject matter, and exceedingly beautiful in its illustrations. It is an important movement in the right direction, — good as far as it goes. Another notable indication of progress is that among some of the leading Sunday-school people, the idea seems to be on the point of being distinctly recognized, that any education of the Christian character and induction into Christian life which takes no note of the awful urgency and the glorious attractions of the *missionary* cause, must have glaring, even if not fatal, defects. This year, at Chautauqua, as a kind of preface to the great Sunday-school Assembly conducted by Dr. Vincent, there was held a "missionary

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conference," continuing three or four days. Next year, instead of being merely a prelude to the Sunday-school Assembly, we venture to hope that it will be made an integral part of it.

There are, moreover, certain churches here and there which take regular and careful pains to gather the gifts of the young, and their efforts have been attended with delightful success. Some of the local Womans' Boards, too, have given earnest thought to the matter. Some of their most thoughtful women have been considering, with a great deal of earnestness, if there be not some way by which the missionary interest and enterprise among the young may be organized into system.

The grand alignment in this forward movement, which shall include the children, is certain as the morning to come. Some people, says Mrs. Browning, are "kind when they think of it." Congregationalists in this country may be depended on, when once they begin really to think about it, to devise and put in operation some kind of *thoroughly-planned* method for saving much of what now is wasted, through neglect, during their earlier years of life. God will not put it into the heart of rich, old men nearing the purple glow of the future horizon to give by the thousand and the million, and then not touch the heart of Christian childhood.

The best things tried and approved, here and there, now and then, will be suitably noted, compared, systematized, and made known, and then made common. There is still more to follow; but *this*, it seems to some, is something that should follow pretty soon!

LIVING FOR CHRIST.

THAT it is a duty to live for Christ no believer in the authority of the Bible can deny. Jesus, by his own claim, is Master, and men are his stewards. In the parables of the pounds and the talents he teaches us that our powers are given us for use in his service, while an inspired apostle tells us of this Master: "He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them." There can be no mistake as to duty in this matter; and hence the phrase, "living for Christ," has become very common both in address and in prayer. There is danger that it become cant, — a solemn utterance with little appreciation of its profound meaning and force.

What is it, then, to live for Christ? The phrase is a simple one, with no chance for a double meaning in it. Clearly it must mean the holding of life, and all that belongs to life, as subject to Christ's commands and subservient to his interests. We know well enough when one human being lives for a fellow-being. We have seen such instances of devotion, parents living for their children, wives for their husbands, servants for their masters. To make the interests of another one's own, to forecast his wishes or needs, to subordinate all personal desires for his sake, and to do this early and late, year after year, to do it cheerfully and unweariedly, — this is to live for him. But to give a fellow being only a fraction of our time, and a pittance

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of our earnings, a chance or occasional service, and call this living for him, would be absurd indeed.

Now there is no mystery thrown around this matter when the person to whom the service is rendered is other than human. Yet can there be any question that many are regarding themselves as living for Christ, who, if they offered a like service to a fellow-mortal, would not for a moment think they were living for him? Let us beware how we use a solemn phrase and apply it to ourselves, without apprehending its meaning.

Living for Christ requires clearly that we seek in our lives the ends which Christ sought in his life. Can there be any question as to what those ends were? The purpose alike of his advent and of his ministry and death, was one and simple, namely, to seek and save the lost, to bring redemption to all men, to build up a kingdom of God on earth. With an unutterable compassion for sinners, with a consuming zeal for God's glory and man's salvation, did he spend his days on earth. To live for him means that we live for like ends, seeking to accomplish the work which he began and which he left for us to finish. It is impossible to read the story of Christ's pilgrimage on earth without perceiving that his Father's business, which he was ever about, was the establishment of his Father's kingdom over men. His view took in the world, and he was planning how to bring the Gentiles as well as the Jews to the knowledge and reception of his gospel. All along his ministry he was sending out his disciples, bidding them tell men of his salvation, and he ended his ministry with the command to "go into all the world and preach the gospel to every creature." Who can question what interests lay nearest the heart of Christ? His great thought was of God's glory in the redemption of the world. To live for him is to make his thought our thought; to spend our days, and, if needful, to give our lives, in making known that redemption which was the object of his life and the purchase of his death.

RELIGIOUS PERSECUTION IN AUSTRIA.

BY REV. JOSEPH P. THOMPSON, LL. D., BERLIN.

HAVING been appointed by the Prudential Committee to represent the American Board at the meeting of the Evangelical Alliance held at Basel, Switzerland, commencing August 31, Rev. Dr. Thompson prepared a paper concerning the restrictions put upon religious liberty in Austria. Owing to the absence of Dr. Thompson, by reason of serious illness, the paper was presented to the Conference by Rev. S. G. Brown, D. D., President of Hamilton College. There is not room in these pages for the whole of this remarkably clear and able paper, but a portion is here given. After a review of the Austrian Confession-laws, which, though somewhat contradictory, seem in their phraseology to be quite liberal, Dr. Thompson speaks as follows of the restrictions put upon the rights of conscience and of faith by the Austrian police.

THE Missionaries of the American Board who have for some years been laboring in Austria, have carefully conformed to these regulations concerning domestic worship and public religious meetings, and till recently, have been allowed to carry on their work of evangelization with but occasional

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interruption from the police. These missionaries are men of piety, of learning, and of prudence; they are in full harmony with the faith and with the spirit of this Alliance, and they have kept themselves aloof from political affairs. As teachers of religion they scrupulously refrain from intermeddling with the domestic concerns of the state. But their work of evangelization has begun to bring forth fruit, and a number of persons in Prague and its vicinity have been awakened to spiritual life by the preaching and the conversation of these American missionaries, and of the native colporteurs who act under their direction. These persons belonged for the most part, to the Roman Catholic church, and a few to a recognized branch of the Reformed Church. Naturally they were drawn into affinity with the teachers who had enlightened them, and into fellowship with one another, as subjects of the same religious experience; and for the sake of mutual edification and improvement in the Christian life they met together for the study of the Word of God, and for simple acts of divine worship. They took the precaution to withdraw from their respective churches in the manner prescribed by law, and they submitted to the police a statement of their belief and of their desire to worship together as Biblical Christians, not connected with any recognized Confession. The police allowed them to hold religious meetings in a public hall, and in their private dwellings, and after carefully inspecting these assemblies, found nothing in them contrary to the law. Of a sudden, however, and for no assignable cause, the authorities began to look upon these simple Christian assemblies with suspicion. *Gens d'armes* would enter a meeting and take down the names of all present, by way of warning. They would even go into private houses at the hour of family worship and take notice of any strangers present. At length, on the 20th of March, 1879, in place of the customary permission to hold Evangelical meetings, Mr. Adams and his assistant, Mr. Horky, were notified that persons belonging to a Confession not legally recognized, have only the right to hold *domestic worship*, and that at domestic worship only the family and members of the household may be present. The right to hold public religious meetings in accordance with the provisions of the meeting-law was also denied, and the meetings Messrs. Adams and Horky had announced to the police, both public and private, were forbidden.

Mr. Adams and his assistant, Mr. Nowák, were summoned before the police, and under a penalty of twenty-five days imprisonment, or a hundred florins fine, were forbidden to hold in private houses any meeting for religious exercises, or to admit to their family worship any person not strictly a member of their own households. They were even forbidden to attend religious worship in each other's houses, or in any society not recognized by law. What this means is pithily shown by the answer of a missionary to a Lutheran pastor, whose Confession is recognized, who had proposed to make him a friendly visit. The missionary said, "You shall be most welcome; my house shall be at your disposal; I will give you a room; a bed, food, everything we have; but when my family come together to worship God, I must put you out of the house, for the Austrian police will not suffer you to pray with us."

If from religious scruples, a visitor should withdraw from the domestic

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worship of his host, whatever we might think of his courtesy, we should respect his conscience, even though perverted by bigotry. But for an officer of the police to intrude upon domestic worship, to interrupt the hymn, the prayer, the reading of the Bible, to awe the little company by threats and disperse them by violence, this is a sacrilegious invasion of the most sacred places on earth, — the home and the altar, — and for this there is no name but *persecution.* Thus far the narrative is confined to the city of Prague, and the facts here summarized will be found in detail and with proper attestation in the memorial No. I. But there is a second memorial of more tender and thrilling interest, concerning persecution in the neighboring villages of Stupitz and Sebrin. This memorial it is impossible to condense. Every member of the Alliance should read it for himself, and none can read it without being moved with the profoundest sympathy for those poor people suffering for the name of Christ, and with an earnest desire to do something for their relief. These sufferers are representatives of the faith of this Evangelical Alliance in contrast to the teachings of the Roman Catholic church, and their transition from the dogmas of the Church of Rome to the simple faith of the gospel, was manifestly a direct work of God. A plain farmer of Stupitz goes into a bookstore in Prague, buys a few religious books, and finally a Bible; by degrees his eyes are opened, he invites his neighbors to come and hear of a religion so different from that taught and exhibited in the church to which they belong. The interest spreads; by the simple reading of the Bible many are emancipated from the superstitions and errors of the religion in which they had been trained; and in order that they may be free for the exercise and enjoyment of their new faith, they take the proper legal steps for withdrawing from the Roman Catholic church. Infuriated at this, the Roman Catholic priest instigates the police to forbid the assembling of these converts, even in private houses, for the study of the Word of God. The police intrude upon their assemblies and order them to disperse. The sanctity of domestic worship is invaded by *gens d'armes,* who resort to threats and violence against servants and guests who may be present. The converts are fined, imprisoned, and threatened with severe penalties if they shall persist in manifesting their faith. On one occasion, at a funeral, in the family of a native convert, as a prayer was about to be offered by one of the brethren, the *gens d'armes* rudely interrupted and forbade it. These persecuted people have kept closely within the limits of the law, for as we have already seen, the fundamental law of Austria assures them of freedom of conscience, and the right of private worship, and surely, the supreme government of Austria cannot be cognizant of such violations of every right of conscience and of faith. As already said, these must be due to the misguided zeal of the local police. Hitherto, however, these persecuted brethren have appealed in vain to the higher authorities for redress; and they look now to this Alliance of Christians from every land, for that moral influence of the Christian world against which no religious persecution can prevail.

This right of appeal the Alliance has already given them in its own character and history. For the Evangelical Alliance was first made famous as an organization and first felt as a power, through its appeals for religious

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liberty in Tuscany and in Turkey, which rang throughout the world. And surely, this last appeal in the same cause will not be in vain. Not only must we feel for these oppressed and persecuted souls, but they shall know that we feel for them and be comforted. Not only shall we desire their deliverance, but we shall work and pray for their deliverance till by God's blessing it shall be effected. Their cause is the cause of Christ and his Church, and it must succeed.

In the assurance of this faith, I appear before you with their plea, in the name of the American Board of Commissioners for Foreign Missions, one of the most venerable, honored, and successful of Missionary societies. It was their duty to take up the case, since these persecutions are largely within the field of their work, and involve their missionaries personally, and the helpers, and the converts gathered through their instrumentality. The appeal of this Board will be received with respect in this great body of believers united in the faith and the service of Christ; and I feel myself honored as its representative, in bringing to your notice facts which appeal so strongly to both faith and service in our common Lord.

A LIST OF BOOKS.

THE purchasing agent at the Missionary Rooms has recently received an order for books, of which the following is a copy: —

"The Reign of Law." Duke of Argyl.	Marsh's "Man and Nature."
"Lessons from Nature." St. George Mivart.	Butler's "Analogy."
Porter's "Human Intellect." Two copies.	Butler's "Sermons."
Hamilton's "Metaphysics." Two copies.	Abbott's "Notes on John."
Kant's "Critique of the Pure Reason."	McCosh's "Intuitions of Mind."
Hopkins' "Outline Study of Man."	McCosh's "Divine Government."

Whence comes the call for such books as these? Is there not a mistake here? One might be pardoned for a suspicion that possibly some aged and drowsy metaphysician had grown so unpractical that he had forgotten where to direct his order for books. Could it be supposed that graduates of the past year from Andover or New Haven or Chicago, would prepare such a list as the above for their private libraries? They must be strong men intellectually who truly want such strong meat.

But this order comes to the Mission Rooms in good faith, and from a foreign land. It comes not from missionaries but from those who have been taught by missionaries. It comes from persons who speak another language than the English, and who, ten years ago, had no knowledge of the gospel of Christ, or of the civilization of the western world. It comes from Japan. The recent graduates of the Kioto Training School, whose faces may be seen represented on another page, as they go out to various forms of Christian labor in the Empire, go to meet not ignorance or stupidity, but intellectual activity in an intense form. And they have sent for these books as part of their furnishing for the work before them.

This list of books strikes us as profoundly suggestive. It furnishes many

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hints of what Japan is to-day, of what stuff these young theological graduates at Kioto are made of, and of the task now before the missionaries of the cross in that land. Who thinks that any one can make a missionary? Let him but name over these volumes now called for by those who have just left the daily instructions of our missionaries in Japan, and it will be strange if he does not have some new ideas. The men who go to nations teeming with new life and intellectual energy, must be men of superior talent and the best training. Much may be hoped for — is hoped for — from these native Japanese young men, who, having finished their course in the schools, have evidently no thought of discontinuing their studies. With the needed intellectual armor which they are seeking, may they have also "the armor of righteousness on the right hand and on the left."

MEDICAL MISSIONS.

[Dr. Edward Chester, of the Madura Mission, has forwarded a paper which was presented by him at the Bangalore Missionary Conference, June 11. A brief extract from this paper, referring to the value of medical missions, is here given.]

The medical work in a mission is one part of the general missionary work in the same sense as is that of education, both lower and higher; establishing and sustaining congregations; the itineracy; preaching in the bazaars and at heathen feasts, and work for Hindoo girls and women. To institute a comparison between the value of these different adjuncts of the missionary work is as unnecessary as it is unwise. One depends upon another, and each helps the other. And, excepting that special mission educational work of the higher grade, which is so successfully carried on in many of the large cities of India by certain missionary societies, those will be the most successful missions where equal attention and interest is given to each of the forms of work just enumerated.

Need I speak of the value of this medical mission work, how it opens the doors of almost every Hindoo or Mahommedan dwelling to the free entrance of the medical missionary; how it gains the affection and disarms the prejudice of the village people, who, from 500 and more different villages, every year come in twos and fives and tens at a time, to the dispensary; how it thereby gives to the workers on the itineracy quiet and attentive audiences; how it brings hearers by the twenty or thirty thousand each year to the dispensary to hear the gospel again and again, and then carry it back to repeat in their own villages; how it tends to check superstition and batters away at heathenism; how it helps to rescue thousands of the poor people from the murderous grasp of their miserable native quacks; how useful when new stations are to be opened, and a church, a schoolhouse, and a dispensary building are seen going up at the same time? Need I refer to the countless instances of our blessed Saviour's gifts of healing or attempt to show why he thought best to make this special work so prominent?

In my own mission I am looking forward to the day when each missionary

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can have, as a part of his force of native helpers, two trained native medical men, to act as medical catechists, one to be at the station center, where the missionary resides, and one to live in one of the villages in the station, and work among the native Christians in the village congregations.

I magnify and glorify the medical mission work, but I dare not compare it, as to its relative importance, with any other of the branches of our common mission work. *All mission work for Christ is one*, and all may be happy and full of joy and glory in the honor and dignity of the noble work, if only Christ is all and in all.

AN OLD FRIEND DISAPPOINTS US.

For a long period August, the closing month of our fiscal year, an old and tried friend, has been the preëminently fruitful month in donations, both from churches and individuals. This year we had peculiar reason to be expectant in this direction, as it had been announced that the ordinary receipts for the first eleven months were behind those of the same period the preceding year to the amount of over $42,000, and that, in order to meet only the reduced appropriations made at the commencement of the year, we needed to receive during the closing month over $130,000. We have also hoped that extra thank offerings, in addition to regular donations, on account of the extraordinary bequest entrusted to us, would indicate a unanimous desire that the entire bequest should be set apart for missionary enlargement.

We are disappointed. The total receipts of the month of August, instead of being $130,000, are only $55,170.23, and of this amount only $41,689.22 are from donations. This is over $25,000 less from donations than was received in August last year, over $26,000 less than the average August donations for several years.

We hardly know what to write lest we should do injustice to some of the warm supporters of this great and good work. We are trying to think that there has been only an unfortunate neglect or forgetfulness, and that the months of September and October will come laden with the tardy gifts which have somehow unintentionally failed to be reported in August. We will not yet believe that what has been hinted at in some quarters as imminent, has actually come upon us, and that the constituency of the American Board is to prove itself unworthy of the illustrious providence of the year by making it an excuse for diminished contributions. We shall suspend judgment, certainly, until after the annual meeting, before we accept this conclusion. In the meanwhile, we are not a little pained that our present financial year, unique in our missionary history, has lost its one splendid opportunity for a golden sunset. May we not hope that the disappointment is to be more than compensated by unusually large donations at the dawn of the new year?

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LETTERS FROM THE MISSIONS.

Western Turkey Mission.

ROBERT COLLEGE.

DR. E. E. BLISS sends the following account of the commencement exercises which were held at Constantinople, July 18.

"I have just returned from the closing exercises of the sixteenth collegiate year of Robert College, in this city. The Hon. Horace Maynard, United States Minister at the Porte, presided on the occasion. The audience was large and represented at least half a dozen nationalities. Eleven young men of the graduating class delivered orations in English, French, Turkish, Bulgarian, and Armenian, on such subjects as 'The Fall of the Roman Empire,' 'Grandeur et Décadence de la Grèce,' 'William of Orange,' 'The Civilizing Influence of Commerce,' etc. Two Bulgarians showed what in these days is uppermost in their minds by discoursing, one on 'National Unity,' and the other on the 'Aim of National Life.' As is usual at this college on these occasions, the delivery of diplomas to the young men just completing their studies was followed by a number of addresses on the part of the friends of the college present. In the first place, however, Dr. Washburn, President of the college, made some statements in reference to its prosperity, to the effect that notwithstanding the disturbed condition of the country for the last two or three years, and the general depression of business, the college had kept steadily on its way, and had had even a larger number of students than in previous years. In the course of his address, Dr. Washburn made brief but fitting allusion to Rev. Dr. Hamlin, now in America, the first president of the college, to whom it owes so much of its reputation and prosperity, and to Mr. Robert, its founder and munificent patron, recently deceased, who, as Dr. Washburn told us, besides all that he did for the institution while living, provided by his will that it should share equally with his children in the distribution of his estate. In the addresses which followed, Mr. Maynard gave well-considered and weighty advice to the young graduates in reference to their duties as educated men. Captain Farquhar, of the United States Steamship 'Quinnebaug,' now in our harbor, spoke briefly but eloquently of education as the foundation of national prosperity, and Mr. Pears, a prominent member of the English bar in this city, expressed in behalf of his countrymen here, their high appreciation of the college, and alluded in very complimentary terms to the influence already exerted by its graduates, now found in so many parts of the country, but more especially in European Turkey."

DEATH OF NATIVE HELPERS.

From Manisa, Mrs. Bowen writes of the sad loss experienced by the mission in the death of two native preachers, Haritoon, of Afion Kara Hissar, and Sarkis, of Ak Sheyr. Both of these men seem to have been much needed, and it is one of the deep mysteries of providence that they should have been so early removed from their successful labors on earth. Of Haritoon, Mrs. Bowen writes: —

"One short year ago he returned with wife and children from the seminary at Marsovan, to his native city, to labor for souls. He impressed us favorably with his earnestness, humility, and unselfishness, and we were not surprised to learn of his warm reception in Afion Kara Hissar, by his numerous friends and relatives. He opened at once a boy's school, and established a regular preaching service. The school has had fluctuations owing to persecutions, but has averaged about forty boys who attended school every day in the week, and furnished the attractive singing of the Sabbath congregation. In the summer, his sister-in-law, Efdim, a graduate of the Constantinople Home, joined him, open-

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ing a girls' school, which now numbers over fifty girls from the best families of the city. Many threats were made that the schools would not be permitted to continue another year; but the last letter, written by Haritoon, speaks triumphantly of the success God had granted them, increasing the Sabbath attendance, giving them a crowded audience for the satisfactory school examinations, and making their hearts rejoice in the goodness of the Lord. Scarcely had we read this letter, and our hearts were yet rejoicing with theirs, when Haritoon was taken ill after a hard day's work of teaching and preaching in the market. He seemed conscious at first that he should not live, and committed his wife and three young children to the care of Efdim. His last words, waking from stupor, were: 'With joy and gladness I go to heaven.'"

A TOUCHING FUNERAL SERVICE.

"And now came the saddest of all. Efdim, in a city where coffins were unknown, ordered and prepared alone a coffin for her dead brother. She covered it within and without with cloth, making a cross of gilt-headed tacks upon the cover. This ready, the question was yet undecided where he should be buried, as there was no Protestant cemetery. The Armenians refused at first to receive the body under any conditions; finally relenting, they imposed as condition that he be buried with full ritual as an Armenian. This, of course, could not be done without giving the lie to Haritoon's profession and life as a Protestant. An effort was made to buy a garden, but government prohibited the burial in such a place. The only alternative was then an old Jewish burial ground, some distance from the city, a lonely and, in the eyes of the people, a disgraceful resting-place. This alternative they accepted with fear and trembling, lest, as had been done before in other cities, the body be removed and taken back to the house, or perhaps cut in pieces. Such are the trials of these pioneers of Protestantism, — persecution and trial during life, hatred and obloquy even after the soul is beyond all human reach. I felt as I read all this, that we must again say, 'Father, forgive them; for they know not what they do.' All this time the body had been lying at his home, visited, as Efdim wrote, by 'rivers of people.' She arranged the service and procession, selecting twelve boys to sing sweet hymns of joy and gladness. With about one hundred people they started on their way to the grave. Before reaching the market the procession numbered three hundred and more, increasing at every step, until as the palace was passed, the governor, saying, 'I have been told the Protestants had but two houses here, but look! half the city is with them,' ordered an extra guard of cavalry and foot soldiers to accompany them. At the grave, the teacher of the boy's school — himself a mere boy — read a chapter and said a few words to the crowd; the grave was filled, and they returned to the city."

Central Turkey Mission.

IMPERIAL COMMISSION AT ZEITOON.

MR. MONTGOMERY, writing from Marash, July 8, gives the following account of the latest phase of affairs at Zeitoon, which place, it will be remembered, was saved from destruction at the hands of Turkish soldiers through the intervention of our missionaries: —

"During the month of May, the Turkish government, by the demand of the English government, sent an imperial commission here, accompanied by an English officer, to enquire into Zeitoon grievances, and pacify the people. Upon their arrival, the first question of importance that came before them was how to occupy Zeitoon. The robber chiefs held possession of the town, and had both behaved wisely and had ruled the place well since Mr. Marden's visit. Would they retire from power graciously and gracefully? To make them yield by force of arms might involve the loyal

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people of Zeitoon in much bloodshed, and to this the English officer objected as we did. Finally at the earnest request of the commissioners, seconded by the Englishman, who was also our guest, I consented to go to Zeitoon first, alone, and if possible persuade the robber rulers to retire and give place to the Turkish government.

"The difficulty was not made lighter by the fact that the commissioners were not empowered to promise amnesty to the robbers, nor by another fact that if they had been so empowered, neither the robbers nor myself were able to trust their promises. However, I went to Zeitoon, the robbers were persuaded to retire peacefully, and the second day I elected myself a marshal, and paraded the loyal citizens with a hundred or more fancifully dressed young boys as singers, and so went out to meet the incoming Turkish Commissioners, a Turkish governor, and Turkish soldiers. One of the commissioners was a great pasha from Constantinople, and the other an Armenian.

"When I had got the children arranged before "their Excellencies," they began singing something very lustily in Armenian. I inquired of a young Armenian near me what it was that they were singing, and was told that it was a song of 'Armenia,' lamenting its fallen condition. The Armenian Commissioner, however, explained it to the Great Pasha, as a *prayer for the Sultan!* I don't know which was right. At any rate the Great Pasha was pleased, and Zeitoon entered upon another phase of her history. I returned to Marash the next day, and Zeitoon has been quiet since. The same commissioners are now in Aleppo trying to inaugurate some reforms for this province, but I fear we may not hope for much good from them."

Since the above was in type a report appears in a London paper that the Sultan himself has given orders for the reimprisonment and severe treatment of those who had been connected with the so-called Zeitoon insurrection, and that, on this account, two of the three members of the commission had resigned. It is hoped that the report will not be confirmed.

FAITHFUL PASTORS AND EARNEST PEOPLE.

Miss Shattuck, of Aintab, in a letter of June 28, gives an encouraging report of affairs in the neighboring outstations: —

"I did not anticipate much in my visit to Kessab, and so was the more gratified at seeing considerable change. The pastor is faithfully and cautiously working, and has won the affections of many who were dead to all interest in spiritual things, so that they are beginning again to work. The girls' schoolhouse we labored so for is really built, and *well* built, too, so we start schools there again in about one month.

"The work in Yoghon Olook, Hadji Habebli, and Bitias, is in a very hopeful state. In the latter place they are working at the new church as earnestly as they did last year. One old man, perhaps sixty-five years of age, who had not done a full day's work in years, began in the early spring to cut stones, working at first three or four hours per day, then increasing the time gradually he got so as to work from sunrise to sunset, and himself cut *twelve hundred* stones for the building! Old and young are in earnest, and not only in this one matter, but in more spiritual work also. The new pastor at Yoghon Olook preaches to a chapel full of people every Sabbath, and some of the teachers also go out half or three-quarters of an hour to preach to groups of twenty-five or thirty who gather under trees or in some house. The Sabbath we were there the pastor came home very weary after three hours of continuous labor in this way, saying: 'They said, "How quickly you leave!" but I had not breath to continue longer.' We send the Bible-reader for work among women again this year during vacation, and have asked the missionaries to allow the young man from this village to return for labor with the pastor during his summer vacation.

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"In Antioch the boys have taken a wonderful start in study, incited by the promise I obtained from the people to pay $25 to aid the one who shall first be ready for college. The teacher came to me in trouble, saying: 'I think *three* will be ready, and they all want to go; what shall we do?'"

Eastern Turkey Mission.

MARDIN — THE EVANGELICAL WORK.

FROM the annual report of the Mardin station prepared by Mr. Andrus, the following paragraphs are selected: —

"In the churches there has been no marked increase of spiritual power, though the addition to four churches of thirteen by profession, the settling of some long-standing troubles, and the more general prevalence of the spirit of forbearance and brotherly kindness indicate a hopeful growth in the direction of spiritual power. The chief gain to the work the past year has been in the region of Midyat, where three villages were successively entered at the earnest entreaty of several families in each, namely: Amas, Bâti and Rafuza, resulting in an increase of more than 700 to the number of Protestant souls. No less than seven other villages during the year sent deputations to see if we could not enter and begin a work among them, but we felt obliged, for various reasons, to refuse their request. The movement which has thus been initiated in the Jebel Toor region is, in some of its respects, new to the history of mission work in these parts. These nominal Christians are in a state of cruel political bondage. They are almost literally crushed by the feuds and exactions which are created by the government on the one hand, and by the Aghas, or feudal lords, on the other: and when, as is sometimes the case, the government and their Aghas combine to worry and plunder them, their case is pitiable in the extreme."

THE EDUCATIONAL WORK.

"This department has also received an impetus the past year, showing a greater advance in this direction than in any previous year. Especially in view of the providential opening afforded us in Jebel Toor, and the prospect of a large demand for teachers and preachers for that region in the near future, it seemed best to organize training schools for both men and women at the central point in that part of the field. This was the more necessary as the language is not Arabic, but a dialect of the Syriac. — named from the region Tooranee. The school for men was organized at Midyat in the spring, and that for their wives in the fall. These, together with two day schools established also in the mountains, mark the chief features of progress in this department. The total gain may be summed up as follows: one middle school, one woman's training school, and two common schools, with an increase in all the schools of 38 male pupils and 67 female pupils, or a total of 105, and 33 other adults under instruction but not in schools, making an increase over the previous year of 138.

"The year past is noticeable also in the history of the theological seminary at Mardin, in that it graduated its third class, all of whom are now usefully employed in important fields. Indeed, it is a fact which deserves notice that but one of all the graduates of that institution is not engaged in the direct work of teaching or preaching. The Middle School at Mardin received a new class of nine in the spring; and upon the arrival of Mr. Dewey, in the fall, was reorganized in respect of its teachers, with a view to greater thoroughness and efficiency in its curriculum."

PERTEK — AGED LEARNERS.

Mr. Browne, of Harpoot, has of late been engaged wholly in touring among the outstations. The following interesting notes have been received of a recent tour in which Mr. Browne was

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accompanied by Pastor Mardiros, of Egin: —

"In Pertek, the first village visited, the chief source of encouragement was the interest developing among the women, even those fifty and sixty years old seeking to learn to read the Bible. Considering the deeply-rooted prejudices they have to brave, the obstacles they have to surmount, the strong desire, courage, and perseverance they evince, I cannot but reëcho the words of the greatly encouraged preacher: 'This surely is from the Lord.' I certainly know of no clearer proof of the reality of a genuine gospel work in this land of gross ignorance than this, that even the women, old women, too, who bend almost to breaking under their cruel burdens far into the night even, display such a noble determination to read God's word."

"THE KINGDOM OF HEAVEN SUFFERETH VIOLENCE."

"The second village we visited, Pashavank, destitute of either preacher or teacher, seemed in a pitiable condition indeed. On our way thither we were stopped in a very suspicious place by a number of young men, one seizing my horse by the bits, and the others surrounding me, and for what, do you suppose? Not to demand money or baggage or animals, but with true Oriental and well-nigh Jacobian importunity, to beseech us to send to their village even a teacher, if there were no preacher available. I could give them but the sorry comfort that we would do the best we could. For many years we have used every effort to procure one or two rooms merely, for a helper, but hitherto have utterly failed, through the inflexible obstinacy, not to say hostility, of the Turkish Beg, who rules there with an iron hand, and perhaps not less through the watchful opposition of the Armenians. But that we need fear little further from the latter would seem to be evident from the fact, that, though staying but a night there, both in the evening and the next morning we were visited by many and cordially invited to *the church* to preach. This certainly shows a remarkable absence of prejudice or antipathy, and would lead us to hope that could we but gain a foothold, we could hold the fort and make it an excellent base of operations for effective aggressive work.

The condition of the next place, Peri, enlisted my warmest sympathies. Their former preacher had been anything but a faithful shepherd, and had left them nearly a year previous, and now, weak and straying, turning every one to his own way, theirs was a condition to have called forth the compassion of the Good Shepherd. Feeling deeply their need of a shepherd, thoroughly dissatisfied with the food they had been able to find they hungered for the fat pastures of the blessed Gospel. We held two preaching services on the Lord's day, and at both their large room was crowded to overflowing, and in the evening as many more Nicodemuses covered the adjoining roofs, who listened with marked attention throughout the service. This village seems to present a very inviting field to one whom they could thoroughly trust and love. While, with difficulty, they raised their allotted portion of their former preacher's salary, they joyfully pledged more than four times that amount if we would send them one who would lead them. So urgent seemed their need, and so hopeful their case, that we have removed an earnest worker from a field for which he was not adapted, and have placed him in Peri, and we look for speedy and abundant fruit as the result."

GEGHI — PRAYERS OF THE CHILDREN.

"We now turned our steps to the easterly limit of our field, the famous Geghi region, famous for suffering more before, during, and since the war, from extortionate and cruel Begs, rapacious soldiers, merciless Koords, an insatiable government, as well as from repeated famine, than any portion of this ill-starred region of which I know anything. But in spite of their crushing burdens and discouragements I found the state of

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the work throughout this whole region decidedly encouraging. We have but one pastor and one preacher in all this hopeful field, when there should be *at least* three times as many.

"In the largest places we held a number of meetings which were not only full but crowded to overflowing, many covering neighboring roofs, while others peered in through the door and windows. One poor bed-ridden sister was brought in and laid on the floor in time for the earliest service, *at sunrise*, and remained there through all till nearly nine o'clock at night. Seeing her lie there so smitten of God, yet so eagerly drinking in his truth, the very light of heaven reflected in her face, I had a precious lesson of the fruits of the gospel of the Great Burden-bearer. Meetings for women alone were also largely attended and deeply interesting, so good, indeed, that the brethren would persist in coming.

"Children's meetings also were held, and it would have moved hearts little affected by an ordinary prayer meeting to hear Christ's little ones rise one after another, and in the most touching simplicity and faith, pray: 'Dear Heavenly Father, do send us a preacher who can teach us how to understand and obey thy sweet words that we may love and serve thee forever, Amen.' Then another: 'Oh, dear Saviour, we do pray thee with all our hearts to send us a teacher that we may not grow up ignorant and wicked, but in a way to honor thee. Do send one quickly, for we need one so much, and we ask him in thy name, Amen.'

"The entreaties of the parents in the five villages visited were of the same tenor. We have removed one teacher and sent him thither, but he is like the few little loaves and fishes compared with the hungry multitude. At the end of the school year in October, we will send all who can possibly be spared. But pray unceasingly with us to the Lord of the harvest, for, having done our little all, our only reliance is on his provision."

A PASHA'S ADVICE.

Dr. H. N. Barnum, under date of June 12, speaks thus of a visit paid them by a prominent Turk: —

"Dervish Pasha, one of the field marshals of the Turkish Empire, being now in Harpoot, paid a visit yesterday to the college and the preparatory department and the female seminary. I gave him a list of the studies of each school, and he called for such lessons as he chose. He expressed himself repeatedly as highly gratified, and one of the leading Turks of this region said to me to-day: 'Dervish Pasha has a great deal to say in praise of your schools,' which shows that his commendation is genuine, and not intended to flatter us. He gave the pupils in each department very excellent advice. I was especially struck with his remarks to the girls. Among other things he said to them: "This is a rare opportunity which you now enjoy. Let your neighbors see that you are very different from them. Compel them to confess from your improvement, that you are not the girls whom they used to know. And when you return to your home, don't let them say: "A *girl* has come to our village, but a *school* has come."' Turkish officials are uniformly very polite and very friendly."

ABILITY DENIED BUT DISCOVERED.

Mr. Knapp, of Bitlis, writing June 12, gives an account of an effort he had made to induce the people to build a much-needed High School. He matured his plans, conversed privately with some leading men, and then called a meeting at which he proposed that they should raise $420 for the purpose. After offering to give a certain sum himself, he called for responses. The result Mr. Knapp thus states: —

"Judge of my surprise and chagrin to find that not one of those present dared open his mouth in favor of my proposition, or even to thank me for my proffered contribution: and, more than all, through their chairman, they declared their belief that the community

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could not raise more than $200, not half the sum I proposed! 'Who of this congregation,' it was asked, 'can pay five liras ($20)?' With a heavy heart, after answering a few inquiries they made, I dismissed the meeting, and returned home, without saying a word; and I am ashamed to say that I came very near spending a sleepless night! It was evident that several of the more timid, influential, well-to-do, but parsimonious persons had either misunderstood my motives, or that I had overrated their capabilities.

"Shortly after this I was obliged to start on my journey for the annual meeting at Mardin; and now on my return my wife greets me with the glad tidings that the people that very week called a meeting, reconsidered their former action, started a subscription paper, and, as it were, outdid themselves, having not only raised more than the $420, but hope to swell it to $600, three times the sum they at first thought they could raise! The pastor headed the list with $24, and, to the surprise of all, a brother who has no children puts down $40! The poor members are doing even better than this. One poor man with five children, and whose monthly wages are but $3, gives $4, and poor blind Marnoog, with a family, unable to give money, gave $4 in the shape of a small Koordish carpet, the only article of the kind in his house. These are only examples out of many. All the scholars of the Girls' Boarding-school, now numbering thirty, gave their mites, amounting to $8, with the promise of a clock when the High-school is started."

MOSUL.

Mr. Andrus, of Mardin, was requested more than a year ago by the Prudential Committee to visit Mosul and Bagdad, but the necessities of his field detained him from undertaking the proposed survey of the region along the Tigris. In April last, in company with Mr. Edwin M. Bliss, of the American Bible Society, Mr. Andrus reached Mosul. Writing June 18, he says: —

"I found the church and community at Mosul in a much better state than they had been for years, and quite alive to the religious exigencies of the times. An effort at a thorough reorganization of the church was successful, and pledges in giving were increased sufficiently to warrant an advance in the salary of the pastor, and some efforts in other directions. Not content with these things the brethren felt that the time had come for enlarged effort in Mosul and the surrounding villages, and that for the successful prosecution of such work they would need a missionary as a leader and councilor.

"In the 'retrenched' state under which we were working (I knew nothing at the time of the relief which had been so providentially provided) I did not feel warranted in holding out to them any promises, however small, for whose fulfillment I could see no prospect. The position was all the more painful, inasmuch as I felt the force of present circumstances in the religious ferment of the city and region, and realized the propriety of their request."

BAGDAD. AN OPEN FIELD.

"As the season when we left Mardin was too far advanced to admit of a visit to Bagdad, an arrangement was made with Mr. Bliss to send one of our helpers there as a colporter of the Bible Society, with instructions to watch the state of religion among all classes, and to report as to the prospects of missionary work in the near future. For this responsible and double service, the oldest, keenest, and most trustworthy man at our disposal was selected — a man through whom the Lord has opened the most of the places now occupied in our field — the right-hand man of the lamented Walker and Williams — Shemmas Suleeba, of Diarbekir. He is now hard at work in Bagdad, and a few extracts from his letters will show what he is doing, and what he thinks of the outlook there. In his first letter he says: 'There are ten men in Bagdad who want a missionary and a high school. The *Jews* teach in *their schools* English, French, Persian, Arabic, and Hebrew. So long

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as the *Jews* desire instruction in these languages, judge ye, at this rate, what kind of schools you would need to have.' In his second letter he says: 'The Jews are like drunken men in regard to religious matters. Every morning I go to the door of their church to sell them books. Then I go to the markets and talk with Jews, Christians, and Moslems. Conversation is abundant. I have plenty of work every day in talking with all kinds of men.'

"In his third letter he breaks forth in this strain: 'O that there was *now* in Bagdad an American! All the Jews and Christians say there has never before been such a stir in Bagdad.' 'What do you think about Bagdad? Are you going to arrange for it?'"

SHALL THIS FIELD BE OCCUPIED?

The Eastern Turkey Mission at its late annual meeting resolved that efforts should be made to enter more vigorously into labors at Mosul and Bagdad. Of this matter Mr. Andrus says: —

"My opinion is that Bagdad could be very effectually worked from Mosul. It can be reached in three days by water, although to return by land would require seven. Mosul is as much cooler than Bagdad as Mardin is than Mosul, and on that account Mosul is to be preferred. The decision to do anything for Bagdad involves also the decision to to enlarge the work in and around Mosul. This decision carries with it the necessity, at present, for the residence in Mosul of at least one missionary during eight months of the year, so as to superintend the work in both places.

"But what is there in and around Mosul to encourage this step? First, there are some 7,000 nominal Christians in Mosul, and some 30,000 in twenty villages within three days' journey of the city. No work of any account has yet been attempted in these villages. These Christians are divided into two sects, the Syrians (or Jacobite church) and the Papists, who are chiefly Chaldeans. We omit now the Protestants, who are relatively very few in number. There are at present very serious troubles and dissensions in both of these communities.

SCHISMS IN SYRIAN AND PAPAL CHURCHES.

"The dissensions in the Chaldean church are some three years old, and grew out of the Papal Bull on the infallibility of the Pope, which has been issued for the Chaldean branch of the church to accept. The dogma has made a great schism in that community. The result has been that last winter in the Chaldean villages, the colporters from Oroomiah were cordially welcomed by the opponents of infallibility, and many copies were sold of the New Testament in the modern Chaldean, and explanations of these Scriptures were listened to attentively. In some places the colporters were asked to locate and preach. Formerly it was not possible to sell a book or hold any conversation in these villages.

"Certainly never before was the outlook so hopeful for success in evangelistic effort in these parts as now. Are the Prudential Committee and the constituency of the Board ready to say to us: 'Go forward,' and to send the men and the means for so doing?"

Madura Mission.

CONTINUED PROGRESS.

UNDER date of May 20, Mr. Noyes writes from Kodai-kanal: —

"Ever since the year commenced I have felt considerable anxiety lest there might be a reaction in the work and a falling off in the number of our adherents after the famine was over, and the time of plenty returned. The first quarter of the year has now gone, and there has not only been no defection, but, on the other hand, considerable gain. Twenty-two families, consisting of sixty-eight souls, have joined the different congregations, and about forty persons have been received, or are candidates for admission to the church.

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Three new church buildings have been dedicated, two of which cost $158, of which the people paid in work $86. In four heathen villages thirty-two heads of families are ready to embrace Christianity, and are waiting to be formed into new congregations. They must wait, however, until we have the means for helping them to erect places of worship and sending teachers to them. About $185 have been raised for benevolent objects since the beginning of the year.

"Last Sabbath I was at Kambam. At the morning service 90 men, 110 women, and 50 children, were present, making an audience of 250, and 88 communicants partook of the Lord's Supper. Seven persons were admitted to the church, and 10 children were baptized. After the services the kaliams, or earthen money boxes, which I had given to the people on my last visit, were broken, and the contents amounted to about $10. The people took very great interest in seeing the charity boxes opened, and hearing the contents of each announced, with the name of the contributor. One kaliam contained thirty-two small silver coins, worth fifty cents. The largest amount in any one kaliam was $2."

Mr. Tracy, of Tirupuvanam, also writes of encouraging progress in the villages near his station. He says: —

"On the first of January there came to me a Sharner woman, seeking work as a Bible reader. I was impressed, at the time, with a feeling that the helper, for whom I had been waiting and praying, had been sent to me, to enter with me upon the work of the New Year. The circumstances of her coming impressed me as providential. I gave her employment as a Bible reader, and soon had occasion to feel strengthened in my hope and belief that she would prove a faithful and valuable helper. She has since then been an inexpressible comfort and encouragement to me in my work. I interpret her coming as the Master's voice of cheer to me on the threshold of a period which was to prove one of peculiar trial. Surely 'He leadeth me.'"

THE BANGALORE MISSIONARY CONFERENCE.

The conference of missionaries from various societies laboring in Southern India which convened at Bangalore, June 11, was an important gathering. There were about 140 present, including missionaries and their wives, and the sessions continued through seven days. A letter from Mr. Herrick, dated Tirumangalam, June 21, gives some of his impressions concerning the meeting: —

"Bangalore is situated on table land 3,000 feet above the sea. The climate is most delightful at this season of the year, much like June in New England. Everything is fresh and green there, while the plains, in the low country, are parched and brown. The number of missionaries present, born in England, Ireland, Scotland, Germany, the United States, Canada, India, and Ceylon, and the number of societies represented, made a deep impression upon my mind. The catholicity and brotherly love manifested by those representing so many different missions and denominations, were very pleasant to witness, and very encouraging. From the prayers offered, the papers presented, and the remarks made, the earnest desire, not to promote the interests of particular denominations but to advance the kingdom of one common Lord in the salvation of lost men, was clearly manifested and most inspiring.

"On the Sabbath which I spent there, I attended three meetings, all at the the same place. In the morning a sermon was preached by a missionary of the A. B. C. F. M. At midday the Lord's Supper was administered to nearly all, except close communion Baptists. The Scriptures were read, and an address given by a London missionary who had seen forty years' service, and the Supper administered by two missionaries of the Church Missionary Society. Twelve men, Europeans, Americans, and natives, acted as deacons. In the evening a sermon was preached by a missionary of the Free Church of Scotland.

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"Another thing which greatly interested me, was the earnestness of those engaged in different kinds of labor, and the confidence of each man that he was doing the work of God, and not spending his strength for nought. This was manifested by those whose special work is vernacular preaching, both to heathen and Mohammedans, and those engaged in education, as well as by those laboring to promote the interests of the native churches in raising up an efficient native ministry. The plowers and sowers, as well as those caring for the ripening grain, and those gathering in the golden harvest, were full of zeal and hope. This is as it should be. No one will accomplish much in any department, unless he work earnestly and in faith. All these different kinds of labor are needed, and are helpful one to another. It is cause for gratitude to God that he has raised up so many good and earnest men for the work in which they are engaged.

"The number of native ministers present from different parts of the country, their intelligence, and the spirit generally manifested by them, were very encouraging. So was the evidence presented by many from different places that God is blessing their labors, and, through their instrumentality, is carrying on his own work with power. From what I heard of other fields, as well as from my own experience, I was impressed with the thought that 'the lines are fallen unto us' of this mission 'in pleasant places.' The Lord has given to us a most interesting and important field. May we have strength and grace to cultivate it faithfully.

"I ought, I think, to say that the presence of Bishop Sargent of the Church Missionary Society, in the meetings of the conference, and the part he took in them, was a great blessing. From his good sense, his large experience, his earnest love for Christ and the people of this land, together with his unfeigned catholicity, his influence, all on the side of right, was such as could have been exerted by no other man."

Japan Mission.

OSAKA. A YEAR OF GROWTH.

MR. DE FOREST, in making the annual report from the Osaka station, says: —

"God has given us a year of large success coupled with many discouragements. Instead of sixty-one church members, we have one hundred; instead of two churches and two branches, there are three churches and three strong branches, ready to become churches as soon as leaders can be found for them: instead of $447.96, the Christians have raised $446.06. The spiritual condition has noticeably advanced, and cases of wonderful self-denial, and joy in self-denial, have multiplied.

"We have greatly strengthened our work this year by the formation of a theological class of seven or eight of our most promising young men; thus the churches and branches have received solid instruction, and the young men are not only enthusiastic and thankful for our labors, but their growth in practical Christian living has been very marked. We look to these young men for pastors of Osaka churches, being ready always to catch as many as possible from the Kioto school. A most pleasant inroad has been made into the government school; many of the scholars and teachers have come into very close relations to us and the general work; a few boys have been baptized; but the school has become a college, and, with new professors and new influences, we can make no confident predictions for the future.

"*Medical Work* goes on developing a spirit of benevolence, and a system of helping the sick and the poor, not only in the churches, but also among those who will have nothing to do with the churches. Medical work is a continual recruiting office for our churches, giving us some excellent additions to our Christian workers.

"Christian marriages, and a proper understanding of the relations of husband and wife, will let more divine light

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into this land, and correct more of downright heathenism than any other one branch of practical living. Our work shows itself to be strong in that the Christians, high and low, accept without hesitation the usual public services in connection with marriages: all heathen customs are disowned. Two or three of these services in houses of wealthy people, and before large audiences of officers, teachers, and men of influence, who do not attend the churches, have taught them the high place Christianity gives to the life-long relation."

KOBE — THE NEED OF PASTORS.

The annual report from this station says: —

"The Kobe station has now five churches in its care. One of these, Akashi, has been organized during the year. The Kobe church has made a gain of fifteen in its membership; the Tamon church, twenty-two; the Hiogo church, seven; the Sanda church, one. Besides this a church of nineteen members has been organized in Akashi. And over and above this it is expected that two more churches, as the result of work already done, will be organized before the year comes to its close.

"The pastorless condition of the churches is one of the chief hindrances to progress, and the occasion of much anxiety to the missionaries. It is, however, a condition that, we have good reason to hope, will not become chronic. During the year we hope to have a pastor ordained over each and every church under our care. Kobe and Tamon churches are abundantly able, pecuniarily, to support a good man each. There has been on the part of the churches backwardness in assuming the responsibility of setting men apart to the work of the ministry. The cause of this is manifold, but the sense of what the church is, and of what its requirements are, if it would grow and be influential in the land, is making a deeper impression on the thought of all. Hence our hope that during the year each church under the watch and care of the Kobe station will be supplied with its own pastor who will be able to devote *all* his time to the labors incident to his office.

"The increasing contributions of the churches for various Christian work gives much occasion for joy. A faith that reaches deep into the pocket book is very apt to be a true faith. Each and all of our churches are free from debt. During the year the Kobe church had the pleasure of dedicating its exceedingly convenient and very pretty sanctuary free of debt. In fact there was a small balance in the treasury after the last bill had been paid. The comfort and satisfaction that this building affords are such that all our churches, at the earliest possible date, intend to erect similar structures."

OKAYAMA.

From this station there has come, in place of an annual report, an historical account of the beginnings of Christian work in that city. Dr. Taylor first visited it in 1875, Mr. Atkinson in 1877 and in 1878, accompanied in the latter year by Miss Barrows and Miss Dudley. Mr. Cary, in making record of a subsequent tour to Okayama by Dr. Berry and Mr. Atkinson, says: —

"Important historic events often turn upon ignoble things, and had it not been for a pair of old boots, possibly Okayama station would not have been founded. The story is, perhaps, worthy of being put on permanent record. Our esteemed Japanese friend, Nakagawa, is the possessor of a pair of boots made of red leather. The day before Messrs. Atkinson and Berry were to start on the tour, the former, while passing a native hotel in Kobe, happened to see these very boots standing by the entrance. There could be no mistake; they would be known if seen at the North Pole. Evidently the owner could not be far away, and inquiry made it certain that Nakagawa was in the hotel.

"That evening, in a consultation held with him, the project of establishing a mission station in Okayama, with Dr.

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Berry engaged in medical work, and two others employed as teachers in a school, was suggested. At first he showed no great interest in the scheme, but afterwards, becoming enthusiastic over it, he said that, instead of continuing his journey to Kioto, he would at once return to Okayama, and prepare the way for Mr. Atkinson and Dr. Berry, if they would delay their coming for a few days. Thus the old red boots, though they interrupted the business of their owner, sent him back to a work without which we would, perhaps, have been unable to gain a foothold in the city."

A WINGED SEED.

"We sometimes meet with the results of work done in other stations. An interesting instance of this it may not be amiss to mention. Five years ago when Dr. Berry was in Kobe, a teacher of Chinese in Nishi-no-miya came for medical treatment. Some books which were given to him interested him so much that he came again to Kobe, this time to make inquiries about Christianity. He asked that some Bible mottoes might be given him to hang upon the walls of his room. Accordingly several short passages of Scripture were written in Japanese, and taking these he returned home. Nothing more was heard of him until one day he came into the house at Okayama. He said that he was growing old, and his health had failed so that he had given up teaching, and was now living in a little village a few miles distant. He had continued to study the Bible, and had even tried to preach its truths; but the people had only laughed at him, while the priests had violently opposed him, so that the old man, having no one to sympathize with him, had become somewhat discouraged. Still he continued to study by himself. He had an old Testament in Chinese, and at one time he thought of translating this into Japanese, but finding the task too difficult he had given it up. When he heard that we had commenced work in Okayama, he came there to see us and to ask some questions about what he had read. He afterwards made a second visit, and is now planning to spend some time in Okayama studying the Bible, so that he may be better prepared to speak to the people of his own and other villages.

"The word of truth is like a winged seed. We look for it in the place where it was sown, but it is no longer there, and we think it has perished. Some day in a far-off place we find a plant springing up, and flowering, and bearing fruit. Then are we encouraged, as we hope that other seeds of which we never find any trace have yet somewhere been nourished by God's sunlight and rain, so that they, too, have had their part in making the earth to be the green and fruitful garden of the Lord."

GLEANINGS FROM LETTERS.

EVENTS have proved the Zulus to be quite as formidable a military power as they have ever had credit for. The belief is all but universal in South Africa, and I share in it, to the full, that the English had either to break up the military rule of the Zulu nation, or eventually, and at no distant day, to evacuate not only Natal, but the whole of South Africa. And while I would not advocate the policy of planting the Gospel at the point of the bayonet, I fully believe that the supremacy of English rule is necessary to the speedy and healthful development of Christian Missions in this half of "The Dark Continent." It is hardly possible for one not living in Natal to realize, I had almost said even to credit, how intense was the excitement which prevailed throughout the colony from the 22d of January to the 1st of April, *i. e.*, during the interval

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from the Isandhlwana disaster, to the arrival of the reënforcement consisting of 9,000 British soldiers and 2,000 cavalry and artillery horses. A wide-spread panic took possession of the colony, and many left their homes for places of greater safety. Messrs. Bridgman and Robbins sent their families into Durban, where they remained many weeks. Mr. Tyler and family were living just outside of Durban for four or five months. Mr. Rood and family, including Miss Hance, were also away several weeks. The rest of our mission circle remained quietly at their homes, and the three boarding schools of the mission went on as usual, somewhat diminished, however, in numbers. — *William Ireland, Adams, South Africa.*

— That there is a spiritual power going forth from these little circles in Prague and vicinity, in Stupitz and Sebrin, and in the various other places where the saving power of the gospel has been felt, cannot be denied. Proofs of this in the Roman Catholic church are seen in an increased activity, in a more evangelical style of preaching, especially in some of the Prague churches, and in a closer watchfulness over individual members lest they fall away. In the Protestant church, the same thing manifests itself in an increased interest in church discipline, in the discussion of more important and more vital questions, and in the marked growth among the laity of a spirit of inquiry as to the real meaning of the "new birth" and of the "hidden life." We have reason to be thankful that God has seen fit to allow our work to have any share in bringing about results so desirable as these.

Mr. Novotry was last week fined five florins for holding a forbidden meeting, though the meeting which he was charged with holding, as he explained clearly to the official, was made up of persons who came to call, staying a short time and then going away. At the time the policemen called, about ten were present. Mr. Novotry has appealed against this sentence. — *E. A. Adams, Prague, Austria.*

— In our mission work there seems to be a quiet advance amid the many distracting influences of various kinds. Last Saturday a young man from Djumaa was examined and approved for admission to the church. He has for over four years seemed a decided follower. About that time he was imprisoned for a month on a false charge, to make him leave Protestantism, but while in prison for the first time, he found in his Bible that persecutions for Christ's sake were a part of the promises made to the followers of Jesus, and was strengthened. He has never wavered. Though quiet he is outspoken. He is one of those quiet leavening influences among this people, which give us so much encouragement to hope for their future.

The examination of the Female Boarding School passed off well, July 2d and 3d, six graduating, of whom two were refugees from Macedonia this year, another from Romelia last year, two were in relief work in Djumaa. They have passed a fuller course for life's work than that in *our* programme, and their varied experiences will make them more useful. All are members of the church. One has been an agressive Bible woman while here, and teaching a school in Yamboul, to which place she returns. — *James T. Clarke, Samokov, Bulgaria.*

— We are holding meetings every evening for prayer, and the expounding of the Word; attendance large and interest growing. We must have fuel if we would have fire. Scripture truth is the fuel, the Holy Spirit the fire. We have divided the Sabbath congregation into two, from lack of room, preaching the same sermon at noon and at four o'clock. — *T. D. Christie, Hadjin, Central Turkey.*

— The last cold-season crops gave fine promise, but as the ears were forming and the grain was in the milk, armies of rats and mice attacked and destroyed the crop. In some places a quarter of the expected harvest was garnered; in other places an eighth. In certain sections the rats took *all* but what the people eat as roasting ears, or plucked and dried before it was ripe. So the

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people in the worst counties have lived since the beginning of April on wild seeds and imported grain, to buy which they sold whatever they had, even their working oxen. The rats that have proved such a plague are field rats that may always be found in considerable numbers, but have been allowed this year to multiply astonishingly. At least several thousand square miles of crops were eaten or destroyed by them, and we know not yet now far their devastation extended. — *S. B. Fairbanks, Ahmednuggur, India.*

— We returned from Panchgani six days ago, and are all in our usual health now, and I hope to escape a return of fever. There is much more distress in this region than I expected to find. Multitudes are literally dying of starvation. It is worse in this part of the country than it was last year at this time, though there is a fair prospect of a harvest three months hence. — *C. Harding, Sholapur, India.*

— How inspiring to us young missionaries to be assured by such a legacy that the Lord will not allow his church to stand still from want of pecuniary resources: that because the hearts of his people are in his hands, therefore their money will continue to flow into his treasury. May He give you wisdom to rightly distribute the gift, and may He give us grace to properly use whatever of it may flow into our mission. I am making some progress in the study of the language. In this study there are, it is said, three stages — the first when one expects to get the language in a few weeks; second, when he thinks he will *never* get it; third, when it pleasantly, and rather suddenly, dawns upon him that he has it. Well! I am, as I hope, near the close of the second stage, and that has not been so dark to me as it may have been to some. — *J. P. Jones, Dindigul, India.*

— The commencement exercises of the Jaffna College passed off very pleasantly. Seven young men graduated, all Christians. Two of them stood very high in their studies. We hope for great things from these young men. Their influence as Christian students among their fellow students was good, and we hope that their influence among their countrymen will be even greater and better. Two of these young men have already been appointed as teachers in the High School; the others have not yet commenced any course of study or work. A large number of educated Tamils were present at the closing exercises, and seemed to be very much interested. Many made speeches in praise of what they had seen and heard. *R. C. Hastings, Batticotta, Ceylon.*

MISCELLANY.

BISHOP TYRRELL AND HIS PRINCELY GIFT.

REFERENCE has already been made in these columns to the gift to his diocese of $1,250,000 by the Bishop of Newcastle, Australia. The following account of the donor we find in *The Mission Field*, which copies it from *The New Zealand Church News*: —

"Dr. William Tyrrell was born in 1807, and graduated B. A. in 1831, and M. A. in 1834. He was ordained in 1834, and after a very useful ministerial career in England was nominated first Bishop of Newcastle, on the division of the diocese of Australia, in 1847. He was consecrated in Westminster Abbey in that year, and immediately thereafter proceeded to the scene of his labors, from which he never once ceased till the day of his death, having never returned to his native country. Bishop Tyrrell was a man of great physical power, and as a walker or rider was never surpassed, seldom equaled. He often, in the early days of his episcopate, rode eighty or ninety miles a day. No distance was too great for him, if he could serve or extend his Master's kingdom by undertaking the ourney. As an administrator he was a wise and judicious man; he had an indomitable will, and never failed to persevere in any course which in his judgment was right. Though

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Dr. Tyrrell was most exacting, and perhaps made too little allowance for those of his clergy who had not the physical or mental vigor with which he was himself blessed, all concur that he was a devoted, earnest bishop, and found in him the true, sympathizing Christian friend. As a preacher he was gifted with remarkable powers. His manner was always nervous at first, but gradually, as with heart and soul he unfolded the rich Gospel truths from the little Bible he invariably held in his hand while preaching, he would hold enormous congregations spell-bound. His language was eloquent in its purity and simplicity, but his chief power lay in his thorough earnestness, and his truly consistent Christian walk. Dr. Tyrrell was a good High Churchman of the old school, and discountenanced ritualistic tendencies in his clergy. He strove to keep ever before his own mind and theirs the thought of the real solid work to be done, and of him it may truly be said, as of his Divine Master, that he 'went about doing good.' He visited every part of his great diocese continually; he only once left Australia, and that was for a visit to the Melanesian Islands in company with Bishop Selwyn in 1851. Writing to the S. P. G., on the 18th January, 1877, he said: 'On the 31st of the present month I shall complete my seventieth year, and am now in the thirtieth year of my episcopate, having been consecrated on St. Peter's Day, 1847; and, as I have never yet rested from my episcopal duties, I hope not to be compelled to do so until I am summoned by my blessed Saviour.' Since this period the Bishop's health has been failing, and in May last he was unable to be present at the meeting of his Synod, when his commissary announced that, in addition to the careful husbanding of the various grants and subscriptions entrusted to him, the Bishop had presented to the diocese the whole of his own large fortune, augmented by his self-denying prudence throughout his long life, and that it was now endowed by him with a sum of £250,000!"

ARRIVALS.

Rev. G. F. Herrick and wife, Miss C. H. Hamlin, and Miss L. B. Chamberlin, arrived at Constantinople, August 22.

DEPARTURES.

Miss Charlotte E. Ely and Miss Mary A. C. Ely sailed from New York, August 23, on their return to the Eastern Turkey Mission. Rev. L. H. Adams and wife sailed from New York August 30, returning to the Central Turkey Mission. They were accompanied by Miss Grace Bingham, of Wellsville, N. Y., who joins the same mission, and will be located at Aintab.

Rev. W. H. Belden and wife sailed from New York, September 6, to join the European Turkey mission. Mr. Belden leaves the pastorate of a Presbyterian church in Scranton, Pa., and from his former connection with the press, it is expected that he will be specially serviceable in the preparation of a Christian literature for Bulgaria.

Rev. Robert Chambers and wife, of Woodstock, Ontario, Canada, and Rev. Wm. N. Chambers, a recent graduate of Union Theological Seminary, sailed from New York, September 20, to join the Eastern Turkey Mission.

DEATHS.

In New York, July 23, Mrs. Katharine C. Lindley, daughter of Dr. Willard Parker, aged 38. Mrs. Lindley, then Mrs. Lloyd, went to the Zulu mission in 1862, and after the death of Mr. Lloyd in 1865, she remained for several years in faithful and successful labors. She was the author of the interesting sketch of Zulu missions, entitled: *Seeds and Sheaves.*

In Natal, South Africa, June 1, Rev. Jacob L. Döhne, aged 68. Mr. Döhne commenced missionary service in South Africa under the Berlin Society, but afterward, in connection with the American Board, he labored among the Zulus, and prepared on elaborate dictionary of the Zulu language. "An earnest worker and a brother beloved."

In Glenwood, Iowa, August 22, Rev.

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Loring S. Williams, aged 83. In 1816, when twenty years of age, Mr. Williams went out under the Board as assistant missionary among the Cherokees, locating at what is now known as Mission Ridge, Georgia. In those early days, he and another young missionary ascended a steep mountain near their home where they together kneeled in prayer. They then agreed to call the summit "Lookout Mountain," a name since famous as the scene of "the battle among the clouds." Mr. Williams resigned his connection with the Board in 1837, and has since labored as teacher and preacher in Illinois and Iowa.

DONATIONS FOR A MISSION TO CENTRAL AFRICA.

[Pledges have been received as follows: From Robert Arthington, Esq., of Leeds, England, £1,000, and for a Mission Steamer on the Livingstone River, £2,000; from an Episcopalian, Boston, Mass., $500.]

Previously acknowledged, see September "Herald,"	$938 05
Prague, Austria, Contribution of friends	113 11
Hilo, Sandwich Islands, native church, 50; Rev. T. Coan, 50; "From L. B. C.'s Fern Fund," 25;	125 00
	$1,176 16

DONATIONS RECEIVED IN AUGUST.

MAINE.

Cumberland county.		
Cape Elizabeth, 1st Cong. ch. and so.	9 00	
Gorham, 1st Cong. ch. and so.	40 66	
Lewiston, Rev. S. G. Dickerman,	10 00	
Minot Centre, Cong. ch and so.	42 00	
Portland, State St. Cong. ch. and so. 150; 2d Parish, of which $100 from W. W. Thomas to const. Rev. C. A. Dickinson, H. M.	290 44	
South Freeport, Rev. H. Ilsley,	5 00	
Standish, Cong. ch. and so.	20 00	
West Auburn, Cong. ch. and so.	11 00	
Woodfords' Corner, Cong. ch. and so	18 00	
Yarmouth, Central Cong. ch. and so. 75; 1st Cong. ch. and so. 20;	95 00	541 10
Franklin county.		
Farmington, Cong. ch. and so.		19 36
Hancock county.		
Castine, Rev. A. E. Ives,		3 00
Kennebec county.		
Gardiner, Cong. ch. and so.		27 68
Lincoln and Sagadahoc counties.		
Bath, 3d ch., Charles Clapp, Jr.	50 00	
Thomaston, Cong. ch. and so. m. c.	9 00	
Topsham, Cong. ch. and so.	24 00	83 00
Oxford county.		
Bethel, 2d Cong. ch. and so.		20 00
Penobscot county.		
Bangor, Central Cong. ch. and so. 300; 1st Cong. ch. and so. 11.33;	311 33	
Brewer, 1st Cong. ch. and so.	6 00	
Hampden, Cong. ch. and so.	4 84	322 17
Piscataquis county.		
Brownville, Cong. ch. and so. 9.85; A friend, 1;	10 85	
Foxcroft and Dover, Cong. ch. and so.	43 00	
Monson, Cong. ch. and so.	5 00	58 85
Somerset county.		
Norridgewock, Cong. ch. and so.	63 77	
Skowhegan, Cong. ch. and so.	22 00	85 77
Union Conf. of Churches.		
Bridgton, 1st Cong. ch. and so.		7 07
Waldo county.		
Sandy Point, Cong. ch. and so.		8 92
Washington county.		
Machias, Centre St. Cong. ch. and so.	17 38	
Robinston, Cong. ch. and so. m. c.	10 00	27 38
York county.		
Kennebunk, Union church,		3 30
		1,207 60
Legacies.—Castine, Samuel Adams, by Luther G. Philbrook, Ex'r,	1,500 00	
Washington, Calvin Starrett (add'l), by Rev. F. V. Norcross, Ex'r,	50 00	
Wilton, James Scales, by Samuel S. York, Ex'r,	75 00	1,625 00
		2,832 60

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		
Fitzwilliam, Cong. ch. and so.	23 00	
Rindge, Cong ch. and so.	10 27	
Stoddard, Rev. H. H. Colburn,	2 00	
Walpole, 1st Cong. ch. and so.	61 14	
Winchester, Cong. ch. and so. 33.50; Rev. J. C. Smith and wife, 10; Rev. Elijah Harmon and wife, 10;	53 50	149 91
Coos county.		
Lancaster, Cong. ch. and so.		21 33
Grafton county.		
Danbury, A friend,	5 00	
Lebanon, 1st Cong. ch. and so.	42 00	
Littleton, Cong. ch. and so.	49 77	
Orford, Cong. ch. and so.	25 00	
Orfordville, Cong. ch. and so.	10 00	131 77
Hillsboro co. Conf. of Ch's. George Swain, Tr.		
Francestown, Mrs. A. H. Kingsbury,	3 00	
Greenville, Cong. ch. and so.	22 00	
Greenfield, Union Cong. ch. and so.	35 00	
Manchester, 1st Cong. ch. and so.	79 68	139 68
Merrimac county Aux. Society.		
Concord, G. McQ.	5 00	
Franklin, Cong. ch. and so. to const. Stephen Kenrick, H. M.	50 00	
Henniker, Cong. ch. and so.	55 00	
Pittsfield, Cong. ch. and so. m. c.	24 32	
Tilton and Northfield, Cong. ch. and so.	100 00	
Webster, A friend,	15 00	
West Concord, Cong. ch. and so.	12 00	261 32
Rockingham county.		
Epping, Cong. ch. and so.	33 15	
North Hampton, Cong. ch. and so.	13 12	
Plaistow and No. Haverhill, Cong. ch. and so.	238 75	
Raymond, Cong. ch. and so.	18 00	
Salem, Cong. ch. and so.	6 00	
Salmon Falls, Cong. ch. and so.	12 00	
South New Market, Cong. ch. and so.	11 00	
Stratham, Cong. ch. and so.	25 66	357 68
Strafford county.		
Great Falls, 1st Cong. ch. and so.	52 00	
Sanbornton, Cong. ch. and so.	38 00	
Wakefield, Cong. ch. and so.	17 00	
Wolfboro, 1st Cong. ch. and so.	14 75	121 75
Sullivan county Aux. Soc. N. W. Goddard, Tr.		
Grantham, Mrs. Susan S. Hemphill,		10 00
		1,193 44

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Legacies. — Milford, Mrs. Josephine M. Ellis, in part, by G. A. Ramsdell, Ex'r, 3,000 00

4,193 44

VERMONT.

Addison county.
Bristol, Mrs. Arzina Knight, 5 00
New Haven, Cong. ch. and so. 92.88; S. K. 50; 142 88
Ripton, Cong. ch. and so. 1 00 — 148 88

Bennington county.
Arlington, Rev. Charles Redfield, 5 00
Bennington, 1st Cong. ch. and so. 225 00
Manchester, Cong. ch. and soc. to const. L. H. Hemenway, H. M. 165 57 — 395 57

Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
Barnet, Cong. ch. and so. 32 00
Morrisville, Cong. ch. and so. 19 00 — 51 00

Chittenden county.
Burlington, 3d Cong. ch. and so. 100; A friend, 10; 110 00
Jericho Centre, Cong. ch. and so. 32; A friend, 1; 33 00
Richmond, Cong. ch. and so. 26 00
Shelburne, A Friend, 20 00 — 189 00

Lamoille county.
Johnson, 1st Cong. ch. and so. 20 00

Orange county.
Braintree, Rev. Augustus Alvord, 10 00
Brookfield, 1st Cong. ch. and so. 7 15
Corinth, Cong. ch. and so. 7 56
Newbury, Cong. ch. and so. 100 00
Post Mills, Cong. ch. and so. m. c. 13; ——, 25; 38 00
Strafford, Cong. ch. and so. 38 00
——, A friend, 5 00 — 205 71

Orleans county.
Coventry, Mrs. Phebe H. Plastridge, 4 00
Derby, Cong. ch. and so. 11 00
Greensboro, Cong. ch. and so. for Papal Lands, 5 00
Holland, Amasa Kidder, 5 00
Morgan, Cong. ch. and so. 7 00
West Charleston, Cong. ch. and so. with other dona. to const. Lydia Hinman, H. M. 64; A thank-offering, 10; 74 00 — 106 00

Rutland county.
Benson, Mrs. Anna M. Howard, 10 00
Brandon, Cong. ch. and so. 29 24
Danby, Cong. ch. and so. 3 00
Pittsford, Mrs. Charles Walker, 15 00 — 57 24

Washington county, Aux. Soc. G. W. Scott, Tr.
Northfield, Cong. ch. and so. 13 62

Windham county Aux. Soc. H. H. Thompson, Tr.
Brattleboro, Central ch. m. c. 16 78
Dummerston, Cong. ch. and so. 10 00
Putney, Rev. Amos Foster, 5 00
Wilmington, Cong. ch. and so. 3 00
Windham, Cong. ch. and so. 30 35; Banks' Fund, 1; 31 35 — 66 13

Windsor county.
Hartford, Cong. ch. and so. 28 53
Norwich, Cong. ch. and so. 11 35
Royalton, Cong. ch. and so. 42 15
Tyson Furnace, Mrs. R. P. Merrill, 5 00
Windsor, Cong. ch. and so. 52 50
Woodstock, Frederick Billings (add'l), 100 00 — 239 53
——, A widow, 3 00
——, H. 4 75

1,500 43

MASACHUSETTS.

Barnstable county.
North Truro, Joanna Paine, 5 00
West Dennis, Mrs. Annie Collins, 2 00
Yarmouth, 1st Cong. ch. and so. 50 00 — 57 00

Berkshire county.
Alford, Cong. ch. and so. 30 00
Housatonic, Cong. ch. and so. to const. Rev. Wm. Giddings, H. M. 50 00
Lanesboro', Cong. ch. and so. 11 50
Lee, Cong. ch. and so. 800 00
Lenox, Cong. ch. and so. 20; Mrs. Amanda Washburn, 10; 30 00
Lenox Furnace, Mrs. E. Washburn, 10 00
Pittsfield, 1st Cong. ch. and so. 287 32
Williamstown, 1st Cong. ch. and so. 76 00 — 1,294 82

Bristol county.
Fall River, 3d Cong. ch. and so. 20 00
Rehoboth, Cong. ch. and so. 20 00 — 40 00

Brookfield Asso'n. William Hyde, Tr.
New Braintree, Cong. ch. and so. 66 50
No. Brookfield, 1st Cong. ch. and so., with other dona. to const. Emma S. Lane, H. M. 50 00
Southbridge, S. M. Lane, 200 00
Ware, William Hyde and family, 1,000 00 — 1,316 50

Essex county.
Andover, South ch. and so., weekly offerings, 400; "Andover Hill," 10; 410 00
North Andover, Cong. ch. and so. 15 00 — 425 00

Essex county, North.
Bradford, 1st Cong. ch. and so. 56 90
Haverhill, North Cong. ch. and so. 403.68; Albert Wentworth, to const. Mrs. Helen H. Stone, H. M. 100; 503 68
Ipswich, 1st Cong. ch. and so. 18 65
Merrimac, Cong. ch. and so. 200 00
Newburyport, Prospect St. Cong. ch. and so. 60 22 — 839 45

Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane St. ch. and so., of which m. c. 2.67; 14 35
Gloucester, Ev. Cong. ch. to const. Alexander Pettigrew, H. M. 150 00
Manchester, Cong. ch. and so., of which m. c. 14; 97 39 — 261 74

Franklin co. Aux. Society. William F. Root, Tr.
Ashfield, Rev. J. Wadhams (add'l), 5 00
Charlemont, 1st Cong. ch. and so. 10 00
Coleraine, Rev. Dr. Strong, 5 00
Conway, Cong. ch. and so. m. c. 27 45
Deerfield, Ortho. Cong. ch. and so. 30 00
East Hawley, Cong. ch. and so. 9 50
Greenfield, 2d Cong. ch. and so. 16 08
Northfield, Trin. ch. and so. 25 00
Shelburne, Cong. ch. and so. 35 40
Shelburne Falls, Cong. ch. and so. 9 00
South Deerfield, Cong. ch. and so. 18 00
Sunderland, Cong. ch. and so. (add'l), 26 05
Warwick, Cong. ch. and so. 9 00
West Hawley, Cong. ch. and so. 12 00 — 237 48

Hampden co. Aux. Society. Charles Marsh, Tr.
Agawam, Cong. ch. and so. 43 00
Holyoke, 1st Cong. ch. and so. 9 00
Huntington, 2d Cong. ch. and so. 53 63
Longmeadow, Ladies' Benev. Soc. 34.07; Gents' Benev. Soc. 73.50; 107 57
Ludlow, 1st Cong. ch. and so. 30 63
Springfield, 1st Cong. ch. and so. 72.58; Memorial ch. 36.79; Olivet ch. 21.98; C. M. 1,000; S. M. Coe, 10; Everett A. Thompson, 1.90; 1,143 25
Thorndike, Mrs. E. G. Learned, 2 00
West Springfield, 1st Cong. ch. and so. 16 00 — 1,405 08

Hampshire county Aux. Society.
Amherst, 1st Cong. ch. and so., of which m. c. 43.36; 199 26
Belchertown, Cong. ch. and so. 72 00
Enfield, Cong. ch. and so. 83 40
Greenwich, Cong. ch. and so. 45 75
Hadley, Russell ch. m. c. 12.76; Mrs. Mary A. Porter, 2; 14 76
Hatfield, Cong. ch. and so. 66 75
Middlefield, Cong. ch. and so. 70 00
North Hadley, Cong. ch. and so. 5.63; Rev. Z. W. Lane, 10; 15 63
Northampton, An old friend, 144; A friend, 100; 244 00
Plainfield, Cong. ch. and so. 25 00
Southampton, Cong. ch. and so. 40 00
South Hadley, 1st Cong ch. and so. 19 00

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West Hampton, Cong. ch. and so. 9 81
Williamsburgh, Cong. ch. and so. 28 11
Worthington, Cong. ch. and so. 28 48—961 95

Middlesex county.
Auburndale, Cong. ch. and so. 118 26
Cambridgeport, Prospect St. ch. 250 00
Concord, Trin. Cong. ch. and so. 29 26
Framingham, Plymouth ch. and so. 240 00
Lincoln, 1st Cong. ch. and so. 133 50
Lowell, 1st Cong ch. and so. to const. JOSEPH A. WHEELER, H. M. 100 00
Newton Centre, Cong. ch. and so. 165 92
North Chelmsford, Cong. ch. and so. 32 00
North Reading, Cong. ch. and so. 6 69
Saxonville, Edwards Cong. ch. and so. 45 00
Somerville, Franklin St. ch. m. c. 5 85
South Natick, John Eliot ch. 23 23
Waltham, Nannie L. Bond, 5 00
West Newton, 2d Cong. ch. and so. 71 51
West Somerville, Cong. ch. and so. m. c. 4 23
Winchester, Cong. ch. and so. 500 00—1,736 46

Middlesex Union.
Dunstable, Cong. ch. and so. 17 00
Groton, Union ch. and so. 120 20
Harvard, A. E. Hildreth, 100 00
Littleton, Cong. ch. and so. 60 00
Maynard, Union ch. and so. 114 00
North Leominster, I. S. and E. A. Thurston, 3 00
Westford, Union ch. and so. (add'l), 2 00—416 20

Norfolk county.
Braintree, 1st Cong. ch. and so. 10.85; Ladies' Pales. Miss'y so. 50; Rev. Asa Mann, 10; Mrs. M. W. Mann, 1; 71 85
Brookline, Harvard ch. add'l from ——, 50; do. A thank offering, 20; 70 00
Canton, Ev. Cong. ch. and so. m. c. 15 35
Holbrook, Winthrop ch. and so. gents, 63.50; ladies, 38.70; m. c. 124.62; yearly bequest of E. N. H. 200; Mrs. C. S. Holbrook, 100; 531 82
Medfield, 2d Cong. ch. and so. 93 00
Quincy, Cong. ch. and so. m. c. 20 00
South Weymouth, 2d Cong. ch. and so. 50 00
West Medway, Cong. ch. and so. 72 25
Wollaston Heights, Cong. ch. and so. 8 00—932 27

Plymouth county.
Campello, S. Packard, 25 00
Cochesett, Mrs. H. W. Leach, 5 00
East Bridgewater, A friend, 5 00
Hanson, Cong. ch. and so. 4 00
Marion, Ladies Miss'y Soc. 5 00
North Middleboro, A friend, 15 00
Scituate, Cong. ch. and so. 7 36—56 36

Suffolk county.
Boston, Mt. Vernon ch. 1,535; Park St. ch. 1,400; Old South ch. 400; 2d ch. (Dorchester), 270.95; Immanuel ch. 150; South Evang. (West Roxbury), 99.70; Walnut Ave. ch. 75; Village ch. (Dorchester), 1.34; Samuel B. Capen, special, to const. JOSEPH STRDMAN and NATHANIEL GREENE, H. M. 200; A. W. S. 100; Old friend, 25; John Tanner, 4; Box in Cabinet, 2.63; 4,263 67

Worcester county, North.
Ashburnham, 1st Cong. ch. and so. 30 78
Gardner, 1st Cong. ch. and so. 10 00
Royalston, 1st Cong. ch. and so., of which m. c. 36.55, 165 00
South Royalston, Cong. ch. and so. 20 00—225 78

Worcester co. Central Asso'n. E. H. Sanford, Tr.
Clinton, 1st Ev. ch. and so. 75 00
Paxton, Cong. ch. and so. 16 00
Sterling, Cong. ch. and so. 23 55
Worcester, P. L. Moen, 500; Mrs. A. H. W. 10; 510 00—624 55

Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Northbridge Centre, Helen S. Winter, 1 00
Saundersville, Cong. ch. and so. 15 00
Whitinsville, Cong. ch. and so., of which m. c. 348.57, 2,683 07—2,699 07

17,803 38

Legacies. — South Deerfield, Zebediah Graves, for Papal Lands, by C. A. Stowell, Ex'r. (prev. acknowledged, 300), 200 00
Uxbridge, Mrs. A. P. Lackey, by Warren Lackey, Ex'r. 180 76
West Springfield, Edward Parsons, by J. Parsons, Ex'r. 300 00
Westminster, Mrs. Sarah A. Damon, by H. G. Whitney, Ex'r. 208 00
Whitinsville, E. W. Fletcher, by Charles P. Whitin, Ex'r. 500 00—1,388 76

19,192 14

RHODE ISLAND.

Barrington, Cong. ch. and so. 105 00
Bristol, Cong. ch. and so. 71 25
Little Compton, United Cong. ch. and so. 55 61
Newport, United Cong. ch. m. c. 45 86
Pawtucket, Cong. ch. and so. 30; A friend, 75; 105 00
Providence, Union Cong. ch. 487 18
——, A friend, 15 00—884 90

CONNECTICUT.

Fairfield county.
Brookfield, Cong. ch. and so. 16 23
Darien, Cong. ch. and so. 42 00
Fairfield, 1st Cong. ch. and so. m. c. 70 66
Greenwich, 2d Cong. ch. and so. 106 54
Huntington, Cong. ch. and so. 33 00
Monroe, Cong. ch. and so. 22 29
New Fairfield, Enoch Knapp, to const. FRED E. KNAPP, H. M. 100 00
Ridgefield, 1st Cong. ch. and so. 33 15
Sherman, Cong. ch. and so. 25 00
Stamford, 1st Cong. ch. and so. 3 00
Stratford, Cong. ch. and so. 55.25; Oronoque m. c. 7.75; to const. with other dona. Mrs. JULIA M. SMITH, H. M. 63 00—519 87

Hartford county. E. W. Parsons, Tr.
East Hartford, South Cong. ch. and so. 7 00
East Hartland, Cong. ch. and so. 2 00
Hartford, Thank-offering from a friend, 50; Thank-offering for recent bequest, 20; J. B. & Co. 7; M. C. W. 5; 82 00
Kensington, Cong. ch. and so. 27; Mrs. G. W. Ford, 10; Miss F. A. Robbins, 10; 47 00
New Britain, South Cong. ch. and so., of which 11 special, 230 78
Plainville, A friend, 100 00
South Glastenbury, Cong. ch. and so. 5 35
West Hartford, Cong ch. and so. 65 00—539 13

Litchfield co. G. C. Woodruff, Tr.
New Hartford, North Cong. ch. and so. 34 60
Terryville, Cong. ch. and so. 112 00
Torringford, Cong. ch. and so. 32 29—178 89

Middlesex co. E. C. Hungerford, Tr.
East Haddam, 1st Cong. ch. and so. 27 55
Middletown, 1st Cong. ch. and so. 115.36; 3d Cong. ch. and so. 15; 130 36
Old Saybrook, Cong. ch. and so. 15 92—173 83

New Haven co. F. T. Jarman, Agent.
Birmingham, Cong. ch. and so. m. c. 28.61; George W. Shelton, 10; 38 61
Derby, 1st Cong. ch. and so. 19 00
Guilford, 1st Cong. ch. and so. 32 00
Meriden, C. H. Learned, 10 00
Milford, 1st Cong. ch. and so. 25 00
New Haven, Davenport ch. 51.12;

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North ch. J. L. Ensign, 20; do., A friend, 10; L. R. Packard, 10; 91 12
Stony Creek, Christ ch. 7 00—222 73
New London co., L. A. Hyde and L. C. Learned, Tr's.
East Lyme, Mrs. U. M. Webb, deceased, and George H. Webb, 100 00
Grassy Hill, Cong. ch. and so. 27 00
Greenville, Cong. ch. and so. 60 80
Groton, Cong. ch. and so. 91 21
Hanover, Cong. ch. and so. 12 00
Mohegan, Cong. ch. and so. 12 57
New London, 2d Cong. ch. and so. (of which, from Trust Estate of Henry P. Haven, 500), 1,460.72; 1st ch. of Christ, m. c. 61.05; 1,521 77
Norwich, A friend, 10 00
Stonington, 2d Cong. ch. and so. 147 25—1,982 60
Tolland county, E. C. Chapman, Tr.
Andover, "The other hand," 15 00
Bolton, Cong. ch. and so. to const. Rev. Henry C. Alvord, H. M. 50 00
Mansfield, 2d Cong. ch. and so., of which m. c. 18 40, 31 08
Rockville, 2d Cong. ch. and so. 106 88
Somers, Cong. ch. and so. m. c. 21 81
Stafford Springs, Friends, 2 00
Staffordville, Cong. ch. and so. 5 00
West Stafford, Cong. ch. and so. 31 00—262 17
Windham county.
Ashford, Cong. ch. and so. 21 25
Eastford, Cong. ch. and so. 16 22
Plainfield, Cong. ch. and so. 43 30
Scotland, Cong. ch. and so. 55 60
West Killingly, Westfield Cong. ch. and so., to const. Joseph W. Stone, H. M. 130 00
West Woodstock, Rev. John Avery and family, 10 00
Woodstock, 1st Cong. ch. and so. 22 62—298 99

4,178 21

Legacies. — Coventry, Zenas Loomis, by Mrs. Nersa L. Lee, 100 00
Greenfield Hill, William B. Morehouse, by N. B. Hill, 200 00
Mansfield, Mrs. Anna D. Conant, by Frederick Freeman, Ex'r, 256 80
New London, Legacy of Asa Otis, in part, by William C. Crump, W. H. Chapman and P. C. Turner, Ex'rs, 153,084.95; From Income of investment of ditto, 13,374.20; 166,459.15—167,015 95

171,194 16

NEW YORK.

Binghamton, 1st Cong. ch. and so. 102 50
Brentwood, E. F. Richardson, 5 00
Brooklyn, Mrs. Jonathan W. Hayes, 100 00
Buffalo, Westminster Presb. ch. 10 00
Cambria, Cong. ch. and so 30 00
Clinton, An offering to the Lord, 5 00
Columbus, Cong. ch. and so. 20 81
Danby, 1st Cong. ch. and so. 13 00
Homer, Cong ch. and so., of which 200 from J. M. Schermerhorn, 365 50
Madison, A friend, to const. Rev. George Hardy, H. M. 50 00
Miller's Place, Cong. ch. and so. 44 55
Monsey, Cong. ch. and so. 6 17
Morrisville, Cong. ch. and so. 30 00
Newark Valley, Cong. ch. and so. 50 18
New York, William E. Dodge, 1,500; Z. Styles Ely, 250; "Yours truly," to const. Mrs. J. L. B. Nutting, H. M., 110.90: A friend, through Rev. Dr. Cheever, 100; 1,960 90
Perry Centre, Mr. and Mrs. Horace Sheldon, to const. Charles Monroe Sheldon, H. M. 100; S. R. B. 10; 110 00
Port Richmond, T. S. Goodwin, 10 00
Rensselaer Falls, Cong. ch. and so. 12 00
Sherburne, Cong. ch. and so. 152 67
Sidney Plains, Rev. Samuel Johnson, 5 00
Syracuse, Rev. John C. Holbrook, 15 00
West Bloomfield, Cong. ch. and so. 76 14
Westmoreland, Friends, 3 50
——, A friend, 5 00—3,182 92

Legacies. — Malone, John Curry, by H. G. House, Ex'r, 1,000 00
Rochester, David H. Little (add'l), by William S. Little, Ex'r, 1,000 00—2,000 00

5,182 92

NEW JERSEY.

East Orange, Trinity ch. 149 84
South Orange, Rev. J. H. Worcester, Jr. 25 00—174 84

PENNSYLVANIA.

Audenried, Thomas D. Reese, 5 00
Erie, M. W. Tyler, 5 00
Philadelphia, Mrs. E. H. Pratt, 25; A widow, 3; 28 00
Pittsburgh, Rev. T. Edwards, 10 00—48 00
Legacies. — Philadelphia, James Smith, in part, 4,910 45

4,958 45

NORTH CAROLINA.

McLeansville, Bethany, Cong. ch. 5 00

TEXAS.

San Antonio, S. M. N. 2 50

OHIO.

Austinburg, Cong. ch. and so. 15 00
Belpre, Mrs. S. N. Byington, 10 00
Berlin Heights, Cong. ch. and so. 6 00
Burton, Cong. ch. and so. 28 83
Claridon, Cong. ch. and so. 19 00
Coolville, Mrs. M. B. Bartlett, 10 00
Fitchville, 1st Cong ch. and so. 13.63; 2d Cong. ch. and so. 3.37; 17 00
Harmar, Cong. ch. and so. 50 00
Lafayette, Cong. ch. and so. 8 00
Marietta, 1st Cong. ch., A thank-offering, 10 00
Milan, "Tithes," 5; Rev. J. H. Walter, 5; 10 00
Mineral Ridge, Welch Cong. ch. and so. 10 00
Olive Green, Cong. ch. and so. 7; Mrs. M. Collum, 3; 10 00
Palmyra, Welch Cong. ch. and so. 8 00
Parisville, Welch Cong. ch. and so. 15 44
Ruggles, Cong. ch. and so. 21 00
Tallmadge, L. Shaw, 10 20
Wellington, Mrs. Mary Hamlin, 10 00
Windham, 1st Cong. ch. and so. 19 00
York, Cong. ch. and so. 12 00—299 47

INDIANA.

Crawfordsville, Professor Caleb Mills and wife, 20 00

ILLINOIS.

Bartlett, Cong. ch. and so. 3 36
Broughton, Rev. S. Penfield, 5 00
Carthage, A friend, 10 00
Chandlerville, Cong. ch. and so. (add'l) 50
Chesterfield, Cong. ch. and so. 4 00
Chicago, Union Park ch. m. c. 16 94; Rev. Jotham Sewall, 2; C. G. Hammond, 1,000; 1,018 94
Dundee, Cong. ch. and so. 25 75
Gridley, Cong. ch. and so. 10 75
Hennepin, Cong. ch. and so. 10 85
Hinsdale, Cong. ch. and so. 30 00
Illini, Cong. ch. and so. 4 00
Kankakee, William Keeble 5 00
La Harpe, Cong. ch and so. 17 50
Lake Forest, Rev. W. A. Nichols, 25 00
La Prairie Centre, A friend, 10 00
Loda, Merriam Cong. ch. and so. 10 00
Lombard, 1st Cong. ch. and so. 11 25
Lyonsville, Cong. ch. and so. 10 62
Malta, Cong. ch. and so. 4 25
Maywood, C. C. Thayer, 3 00
Mendon, Cong. ch. and so. 18 00
Morrison, Cong. ch. and so. 21 80
Naperville, S. E. J. 5; J. H. Dixon, 2.50; 7 50
Nebraska, Cong. ch. and so. 3 50
New Windsor, Cong. ch. and so. 15 50
Oak Park, A friend, 50 00
Ontario, Cong. ch. and so. 30 00
Polo, Rev. R. M. Pearson, 5 00
Port Byron, Cong. ch. and so. 5 00

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Prospect Park, Cong. ch. and so. 7 60
Rushville, L. R. Caldwell, 5 00
Sandwich, Cong. ch. and so. 20 00
Springfield, Mrs. Ezra Dickerman, 10 00
Sterling, 1st Cong. ch. and so. 23 60
Waverly, N. J. Stratton, 5 60
Waukegan, Mrs. S. L. Newcomb, 5 00—1,452 87

MICHIGAN.

Alamo, Cong. ch. and so. 11 30
Bellevue, M. A. HANCE, with other dona. to const. himself H. M. 50 00
Detroit, 1st Cong. ch. and so. m. c. for Papal Lands, 4.50; for Dakota Mission, 3; F. Milligan, for new station in Turkey, 5; 12 50
Dorr, Cong. ch. and so. 7 00
Eaton Rapids, A. C. Dutton, 10 00
Grand Rapids, 1st Cong. ch. and so. 100 00
Laingsburgh, Rev. Fayette Hurd, 3 00
Lansing, Plymouth Cong. ch. and so. 52 52
Otsego, Rev. Mr. and Mrs. W. D. Comstock, 5 00
Southfield, A friend, for Rev. J. D. Davis, 100 00
——, A friend, 150 00—501 32

MISSOURI

Cahoka, Cong. ch. and so. 6 50
Honey Creek, Cong. ch. and so. 3 50
Memphis, Moses Allen, 2 00
No. Springfield, M. C. Brown, 2 00
St. Louis, 3d Cong. ch. and so. 7 20—21 20

MINNESOTA.

Alexandria, Rev. Q. L. Dowd, 5 00
Dexter, Cong. ch. and so. 2 00
Excelsior, Cong. ch. and so. 10 00
Medford, Cong. ch. and so. 3 25
Minneapolis, Plymouth Cong. ch. 19.43; B., for a native preacher, 10; 29 43
Northfield, 1st Cong. ch. and so. 52 66
Plainview, Cong. ch. and so. 34 00
Winona, Cong. ch. and so., with other dona., to const. IRWIN SHEPARD, H. M. 50 00—186 34

IOWA.

Almoral, Cong. ch. and so. 3 07
Belmond, Rev. J. D. Sands, 1 00
Bloomfield, Cong. ch. and so. 3 60
Chester Centre, Cong. ch. and so. 21 00
Clinton, 1st Cong. ch. and so. 50 00
Denmark, Kellogg Day, 10.10; O. Brooks, 10; 20 10
Earlville, Cong. ch. and so. 10 00
Fayette, Cong. ch. and so. 10 25
Old Man's Creek, Welsh Cong. ch. and so. 5 85
Oskaloosa, Cong ch. and so. 43 91
Stacyville, Cong. ch. and so. 19 00—187 78

WISCONSIN.

Allen's Grove, Cong. ch. and so. 5 25
Beloit, 2d Cong. ch. and so. 40 00
Bristol and Paris, Cong. ch. and so. 25 00
Columbus, Olivet ch. and so. 12 89
Emerald Grove, Cong. ch. and so. 10 00
Fort Howard, Cong. ch. and so. 28 00
Johnstown, Cong. ch. and so. 3 75
Milwaukee, Tabernacle Cong. ch. and so. 5; Bay View Cong. ch. and so. 1.10; 6 10
Monroe, Our family missionary-box, 6 60
Oshkosh, 1st Cong. ch. and so. (add'l), 22 00
Potosi, Cong. ch. and so. 10 50
Racine, 1st Cong. ch. and so. 30; Friends, by John M. Jones, 8.15; 38 15
Two Rivers, Cong. ch. and so. 4 50
Viroqua, Cong. ch. and so. 4 00
Waukesha, Cong. ch. and so 18 50
Waupun, Cong ch. and so. 23 85
Wauwatosa, Cong. ch. and so. 72 00
West Salem, Cong. ch. and so. 14 03—345 12

KANSAS.

Tonganoxie, Cong. ch. and so. 16 00
Topeka, 1st Cong. ch. and so. 10 00—26 00

NEBRASKA.

Fontenelle, Cong. ch. and so. 6 25
Macon, Rev. S. A. Grout, 3 50—9 75

CALIFORNIA.

Oakland, 1st Cong. ch. and so. 86.51; Plym. Ave. ch. 12; S. Richards, 200; 298 51
Petaluma, Cong. ch. and so. 10 00
Redwood City, Pierson Miss'y Soc. 30 10
Sacramento, 1st Cong. ch. and so. 50 00
San Francisco, 1st Cong. ch. and so. 113 25—501 86

COLORADO.

Colorado Springs, Cong. ch. and so 33 61

DAKOTA TERRITORY.

Richland, Cong. ch. and so. 5 00

CANADA.

Province of Quebec.
Danville, Rev. A. J. Parker, deceased, 20 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Sandwich Islands, Honolulu, Lizzie K. Bingham, 10 00
Turkey, Harpoot, H., thank-offering, 9.72; Trebizond, Mon. con. coll. 83c.; Zenope Felician, 2.20 12 75—22 75

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, *Treasurer.*
For several missions, in part, 5,970 11

FROM WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer,*
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MISSION SCHOOL ENTERPRISE.

MAINE.— Bath, Winter St. Cong. s. s. 65.25; Yarmouth, 1st Cong. ch. and so. 3 mos. coll. 12; 77 25
VERMONT. — Cong. s. s. for Pupil in Pastor Schubert's sch., Bohemia, 15 00
MASSACHUSETTS. — Milford, Cong. s. s., for student in Theol. Sem'y, Harpoot, 40; Miller's Falls, Cong. s. s. 2.50; Turner's Falls, Cong. s. s. 2.50; 45 00
NEW YORK. — Flushing, Cong. s. s. 48.76; New York, W. A. S., for Boys' School, Oorfa, Turkey, 10; 58 76
DISTRICT OF COLUMBIA. — Washington, Cong. s. s. for student in Theol. Sem'y, Harpoot, 40 00
ILLINOIS. — Sandwich, Cong. s. s. 5 00
MICHIGAN. — Calumet, Cong. s. s., for Kioto Training School, 20 00
MINNESOTA. — Good Thunder, Mrs. S. J. C. Stevens, for Library at Marash, 1; Plainview, Cong. s. s. 6; 7 00
WISCONSIN. — Waupun, Cong. s. s. 10; Wauwatosa, Cong. s. s. 15; 25 00
CALIFORNIA. — Pescadero, Cong. s. s. Miss'y Band, 4 50
297 51

Donations received in August, 41,689 22
Legacies " " " 179,940 16
$221,629 38

Total from Sept. 1st, 1878, to August 31st, 1879, Donations, $283,627.35; Legacies, $227,790.54 = $511,417.89.

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FOR YOUNG PEOPLE.

HENRY OBOOKIAH.

THE people of the Sandwich Islands are now known as a Christian nation sending their own missionaries to the heathen of Micronesia. But sixty years ago they were themselves savages and idol-worshippers, who had received nothing from civilized lands but the sins of wicked sailors, whose ships touched their shores. Their idols were hideous and ridiculous, as you may see by this engraving of one of the specimens which are kept as curiosities at the Missionary House in Boston. Christian people knew little about the islanders till there landed in New York, in 1809, a Sandwich Island boy named Obookiah. This boy's parents and brother had been killed before his eyes, in one of the native wars, and he was left sad and lonely. When an American captain asked him if he would like to come to this country on board his vessel, he gladly said yes. Our young people have, perhaps, hardly heard the name of Obookiah, which was a household word to their grand-parents. They ought to know, and we will tell them, the short story of his life, for it was one of the first things in our missionary history.

HAWAIIAN WAR-GOD, KAILI.

Obookiah was about seventeen years old when he came here, an untaught boy, clumsy, dull, and heavy-looking. But the captain took him to his New Haven home, and soon after he was found weeping on the steps of one of the buildings of Yale College. "Why are you crying?" asked a kind gentleman. "Because there is no one to teach me," answered Obookiah. He was immediately taken into a Christian family, and eagerly began to study. After a few months Mr. Samuel J. Mills, who was then full of missionary zeal, invited him to his father's house at Torringford,

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Conn. There Obookiah went, and there he was taught to work as well as study. He made surprising improvement, and soon wrote to a New Haven friend: "You know I came one morning to your room in college, and you tell me read. You say what c-a-p spell? then I say c-a-p *pig*. I spell four syllables now, and I say 'what is the chief end of man.'"

In 1811 Obookiah went to Andover, Mass., and there, as he said, "My wicked heart begin to see a little about the divine things, but the more I see to it, the more it appear to be *impenetrability*." Yet when a friend prayed with him one day, and said before they rose from their knees, "You may pray too," Obookiah uttered these words: "Great and eternal God, make heaven, make earth, make everything — have mercy on me, make me understand the Bible, make me good. Great God have mercy on Thomas, make him good, make Thomas and me go back to Hawaii, tell folks in Hawaii no more pray to stone god. Make some good man go with me to Hawaii, tell folks in Hawaii about heaven, about hell. God make all people good everywhere," and he closed with: "Our Father which art in heaven." Still he afterwards said that, at this time, he wanted to get religion into his head more than into his heart. "Sometimes when good people talked with me on this subject, I was but just hate to hear it."

KEKAULUOHI, A HAWAIIAN RULER IN 1840.

In 1812 Obookiah spent several months at Hollis, N. H., and he wrote: "I thought now with myself that I have a change of heart. It was so if I mistake not. For the Lord Jesus did appear as the chiefest among ten thousand and altogether lovely, and his mercy appeared to be welcome to a sinner as I." He returned to Torringford, and there a friend asked: "How does your own heart appear to you?" "Oh, black, very black," he

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replied. "But you hope you have a new heart; how did it appear before it was changed?" "*Mud*," he said; "*all mud.*" He now grew rapidly in wisdom and in grace. "I seeked," he said, "for the Lord Jesus a long time, and found him not. But still I do think that I have found him on my knees. Everything grows very clear to my own view. Oh, what happy hours that I had in the night-season! I thought before that religion was a hard thing to get it; making many excuses for *pray-hour*, and kept putting it off. But this kind of feeling led me far beyond all happiness. I cannot help think about heaven. I go in a meadow, work at the hay my hands, but my thought no there. In heaven all time, then I very happy." He began to talk of returning to Hawaii to preach the gospel to his poor countrymen. "Suppose your countrymen should kill you?" said some one. "If that be the will of God, I am ready, I am ready," answered Obookiah. After this he went on studying in various places. His industry was remarkable. With the help of a friend he tried to reduce his own language, which had never been written, and was a mere chaos of sounds, to writing, and "made a kind of spelling-book, dictionary, and grammar." He kept a diary, and wrote a history of his past life. They show a bright mind and a loving heart, and are full of penitence for sin and joy in Christ. In 1815 he was received to the church in Torringford. He asked beforehand that he might speak a few words to the people at the time of his admission. Mr. Mills, the pastor, readily said yes, but forgot it when the time came. At night, Obookiah, who was now called Henry, came to Mr. Mills with a broken heart, and said: "You no let me speak, sir; I sorry." Mr. Mills was much affected, and asked: "What did you wish to say, Henry?" "I want to ask the people, what they all waiting for, they live in gospel land, hear all about salvation; God ready; Christ ready; all ready, — why they don't come and follow Christ."

A FOREIGN MISSIONARY SCHOOL.

In 1816 a school was started in Cornwall, Conn., for the education of heathen youth who had come to this country. It was thought from Obookiah's case that they might be there trained to become helpers in the Foreign Missionary work. The experiment was tried under the care of the American Board. Some of the pupils were Chinese, some Greeks; there were many Indians and several Sandwich Islanders. Obookiah went with a friend on a tour through Massachusetts to collect funds for the maintenance of the school. He was now about twenty-three years old. All the old dull look had gone from his bright, intelligent face. He was nearly six feet in height, and his manners were animated and graceful. He was a living answer to the great objection made in those days to Foreign Missions. Here, before the eyes of everybody, was an ignorant heathen transformed into a wise, loving, and faithful Christian. It seemed as if he were to be the best of missionaries to his race. But he was to help them only through others, whose interest he aroused in their needs. In February of 1819 he was taken sick of a fever, and after several weeks of suffering, he died. The lady who had charge of him said it was one of

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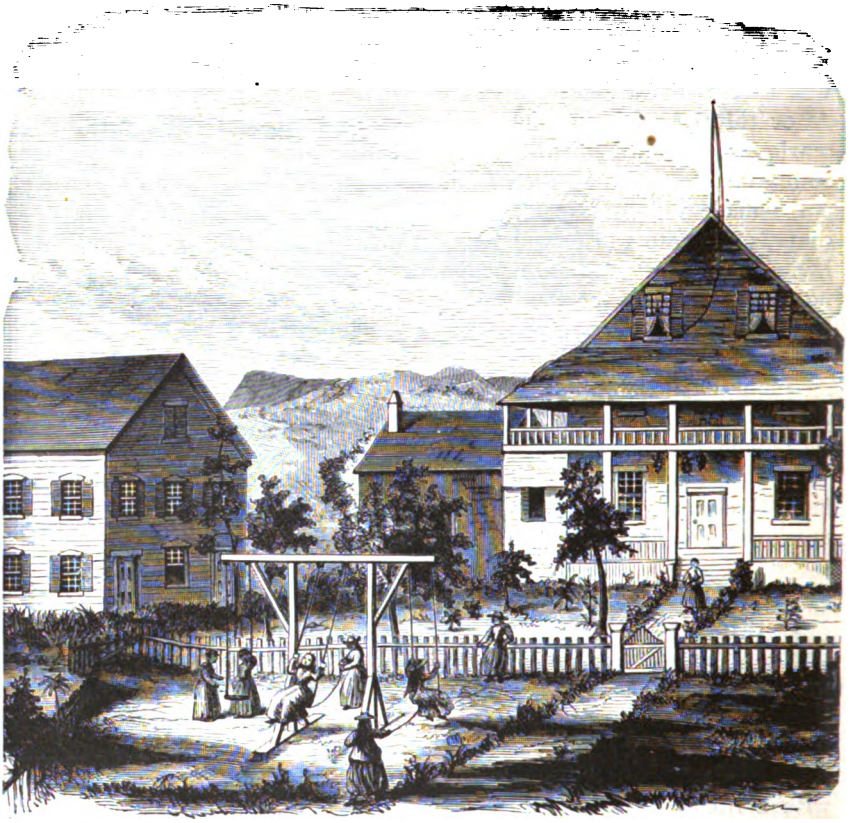
the best and happiest times of her life. Obookiah was patient, and even joyful. After a suffering night, the lady said: "You are glad of the morning after a dark, distressing night." "Oh," he replied, "some light in the night, some light of God." Once his eyes seemed fixed as if on a delightful object, and when questioned about it, he said: "Oh, I can't tell you all; it is Jesus Christ." As he grew worse, it was hard to give up the hope of preaching Jesus in Hawaii. "But God will do right," he said, bursting into a flood of tears. "It is no matter where we die. Let God do as he pleases." At the last he bade his friends farewell, and with a heavenly



SEMINARY AT WAIALUA, SANDWICH ISLANDS, 1866.

smile, such as those who watched him had never seen before, he fell asleep in Jesus.

The Cornwall school was kept up only till 1826. It proved wiser to train teachers from among the heathen in their own lands. But the life of Obookiah and of the school were not in vain. They were the immediate occasion of the wonderful mission to the Sandwich Islands which was begun in 1820, and was closed in 1863, because it had become a Christian land. The pictures of Kekauluohi and of the Waialua school indicate the marvelous change wrought among the once barbarous people.

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Let giving be according to knowledge.

A PROFESSOR in an American college called upon a student to state some facts upon a topic recently up in the class. Failing to satisfy himself that the young man had comprehended the subject, he asked him "point blank" whether he had any idea whatever of the point under discussion. "I have a general idea, but am not sure that I know anything in particular," was the reply. Giving the student a look which went home like a wrought nail well driven and clenched, the professor made reply: "A general idea, Mr ——, is the very worst idea you can have. I beg you hereafter to know that you know something about something."

The application is left for inference. There are many pastors, and other friends of missions, who feel that the great present need is fuller and more definite information on the part of the great mass of Christian men and women; information as to the location of missions, the life history, and life work of individual missionaries, the results which have been achieved, and the hopefulness of the work now in progress.

A thousand men might have traversed America for the last thirty years, addressing the people upon the *duty* of migrating to the Pacific Coast for the purpose of planting and peopling new States. They might have urged the *duty* of relieving over populous portions of the older States; the *duty* of search for precious metals; the *duty* of reclaiming vast barren regions and making them the model gardens, fruit orchards, and wheat fields of the world; or the *duty* of opening a new highway to China and Japan, by creating the necessity for the Pacific Railroad. Duty, *bare duty*, might have been preached until now, and yet Oregon, California, and Nevada be today an unoccupied, unorganized, unexplored portion of North America, and nothing more, — no silver and gold, no fruits, no wheat, no continental railroad, no growing Christian States. What started the sudden and ceaseless emigrant tide was a small amount of what was deemed reliable information respecting one of the resources of that land. Immediately the smallest information was of value. Maps and routes were studied; the papers eagerly scanned; ways and means were discussed as never before; every tavern and grocery store convened a "Missionary Concert," in which information was imparted, and plans laid with a zest and energy hardly known before or since in regard to more strictly Christian missions.

Just this is what is needed in regard to Missions. Make every member of the Christian church to have, — not a "*general idea*," but some positive and definite knowledge of the work in some one field or more. This will awaken sympathy with the laborers, and a desire to know them more and more. Knowledge will enkindle zeal, — a zeal which is according to knowledge, and this will work like leaven until the whole shall be leavened. If any doubt this, let them test it by trial. Put the *Missionary Herald* into

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every family in any church; let it be carefully read and studied by the entire household, and let there be an earnest, well conducted general missionary meeting of all the families every month, and it will not be many years before such a church will be known as an acknowledged missionary power.

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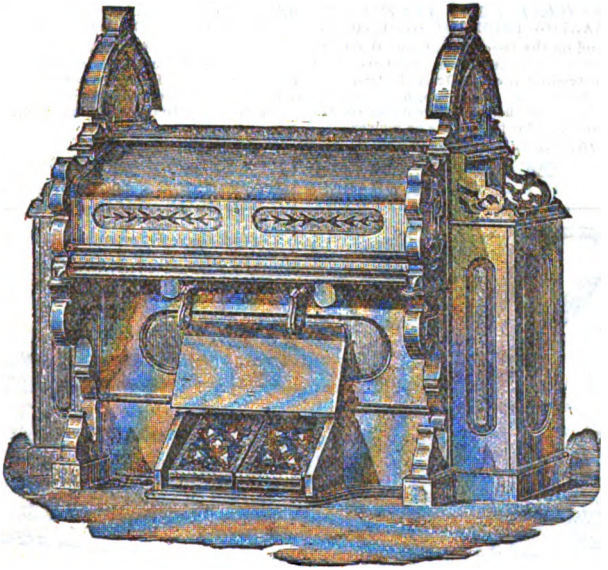

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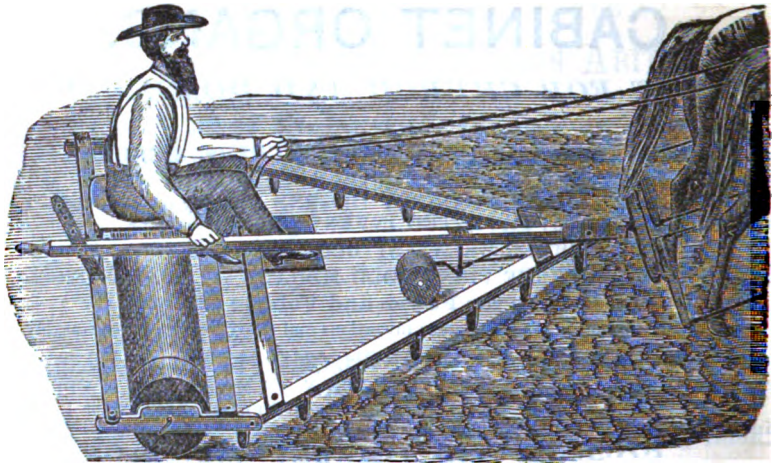

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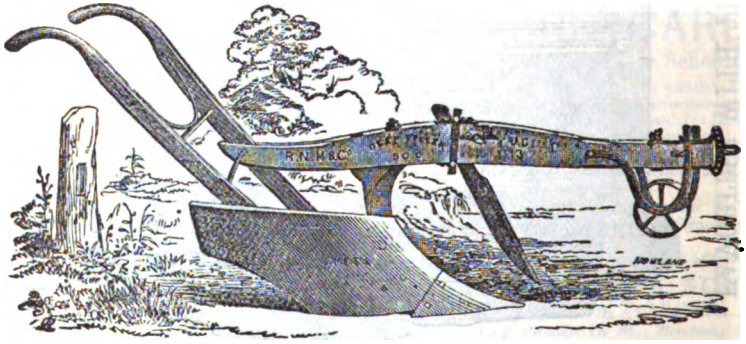

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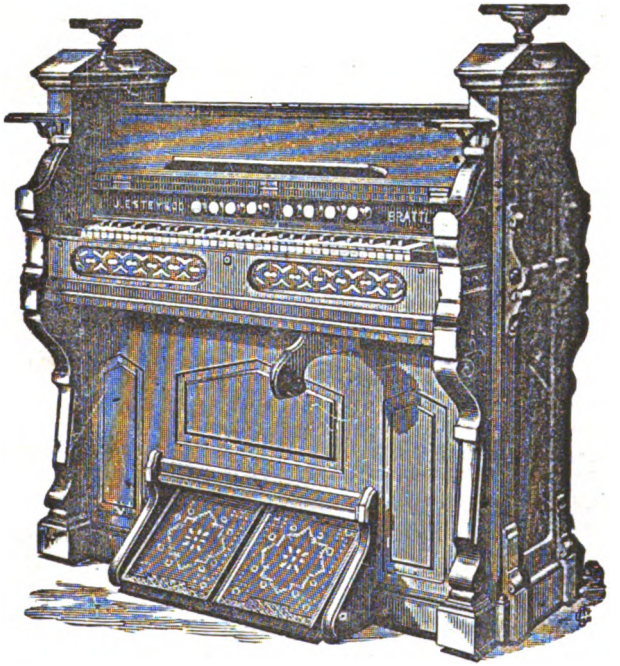

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The Annual Sermon will be preached by George F. Magoun, D. D., President of Iowa College, Grinnell, Iowa, Tuesday evening, at half past seven o'clock, in Plymouth Church. Supplementary meetings will be held during the week in the First Presbyterian and the Park Presbyterian Churches.

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THE MISSIONARY HERALD

NOVEMBER, 1879

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MISSIONARY HERALD.

VOL. LXXV. — NOVEMBER, 1879. — No. XI.

IT is a sore disappointment not to be able to present a map of Africa in this number of the *Missionary Herald*. Such a map has been prepared, but by reason of an accident just as we go to press, it cannot be issued. We hope to give it in the December number.

THIS number of the *Herald* has been delayed in order to present the Report of the Annual Meeting, and it has, of course, a peculiar make-up. Aside from the stirring utterances concerning "Our great Opportunity," the three surveys — that of the past year, of "Ten Years in Japan," and of "Central Africa" — will furnish food for thought, and, if we mistake not, for truest inspiration. It has never been the privilege of the *Herald* to present in one issue so much that is fitted to awaken the Christian courage and enthusiasm of the Lord's people.

THE Annual Meeting of the Board at Syracuse was not one of the largest, but was certainly one of the best, that has ever been held. Nothing was wanting on the part of the Committee of Arrangements, or the citizens of Syracuse, to make the meeting a success. Aside from the regular sessions of the Board, which are reported on another page, and which crowded Plymouth Church each day, supplementary meetings were held on Tuesday evening in the First Presbyterian Church, where an excellent sermon was preached by Dr. Behrends, of Providence, and on Wednesday and Thursday evenings, in the Park Presbyterian Church, where effective addresses were made by Hon. W. E. Dodge, Dr. Cyrus Hamlin, Rev. Reuen Thomas, Rev. D. C. Sheffield, of North China, Rev. George Harris, Dr. S. R. Dennen, Hon. Alpheus Hardy, and Drs. S. E. Herrick, G. L. Walker, and William M. Taylor. The Woman's Board also held an overflowing meeting on Thursday morning in the Fourth Presbyterian Church, at which several missionary ladies just from the field, or about to depart, made addresses of deepest interest. If the spirit which animated these meetings could be diffused among all the churches, the coming year would witness a grand advance in missionary consecration and effort. Such an advance is not only hoped for, but expected. Among those who, during four days at Syracuse, reviewed this great missionary question, we venture to say that not one failed to see that by every consideration, both at home and abroad, God is calling us to go forward.

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IT is gratifying to record the reception given by the Evangelical Alliance at Basle to the Memorial of the American Board, prepared by Rev. Dr. J. P. Thompson, concerning religious persecution in Austria. After considering the matter in several private conferences, the Alliance unanimously appointed a deputation, at the head of which is Count Bismarck-Bohlen, a cousin of Prince Bismarck, to present the case of our missionaries to the Emperor of Austria, at Vienna, and seek for all parties the right of private and public worship. Will not the friends of religious liberty plead with Him who rules over rulers to give success to these efforts to secure freedom for the gospel in Austria?

IT is something of a relief to the sorrow occasioned by the death of Rev. Dr. Mullens, of the London Missionary Society, to learn from the particulars now received that his decease is not to be attributed to the climate of Africa. The ailment to which he succumbed, though doubtless aggravated by exposure and fatigue, was one to which for years he had been subject. It is pleasant to read the record of the journey prior to his death, to within a few miles of Mpwapwa, and to find that the hardships were not so severe as anticipated. The heat at no time exceeded 70° F., and at night a double blanket was found desirable.

AT the latest dates from England the London Missionary Society was still without direct intelligence from Ujiji, as to the safety of the mission party there. Messrs. Souther and Griffith, who were on their way to the interior with Dr. Mullens, continued their journey from Mpwapwa after the death of the latter, and letters have been received from them of so late a date as August 6. They have taken a more northerly route than is common, and they write in glowing terms of their progress and the character of the people they have met, describing them as peaceable, intelligent, and honest. "Our future prospects," they say, "are cheering in the extreme." The mission party of the English Baptist Society, on their way to San Salvador and the Congo, also report a wonderfully rapid and prosperous journey.

WE shall look with interest for the confirmation of the reports from Central Africa concerning the reforms said to be begun by King Mtesa. If he has indeed forbidden the slave trade, and released his slaves, at the same time calling for the observance of the Christian Sabbath, he is shown to be a man who may do as much for the advancement of the gospel in Central Africa, as Constantine did in the Roman Empire.

NOW is the time to form purposes of enlarged benevolence for the coming year. Under the impulse received from the recent Annual Meeting determine that your personal contribution shall be increased at least ten per cent. One person at the Annual Meeting promised fifty per cent. in advance of last year's subscription. Another declared that his contribution should be multiplied five-fold. Be sure that your newly awakened missionary interest *in some form* goes into a sacred pledge to God.

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FEW readers of the *Herald* even, to say nothing of the members of the churches who are not familiar with its contents, have any just conception of the vastness of the work committed to the American Board, or of the funds that might be used wisely and economically in carrying it on. Let such look carefully at the extent and variety of the work in hand, — evangelistic, educational, literary, — to the twelve theological seminaries, the Andovers of their respective fields, for whose proper endowment a million of dollars would be none too much; to the eleven other normal schools needing half as much more; to the thirty-four boarding schools for girls, — the Mount Holyokes and the Wellesleys, — wherein are gathered twelve hundred pupils, institutions needing for their endowment at least a million of dollars more; and without going farther one may have some slight conception of the opportunities afforded for Christian effort and Christian benevolence.

A NOVELTY in missionary experience is the gift of $500 to the Rev. Dr. S. R. Brown, as he was leaving Japan for America. The gift came from a Chinaman, who was a scholar of Dr. Brown's at Hong Kong, when he was at the head of the Morrison School nearly forty years ago, as a token of gratitude to his old teacher. The converts from heathenism seldom fail in expressions of gratitude, though few of them are able to express it in this way.

A RECENT message comes from Eastern Turkey expressive of the high appreciation in which the commentaries on the Old Testament by Professor Cowles, of Oberlin, are held, by both missionaries and native pastors. The pastors especially are finding in these volumes just the help they need in the study of the Bible. Professor Cowles has not only done a good work in the preparation of these commentaries, but he has undertaken to supply many calls for the books from foreign mission fields at greatly reduced rates. It would not be amiss if some who have the means should aid him in a wider distribution of these valuable assistants to the native helpers on mission ground.

THE Congregational Publishing Society has just issued a neat volume, in paper covers, entitled *Mission Songs*. It contains a selection of old standard hymns and tunes, together with many new favorites, adapted to all missionary occasions, home and foreign. The book has been compiled by Rev. W. S. Hawkes, aided by suggestions from the officials of several missionary societies, and we shall be surprised if it is not received with favor by the churches. Furnished at the low price of fifteen dollars per hundred, it ought to find its way into a great many vestries and chapels, to supplement whatever collection may be in use, especially at missionary concerts, meetings of Womens' Auxiliaries, and in Juvenile Mission Bands. This is the singing age of the church, and it is with the voice of holy song that the hosts of the Lord must move forward to the conquest of the world.

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ANNUAL MEETING OF THE BOARD.

THE Seventieth Annual Meeting of the American Board of Commissioners for Foreign Missions was held in the Plymouth Congregational Church of Syracuse, N. Y., commencing on Tuesday, October 7, at three o'clock, P. M.

CORPORATE MEMBERS PRESENT.

Maine.

William W. Thomas, Esq., Portland.
John O. Fiske, D. D, Bath.
Joseph S. Wheelwright, Esq., Bangor.

New Hampshire.

Hon. John W. Noyes, Chester.

Vermont.

Hon. John B. Page, Rutland.
Charles F. Thompson, Esq., Brattleborough.
George B. Safford, D. D., Burlington.
James Gibson Johnson, D. D., Rutland.
Rev. Henry Fairbanks, St. Johnsbury.
Hon. Horace Fairbanks, St. Johnsbury.

Massachusetts.

Mark Hopkins, D. D, LL. D., Williamstown.
Henry B. Hooker, D. D., Boston.
Augustus C. Thompson, D. D., Boston.
Hon. Alpheus Hardy, Boston.
Hon. William Hyde, Ware.
Nathaniel George Clark, D. D., Boston.
Langdon S. Ward, Esq., Boston.
John O. Means, D. D., Boston.
Daniel T. Fiske, D. D., Newburyport.
Samuel M. Lane, Esq., Southbridge.
Joshua W. Wellman, D. D., Malden.
Ezra Farnsworth, Esq., Boston.
Edmund K. Alden, D. D., Boston.
J. Russell Bradford, Esq., Boston.
Eleazer Porter, Esq., Hadley.
Rev. Isaac R. Worcester, Auburndale.
Peter Smith, Esq., Andover.
Samuel G. Buckingham, D. D., Springfield.
Edwin B. Webb, D. D., Boston.
Hon. William B. Washburn, Greenfield.
James S. Hoyt, D. D., Cambridge.
A. E. P. Perkins, D. D., Ware.
Nathan Carruth, Esq., Dorchester.
Daniel L. Furber, D. D., Newton Center.
Rev. John W. Harding, Longmeadow.
Arthur W. Tufts, Esq., Boston Highlands.
Julius H. Seelye, D. D., Amherst.
Charles C. Burr, Esq., Auburndale.
Elbridge Torrey, Esq., Boston.
Rev. E. N. Packard, Dorchester.
Rev. Jonathan L. Jenkins, Pittsfield.
Sewall G. Mack, Esq., Lowell.
Hon. Edward B. Gillett, Westfield.

Rhode Island.

Amos D. Lockwood, Esq., Providence.
Thomas Laurie, D. D., Providence.
James G. Vose, D. D., Providence.

Connecticut.

Leonard Bacon, D. D., New Haven.
Calvin Day, Esq., Hartford.
Oliver E. Daggett, D. D., Hartford.
Hon. Samuel Miller, New Haven.
Charles Benedict, Esq., Waterbury.
John N. Stickney, Esq., Rockville.
Edward Hawes, D. D., New Haven.
Rev. Samuel G. Willard, Colchester.
Rev. Charles Ray Palmer, Bridgeport.
John E. Todd, D. D., New Haven.
John B. Eldridge, Esq., Hartford.
William Thompson, D. D., Hartford.
Roland Mather, Esq., Hartford.
William C. Crump, Esq., New London.
Henry E. Sawyer, Esq., New Britain.
Rev. Burdett Hart, New Haven.
Rev. Joseph W. Backus, Thomaston.
Jonathan N. Harris, Esq., New London.
George L. Walker, D. D., Hartford.

New York.

John C. Holbrook, D. D., Syracuse.
Jacob M. Schermerhorn, Esq., Homer.
Hon. William E. Dodge, New York City.
Richard S. Storrs, D. D., LL. D., Brooklyn.
Zebulon S. Ely, Esq., New York City.
Louis Chapin, Esq., Rochester.
A. S. Barnes, Esq., New York city.
William M. Taylor, D. D., New York City.
Augustus F. Beard, D. D., Syracuse.

New Jersey.

Ray Palmer, D. D., Newark.

Pennsylvania.

George L. Weed, Esq., Philadelphia.

District of Columbia.

Rev. Eliphalet Whittlesey, Washington.

Ohio.

Douglas Putnam, Esq., Harmar.
Samuel Wolcott, D. D., Cleveland.
Israel W. Andrews, D. D., Marietta.
Hon. Heman Ely, Elyria.

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Illinois.

Hon. Charles G. Hammond, Chicago.
Gen. S. Lockwood Brown, Chicago.
Edward F. Goodwin, D. D., Chicago.
Eliphalet W. Blatchford, Esq., Chicago.
Simon J. Humphrey, D. D., Chicago.
Rev. Moses Smith, Chicago.
James W. Scovill, Esq., Oak Park.
Frederick A. Noble, D. D., Chicago.

Michigan.

Philo R. Hurd, D. D., Detroit.
Jesse W. Hough, D. D., Jackson.
Philo Parsons, Esq., Detroit.
Z. Eddy, D. D., Detroit.

Wisconsin.

Aaron L. Chapin, D. D., Beloit.
William E. Merriman, D. D., Ripon.
Hon. Samuel D. Hastings, Madison.

Iowa.

Alden B. Robbins, D. D., Muscatine.
Hon. John G. Foote, Burlington.
George F. Magoun, D. D, Grinnell.

HONORARY MEMBERS PRESENT.

Maine.

Cyrus Hamlin, D. D., Bangor.
Rev. Herbert A. Loring. Foxcroft.
Rev. C. H. Gates, Kennebunkport.
Rev. G. S. Dickerman, Lewiston.
Daniel Choate, Portland.
Rev. E. G. Hincks, Portland.
Samuel W. Larrabee, Portland.
J. F. Liscomb, Portland.
Rev. I. P. Warren, D. D., Portland.
B. Freeman, Yarmouth.

New Hampshire.

Rev. Albion H. Johnson, Ackworth.
Rev. Jesse Page, Atkinson.
Rev. F. D. Sargent, Brookline.
Rev. Charles Tenney, Chester.
Edward Robie, D. D., Greenland.
Rev. William W. Livingston, Jaffrey.
Rev. William H. Woodwell, Mount Vernon.
William D. Locke, New Ipswich.
Rev. Elijah Harmon, Winchester.

Vermont.

Rev. George B. Tolman, Brookfield.
D. Warner, Cornwall.
Rev. Austin Hazen, Jericho Centre.
Rev. Albert C. Reed, Manchester.
Rev. E. P. Hooker, Middlebury.
Rev. Samuel L. Bates, Newbury.
Rev. William S. Hazen, Northfield.
Rev. Allen Hazen, Norwich.
Rev. Charles Scott, Peru.
Rev. A. B. Lambert, Rupert.
Hon. J. M. Haven, Rutland.
Rev. W. M. Bacon, Shoreham.
Rev. Thomas M. Boss, Springfield.
Rev. John G. Hale, Stowe.
C. M. Stone, St. Johnsbury.

Massachusetts.

Hon. W. C. Plunkett, Adams.
Rev. E. H. Byington, Andover.
A. B. Cutter, Andover.
G. F Stevens, Ashburnham.
Rev. P. W. Lyman, Belchertown.
Rev. L. M. Pierce, Bernardston.
Rev. John Haskell, Billerica.
C. B. Botsford, Boston.
R. L. Day, Boston.
S. E. Herrick, D. D., Boston.
Charles Hutchins, Boston.
M. B. Mason, Boston.
Edward L. Tead, Boston.
Samuel C. Wilkins, Boston.
Henry T. Hogan, Jamaica Plain, Boston.
Rev. T. A. Emerson, Braintree.
Rev. Reuen Thomas, Brookline.
L. Z. Ferris, Chelsea.
C. A. Richardson, Chelsea.
Calvin Guild, Esq., Dedham.
Rev. C. M. Southgate, Dedham.
Hon. Horatio G. Knight, Easthampton.
Rev. J. Edwards, Grantville.
Rev. E. C. Ewing, Enfield.
Rev. H. K. Craig, Falmouth.
Rev. Dwight W. Marsh, Haydenville.
Rev. Henry E. Barnes, Haverhill.
E. Russell, D. D., Holbrook.
Rev. William Mellen, Hyde Park.
Rev. Edward G. Porter, Lexington.
Rev. Smith Baker, Lowell.
Rev. Charles D. Barrows, Lowell.
Rev. J. B. Seabury, Lowell.
Rev. W. Barton, Lynn.
Rev. J. S. Hill, Lynn.
Luke Bliss, Mittineague.
George P. Davis, Newton Centre.
Rev. D. J. Bliss, Peru.
Rev. C. V. Spear, Pittsfield.
B. C. Hardwick, Quincy.
Rev. Wilbur Johnston, Royalston.
James H. Towne, Salem.
Rev. A. Livermore, Spencer.
Rev. W. S. Hawkes, South Hadley Falls.
Rev. Joseph Danielson, Southbridge.
Rev. Edwin Smith, South Braintree.
Rev. L. H. Cone, Springfield.

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Rev. E. E. Strong, Waltham.
Rev. David Shurtleff, Westfield.
Rev. Davis Foster, Winchendon.

Rhode Island.

Rev. W. D. Hart, Little Compton.
A. J. F. Behrends, D. D., Providence.
Francis W. Carpenter, Providence.
Rev. George Harris, Providence.
Rev. Jacob Parkhurst, Providence.

Connecticut.

David A. Griggs, Chaplin.
Rev. J. J. Hough, Danbury.
A. J. Bevin, East Hampton.
Rev. Joel S. Ives, East Hampton.
William Dewey, Granby.
Rev. Richard B. Bull, Greenwich.
F. C. Jones, Farmington.
A. Allen, Hanover.
Dwight M. Pratt, Hartford.
Rev. T. L. Shipman, Jewett City.
Rev. A. W. Hazen, Middletown.
S. R. Dennen, D. D., New Haven.
R. E. Rice, New Haven.
Rev. C. H. Williams, New Haven.
Henry Ives, New Milford.
L. A. Hyde, Norwich.
Rev. William S. Palmer, Norwich.
Rev. H. Lancashire, New Preston.
Lester P. Buell, Plainville.
Rev. Ira Pettibone, Winchester.
George R. Hyde, Yantic.

New York.

A. N. Niles, Albany.
Alfred H. Burnell, Auburn.
Rev. William Dewey, Bristol Centre.
Rev. W. M. Doubleday, Binghampton.
Rev. J. P. Skeele, East Bloomfield.
Rev. William W. Clark, Brooklyn.
Julius Davenport, Brooklyn.
Rev. S. M. Freeland, Brooklyn.
J. A. Lansing, D. D., Brooklyn.
James L. Partridge, Brooklyn.
Rev. E. Curtis, Camden.
Rev. W. Adams, Canandaigua.
Rev. William F. Milliken, Chili.
Dr. J. C. Gallup, Clinton.
Rev. W. W. Warner, Clifton Springs.
Rev. E. B. Turner, Columbus.
George Paige, M. D., Crown Point.
James Weller, Danby.
Rev. E. W. Root, Dryden.
Rev. W. B. Dada, East Palmyra.
Rev. Harmon Halsey, East Wilton.
Rev. Thomas Wilson, Eaton.
Rev. George H. Bailey, Fairport.
Rev. A. L. Clark, Florida.
Rev. T. M. May, Fulton.
Henry A. Nelson, D. D., Geneva.
Rev. Charles S. Durfee, Geneseo.
A. Judson, Gloversville.
Rev. William E. Park, Gloversville.
Rev. G. A. Rawson, Hamilton.
James H. Clark, Hillsdale.
Rev. William A. Robinson, Homer.
Chancey Parsons, Jordan.
S. McKinney, Junius.
Rev. E. C. Ingalls, Kinderhook.
Rev. William H. Millham, Livonia.
Rev. James W. Grush, Lockport.
Rev. George Hardy, Madison.
Rev. Samuel P. Sherrill, Moravia.
Rev. H. A. Russell, Mooers.
Alvin Cooper, Newark.
M. E. Strieby, D. D., New York.
Howard Coonell, Nichols.
Rev. A. D. Stewell, Nichols.
Rev. W. W. Curtis, North Walton.
H. K. L. Miller, Oxford.
A. Watson, Esq., Oxford.
Jonathan B. Hart, Pandar.
Rev. W. B. Hammond, Rome.
Rev. G. A. Rockwood, Rensselaer Falls.
Rev. C. B. Gardner, Rochester.
Rev. George A. Pelton, Sandy Creek.
Rev. H. K. Kellogg, Seneca Castle.
Rev. A. H. Parmelee, Seneca Castle.
Rev. Samuel Johnson, Sidney Plains.
Rev. James Chambers, Sherburne.
Rev. M. N. Preston, Skaneateles.
L. B. Collins, Smyrna.
Herbert M. Dixon, Smyrna.
Rev. Charles C. Johnson, Smyrna.
Rev. H. C. Hazen, Spencer.
Rev. Henry P. Bake, Spencertown.
Rev. W. S. Franklin, Syracuse.
Edward G. Thurber, D. D., Syracuse.
Rev. A. C. Washburn, Syracuse.
Rev. W. P. Barker, Versailles.
Rev. G. C. Judson, Vernon Centre.
Rev. H. M. Ladd, Walton.
Rev. J. Copeland, Webster.
Rev. A. F. Todd, Wintsboro.

New Jersey.

Zophar B. Dodd, Bloomfield.
Rev. A. H. Bradford, Montclair.
C. C. Parker, D. D., Parsippany.

Pennsylvania.

Stephen Torrey, Hammerstown.
Edward Webb, Oxford.

Ohio.

Rev. John G. Hall, Cleveland.
T. P. Handy, Cleveland.

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J. W. Stanley, Marietta.
Judson Smith, D. D., Oberlin.
Rev. William H. Warren, Springfield.
Rev. C. C. Creegan, Wakeman.

Michigan.

H. E. Baker, Detroit.

Illinois.

Rev. Arthur Little, Chicago.
Rev. E. F. Williams, Chicago.
Rev. W. A. Nichols, Lake Forest.

Wisconsin.

H. H. Smith, Two Rivers.

Oregon.

Rev. Horace Lyman, Forest Grove.

Missionaries.

Rev. D. Z. Sheffield, North China.
Rev. Mark Williams, North China.
Rev. William E. Locke, Samokov.

Foreign Lands.

S. M. Minasian, Constantinople.
William G. Schauffler, D. D., Constantinople.
Rev. William R. Stocking, Oroomiah, Persia.

The President, Dr. Mark Hopkins, called the meeting to order, and the Board united in singing and in prayer; Dr. E. B. Webb, of Boston, leading.

Rev. C. C. Creegan, of Ohio, was chosen Assistant Recording Secretary, and the material portions of the minutes of the last annual meeting were read.

The President appointed the following committees: —

Committee of Arrangements. Dr. A. F. Beard, Rev. E. F. Williams, Rev. E. N. Packard, Rev. E. G. Thurber, J. N. Stickney, Esq., A. D. Lockwood, Esq., Rev. I. R. Worcester.

Business Committee. Dr. D. T. Fiske, E. W. Blatchford, Esq., Hon. Heman Ely.

Committee on Nominations. Dr. J. W. Wellman, Henry E. Sawyer, Esq., Dr. S. J. Humphrey.

Secretary Alden read the Report of the Prudential Committee on the Home Department, after which Dr. D. T. Fiske led in a prayer of thanksgiving, and the Board united in singing.

Secretary Clark presented the Annual Survey of the Missions of the Board (see page 415), which was followed by prayer, in which Rev. Dr. Dennen, of Connecticut, led, and by an address by Rev. Arthur Little, of Chicago.

Dr. Wellman, of the Nominating Committee, reported the following as Committee on the Home Department, and they were chosen: Dr. F. A. Noble, William C. Crump, Esq., Hon. William Hyde, Dr. A. L. Chapin, Hon. Horace Fairbanks, John B. Eldridge, Esq., and Hon. Samuel Miller. The reading of the Treasurer's report was deferred to Wednesday morning. Announcements of meetings were made by the Committee of Arrangements. The doxology, "Praise God from whom all blessings flow," was sung, and a recess taken till half-past seven this evening.

TUESDAY EVENING.

Rev. Dr. George F. Magoun, President of Iowa College, preached the annual sermon, from the text Matt. xxviii. 18, 19: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth, go ye therefore and teach all nations." The devotional exercises were conducted by Drs. J. O. Fiske of Maine, and S. Wolcott, of Ohio. Adjourned till 9 30 Wednesday morning.

WEDNESDAY MORNING.

The Board met at the hour named and united in singing and in prayer, in which Dr. Leonard Bacon, of New Haven, led.

Langdon S. Ward, Esq, presented the Treasurer's report (see page 414), with Auditor's certificates annexed, which were read by the Recording Secretary, and the report was accepted.

A letter was read from Rev. Dr. J. M. Ferris, of the Reformed Board of Mis-

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sions, expressing continued sympathy and interest, and introducing, as a representative of the Reformed Board, Rev. Dr. Theodore B. Romeyn.

The President appointed special committees as follows: —

On the Paper to be read by Secretary Alden. Drs. Z. Eddy and A. J. F. Behrends, Hon. E. B. Gillette, Jonathan N. Harris, Esq., Dr. William M. Taylor, Hon. William E. Dodge, and Rev. George Harris.

On the Paper to be read by Secretary Clark. Drs. J. H. Seelye and S. E. Herrick, Samuel M. Lane, Esq., Roland Mather, Esq., Philo Parsons, Esq., Rev. Thomas Wilson, and D. N. Skillings, Esq.

On the Paper to be read on the Proposed Mission in Central Africa. Drs. E. P. Goodwin, A. B. Robbins and S. G. Buckingham, Rev. George E. Street, Dr. M. E. Strieby, Louis Chapin, Esq., Dr. John E. Todd, Rev. J. W. Harding, and Jacob M. Schermerhorn, Esq.

Secretary Alden, in behalf of the Prudential Committee, read a paper (see page 426), entitled "Our Great Opportunity," which was referred to the Special Committee. Dr. Ray Palmer led in prayer.

Secretary Clark, in behalf of the Prudential Committee, presented a paper (see page 435), entitled "Ten Years in Japan." Dr. Edward Hawes, of New Haven, led in prayer. Dr. R. S. Storrs, of Brooklyn, made an address, and proposed a minute which was unanimously adopted, as follows: —

In view of the intimate, affectionate, and helpful relations always sustained to this Board by the Rev. Dr. J. P. Thompson, during his long ministry in this country, and especially in view of the fact that his latest public service on earth was performed on behalf of this Board, in preparing with admirable skill and care, in the midst of fatal physical infirmity, the address on Religious Liberty in Austria, presented to the Evangelical Alliance, lately meeting at Basle;

Resolved, That the Board, in its present assembly, expresses its deep and grateful sense of the signal service thus rendered to the cause of Christian missions, in connection with this institution, by Dr. Thompson, and directs that a copy of this minute, after it shall be entered on the records, be forwarded by the Prudential Committee to his family.

Dr. J. W. Wellman, in behalf of the Nominating Committee, reported a list of committees on the several missions, and they were chosen as follows: —

On Officers. Dr. D. T. Fiske, Dr. A. E. P. Perkins, Dr. William Thompson, E. M. Blatchford, Esq., Rev. J. W. Harding, Dr. S. G. Buckingham, Dr. I. W. Andrews.

On the Treasurer's Report. Hon. H. Fairbanks, J. W. Scoville, Esq., R. S. Day, Esq., Roland Mather, Esq., Hon. C. G. Hammond, Hon. John W. Noyes, J. K. Scarborough, Esq.

On the Micronesia Mission. Dr. William M. Taylor, Henry E. Sawyer, Esq., Dr. J. G. Vose, Dr. William E. Merriman, Rev. George H. Wells, S. D. Hastings, Esq., Rev. S. M. Freeland.

On the Mexico and Spain Missions. Dr. George W. Field, Rev. Charles R. Palmer, Hon. John B. Page, Rev. R. B. Howard, Dr. Philo R. Hurd, Rev. C. J. Hill, Rev. William H. Fenn.

On the Austrian Empire Mission. Dr. Leonard Bacon, Hon. John G. Foote, Dr J. W. Hough, Rev. George Harris, Rev. J. L. Jenkins, Rev. H. Day, Rev. J. S. Ives.

On the Dakota Mission. Rev. E. Whittlesey, Douglass Putnam, Esq., Dr. L. Perrin, Hon. H. G. Knight, Gen. J. B. Leake, Rev. Charles D. Barrows, Dr. E. Robie.

On the Zulu Mission. Dr. J. O. Fisk, Dr. W. W. Patton, Rev. W. Barton, Dr. James S. Hoyt, Dr. J. C. Holbrook, Dr. Henry A. Nelson, E. P. Burgess, Esq.

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On the European Turkey Mission. Hon. W. W. Thomas, Rev. W. S. Palmer, Dr. O. E. Daggett, Dr. A. B. Robbins, Rev. Davis Foster, Rev. Henry Fairbanks, J. M. Schermerhorn, Esq.

On the Western Turkey Mission. Dr. A. J. F. Behrends, Hon. Benjamin Douglas, Rev. Reuen Thomas, Louis Chapin, Esq., Dr. D. L. Furber, Rev. J. P. Humphrey, Dr. Cyrus Hamlin.

On the Central and Eastern Turkey Mission. A. D. Lockwood, Esq., John N. Stickney, Esq., S. G. Mack, Esq., Rev. E. B. Turner, Dr. S. R. Dennen, Rev. L. H. Cone, Rev. A. C. Reed.

On the Mahratta Mission. Z. S. Ely, Esq., Rev. E. Y. Hincks. Rev. Allen Hazen, Peter Smith, Esq., Rev. James W. Cooper, Dr. E. Russell, Dr. I. P. Warren.

On the Madura and Ceylon Mission. Rev. Burdett Hart, Rev. W. H. Warren, C. A. Richardson, Esq., Rev. A. W. Hazen, J. S. Wheelright, Esq., George S. Weed, Esq., Dr. George L. Walker.

On the Foochow and North China Missions. Rev. Arthur Little, H. G. Baker, Esq., Rev. Moses Smith, Rev. S. G. Willard, Dr. Edward Hawes, Dr. Gordon Hall, Charles F. Thompson, Esq.

On the Japan Mission. Hon. William B. Washburn, Rev. E. W. Bacon, Dr. Ray Palmer, Dr. Lyman Abbott, Rev. L. O. Brastow, H. T. Culver, Esq., Rev. W. A. Nichols.

On Place and Preacher. Dr. S. Wolcott, Hon. Joseph White, Hon. Alpheus Hardy, Rev. E. Y. Hincks, Rev. C. J. Barrows, J. M. Haven, Esq., A. W. Tufts, Esq.

Announcements of future meetings were made, and the Board took a recess till half-past two.

WEDNESDAY AFTERNOON.

The Board reassembled at half past two, and joined in singing. A paper in behalf of the Prudential Committee was read by the Recording Secretary, on "The Proposed Mission in Central Africa." (See page 443.) After prayer, in which Rev. Dr. Strieby led, the paper was referred to the Special Committee appointed this morning.

Rev. Dr. Eddy made an address, and Rev. Dr. Behrends, in behalf of the Special Committee on the paper read by Secretary Alden, presented a report. After remarks by Hon. Wm. E. Dodge, Vice-president, and Dr. Wm. M. Taylor, the report was accepted and ordered to be printed with the Prudential Committee's report. Recess was taken until half past seven.

WEDNESDAY EVENING.

The Board assembled at half past seven, and united in singing and in prayer, in which Rev. W. E. Park led. Rev. Dr. J. H. Seelye, of the Committee on Secretary Clark's paper, made an address. Dr. E. P. Goodwin, of the Committee on the paper on the Proposed Mission in Central Africa, presented a report. After remarks by Dr. Goodwin, Dr. Nelson of Geneva, N. Y., Hon. E. B. Gillette, and Dr. Behrends, and prayer, in which Rev. Dr. Schauffler led, the report was laid over until to-morrow morning for final action. After singing, the Board adjourned till half past nine Thursday morning.

THURSDAY MORNING.

The Board met at the hour named. After singing Rev. E. H. Byington led in prayer. The minutes of yesterday were read. The President appointed, according to Rule V. of the By-laws, three members of standing committees for next year, as follows: —

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Zulu Mission. J. S. Hoyt, D. D., W. W. Thomas, Esq., Rev. C. E. Harrington.

European Turkey Mission. Edward Hawes, D. D., Rev. Edson L. Clarke, J. S. Wheelwright, Esq.

Western Turkey Mission. Rev. E. Y. Hincks, Charles F. Thompson, Esq., W. S. Smart, D. D.

Central and Eastern Turkey Missions. J. G. Vose, D. D., Rev. W. T. Eustis, Hon. Joseph Titcomb.

Mahratta Mission. President C. B. Hulbert, D. D., Rev. Calvin Cutler, Hon. George W. Nesmith.

Madura and Ceylon Missions. A. F. Beard, D. D., Joseph B. Walker, Esq., Rev. Daniel Merriman.

Foochow and North China. A. L. Chapin, D. D., Rev. C. R. Palmer, Hon. John W. Noyes.

Japan Mission. Rev. E. S. Atwood, Rev. B. F. Leavitt, David Whitcomb, Esq.

Micranesia Mission. S. P. Leeds, D. D., Rowland Hazard, Esq., Rev. A. P. Tinker.

Mexico and Spain. J. W. Wellman, D. D., Rev. G. W. Phillips, J. M. Gordon, Esq.

Austrian Empire. Hon. Nathaniel Shipman, Rev. J. H. Ecob, J. W. Scoville, Esq.

Dakota Mission. President S. C. Bartlett, D. D., Hon. S. L. Withey, Gen. O. O. Howard.

Committee of Seven on New Members (three from committee of preceding year). Dr. C. L. Goodell, Hon. Heman Ely, Dr. F. A. Noble, Jonathan N. Harris, Esq., Rev. John W. Harding, J. G. Johnson, D. D., Nathan Carruth, Esq.

Rev. Dr. Theodore B. Romeyn, of the Reformed Board, was introduced, and presented the salutations of that Board. Rev. Dr. F. A. Noble, of the Committee on the Home Department, presented a report, and Dr. A. L. Chapin, resolutions.

After remarks by Hon. Wm. E. Dodge, and presentation of a resolution subsequently withdrawn, the report of the Committee was accepted, and the resolutions were adopted as follows: —

Resolved, 1. That, agreeably to the suggestion of the Prudential Committee, the Board authorize an extension of the limit of appropriations for the education of missionaries' children so as to make the maximum for special cases one hundred and fifty dollars per annum; also an extension of the limit of time to twenty years of age in cases of special promise or need.

2. That the portion of the Otis bequest not yet expended be severally appropriated at once to the three purposes indicated in the report; viz., one third to the educational work for raising up a native ministry, one third to the enlargement of evangelistic work in fields already occupied, and the remaining third to the exploration, opening, and support of new missions, giving especial prominence to the demands and the opportunity presented in Africa.

3. That this Board and the churches which are its constituency are called upon by the Master's command and by the providence of God to use all possible proper means, to bring the income of the Board from ordinary sources up to the sum of $500,000 for the coming year, with the expectation and purpose that this sum shall be increased from year to year, as the work of the Board shall be hereafter expanded.

The report and recommendation of the Committee on the paper from the Prudential Committee on the proposed mission in Central Africa was taken up.

After explanations and remarks by Dr. Goodwin, Dr. Laurie, Dr. Leonard Bacon, Dr. Wm. E. Taylor, Philo Parsons, Esq., Rev. D. W. Marsh, Dr. Wol-

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cott, and others, the report was accepted, and the recommendation adopted as follows:—

That the paper read be approved, and that the Prudential Committe continue the enquiries already set on foot, with the understood purpose of establishing the mission proposed at the earliest practicable day.

Dr. Seelye, of the Committee on the paper read by Secretary Clark, made a report. Dr. J. O. Fiske, of the Committee on the Zulu Mission; Dr. Wm. M. Taylor, of the Committee on the Micronesia Mission; Dr. C. Hamlin, of the Committee on the Western Turkey Mission; Rev. W. S. Palmer, of the European Turkey Mission, — severally made reports (see page 462) recommending the printing of the Prudential Committee's reports on these missions.

After remarks by Rev. W. E. Locke, of the European Turkey Mission, and others, the reports were accepted and the recommendations adopted.

The Board took a recess till four o'clock.

THURSDAY AFTERNOON.

The Sacrament of the Lord's Supper was administered in Plymouth Church, Dr. Leonard Bacon and Rev. J. L. Jenkins officiating; and in Park Presbyterian Church, Drs. E. B. Webb and J. W. Hough officiating.

The Business meeting of the Board was called to order at four o'clock by the Vice-President, Hon. Wm. E. Dodge, in the absence of the President. Hon. Z. S. Ely, in behalf of the Committee on new business, reported that a letter had been received from Dr. Enoch Pond, resigning, by reason of age, his corporate membership. The Committee recommended that this resignation be accepted, and the Board voted to accept it. The Committee also nominated for corporate membership the following gentlemen, and they were chosen by ballot: Rev. Cyrus Hamlin, D. D., LL. D., of Maine; Hon. S. Wells Williams, LL. D., of Conn.; Hon. E. H. Sawyer and Rev. E. E. Strong, of Mass.

OFFICERS.

Dr. A. E. P. Perkins, in behalf of the Committee on Officers, reported, and their report was accepted, and the Board chose by ballot the following gentlemen: —

President.

MARK HOPKINS, D. D., LL. D.

Vice-President.

HON. WILLIAM E. DODGE.

Prudential Committee.

AUGUSTUS C. THOMPSON, D. D.
HON. ALPHEUS HARDY.
EZRA FARNSWORTH, ESQ.
J. RUSSELL BRADFORD, ESQ.
JOSEPH S. ROPES, ESQ.
PROF. EGBERT C. SMYTH.
EDWIN B. WEBB, D. D.
CHARLES C. BURR, ESQ.
ELBRIDGE TORREY, ESQ.
REV. ISAAC R. WORCESTER.

Corresponding Secretaries.

NATHANIEL G. CLARK, D. D.
EDMUND K. ALDEN, D. D.

Recording Secretary.

JOHN O. MEANS, D. D.

Treasurer.

LANGDON S. WARD, ESQ.

Auditors.

HON. AVERY PLUMER.
ARTHUR W. TUFTS, ESQ.
JAMES M. GORDON, ESQ.

Notice was given by Dr. S. Wolcott of a motion for next year, to rescind the rule adopted at the annual meeting October 4, 1876, requiring the President to appoint the members of Committees on the various missions a year in advance. Dr. S.

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R. Dennen, of the Committee on the Eastern Turkey Mission; Dr. I. P. Warren, of the Committee on the Mahratta Mission; Rev. Burdett Hart, of the Committee on the Madura and Ceylon Missions; Rev. Arthur Little, of the Committee on the Foochow and North China Missions; Rev. Charles Ray Palmer, of the Committee on the Mission to Spain and New Mexico; General Whittlesey, of the Committee on the Dakota Mission; Rev. W. A. Nichols, of the Committee on the Japan Mission, — presented reports (see page 462), severally approving the Prudential Committee's reports on these missions, and recommending the publication of the same. J. W. Scovill, Esq., of the Committee on the Treasurer's report, presented a report commending the financial management of the Board. These several reports were accepted, and the recommendations adopted.

Dr. Wolcott, of the Committee on Place and Preacher, reported, recommending as the place, Lowell, Mass., with the following as Committee of Arrangements:—

Rev. Charles D. Barrows, Chairman. Hon. S. G. Mack, Hon. C. A. Stott, Rev. J. B. Seabury, Dr. F. W. Chadbourne, Rev. Owen Street, Jacob Rogers, Esq., J. H. Sawyer, Esq., Rev. Smith Baker, Hon. George Stevens, Dr. W. G. Ward, Rev. J. M. Greene, Major E. T. Rowell, Dr. J. J. Colton, A. G. Cummock, Esq., with power to add to their number.

PREACHER. — Rev. J. M. Manning, D. D., of Boston.

ALTERNATE. — Rev. A. J. F. Behrends, D. D., of Providence.

The report was accepted and the recommendations adopted.

Rev. Dr. Leonard Bacon, of the Committee on the mission to Austria, presented a report, which was accepted, and resolutions, which were adopted, as follows:—

Resolved, That so much of the annual report of the Prudential Committee as relates to the mission in the Austrian Empire be accepted and approved.

Resolved, That, in view of the Treaty of Berlin, in which his Majesty the Emperor of Austria concurred with the other Great Powers of European Christendom in imposing upon Turkey that great principle, so essential to justice and to the progress of civilization, — the principle which emancipates religious faith and worship from civil and political regulations, — we are authorized to believe that the same principle will be maintained throughout the Austrian Empire, and that the acts of local and subordinate officers, by which the liberty of Evangelical Christians at Prague to meet for worship has been violated, will not be sanctioned by the Imperial government.

Resolved, That it be referred to the discretion of the Prudential Committee to take any measures which to them shall seem expedient for the purpose of calling the attention of the superior power in the Austrian government to the aforesaid violation of religious liberty, and, therefore, of a right above the sphere of human legislation.

The Recording Secretary communicated letters, excusing their non-attendance at this annual meeting, from the following corporate members: Dr. J. J. Carruthers, Maine; Drs. S. C. Bartlett and J. G. Davis, New Hampshire; Dr. M. H. Buckham and Hon. Frederick Billings, Vermont; Dr. Rufus Anderson, Ebenezer Alden, M. D., Abner Kingman, Dr. E. Cutler, Hon. C. T. Russell, Rev. E. S. Atwood, Dr. E. C. Smyth, S. D. Smith, A. L. Williston, Hon. T. G. Borden, and David Whitcomb, of Massachusetts; Hon. A. C. Barstow, of Rhode Island; Drs. A. Bond, Noah Porter, and L. T. Chamberlain, of Conn.; Drs. John Forsyth, James B. Shaw, and Henry M. Scudder, and Oliver E. Wood, Esq., of New York; Samuel Holmes, Esq., of New Jersey; Dr. W. W. Patton and Hon. Peter Parker, of the District of Columbia; Rev. H. S. De Forest of Alabama: Drs. J. H. Fairchild, H. C. Haydn, and Theron H. Hawks, and Wm. J. Breed, Esq., of Ohio; Drs. G. N. Boardman and F. W. Fisk, of Illinois; Rev. E. J. Montague, of Wisconsin; Drs. J. W. Strong and M. McG. Dana, and Rev. L. H. Cobb, of Minnesota; Drs. T. M. Post and C. L. Goodell, of Missouri; Rev. Joseph Ward, of Dakota; and Dr. I. E. Dwinell, of California.

The Board took a recess till half past seven.

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THURSDAY EVENING.

The Board met at the hour named and united in singing and in prayer, in which Rev. Smith Baker, of Lowell, Mass., led. Addresses were made by President Mark Hopkins, Rev. D. Z. Sheffield, of the North China Mission, Rev. Edward G. Porter, of Lexington, Mass., and Rev. Dr. R. S. Storrs.

"Soon may the last glad song arise," was sung. Rev. Dr. Schauffler pronounced the benediction, and the Board adjourned till nine o'clock, Friday morning.

FRIDAY MORNING.

The Board assembled at nine o'clock. Rev. Moses Smith, of Michigan, led in prayer. The minutes were read, and it was voted that the minutes as now read, and as read from day to day, be approved. Addresses were made by Rev. Dr. Robbins, of Iowa, Mr. S. M. Minasian, of Constantinople, Rev. Mark Williams, of North China, Rev. D. W. Marsh, of Massachusetts, Mr. Charles S. Hartwell, of Hartford Theological Seminary, Dr. J. O. Fiske, Hon. William E. Dodge, and Rev. Moses Smith. After singing, Secretary Clark mentioned the names of missionaries on their way to foreign fields; also of those present at this meeting about to depart for foreign fields. In behalf of the missionaries about to depart, farewell addresses were made by Mr. George W. Leitch, Rev. James Smith, and Rev. D. Z. Sheffield. Rev. I. R. Worcester led in a prayer of special commendation of the missionaries who have gone and are now going. Rev. Dr. Goodwin made an appeal for continuous intercessions. "Stand up, stand up for Jesus," was sung. Secretary Alden made an address.

E. W. Blatchford, Esq., of the Business Committee, presented the following resolutions, and they were unanimously adopted: —

Resolved, That the thanks of this Board be presented to Rev. Geo. F. Magoun, D. D., for his opening sermon, on *Christ's power, our warrant, and the world's hope*, and that a copy be requested for publication, under the direction of the Prudential Committee.

Resolved, That the cordial thanks of the Board be presented to the First, the Park, and the Fourth Presbyterian churches of this city, for the use of their church edifices, and to the Plymouth Church, for the constant use of its church edifice and adjoining chapel, with its various rooms, where every convenience has been provided for the conduct of the public meetings of the Board and of its various committees; to the choirs in the several churches for their kind aid at the evening meetings; and to Mr. Chase, who leads the service of song, to whom the Board is indebted for the complete post office arrangements which have proved so prompt and valued a convenience; to the citizens of Syracuse for their large hospitality, bounded by no denominational lines; to the several railroad corporations, for their considerate reduction of fares; to the press of Syracuse, which has given to the public full and accurate reports of the proceedings of the Board, with the important papers and addresses presented; and especially to the efficient Committee of Arrangements, through whose thoughtful prescience every want of the Board has been met, and the comfort of every guest secured.

President Hopkins emphasized the thanks of the Board in a brief address on Christian Hospitality. Rev. Dr. A. F. Beard, in behalf of the Committee of Arrangements and people of Syracuse, responded to the expression of thanks. Dr. J. G. Johnson, of Vermont, led in a closing prayer. Rev. Dr. Ellinwood, of the Presbyterian Board of Missions, presented the sympathies and salutations of that Board. "Blest be the tie that binds," was sung. Rev. Dr. Leonard Bacon pronounced the benediction, and the seventieth annual meeting was dissolved.

JOHN O. MEANS, *Recording Secretary.*

SYRACUSE, N. Y., *October* 10, 1879.

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ANNUAL REPORT OF THE TREASURER, 1878–79.

EXPENDITURES.

Cost of Missions.

Zulu Mission	$17,837.87	
Mission to European Turkey	34,682.05	
Mission to Western Turkey	76,413.08	
Mission to Central Turkey	31,339.75	
Mission to Eastern Turkey	41,971.52	
Mahratta Mission	38,768.96	
Madura Mission	45,855.69	
Ceylon Mission	18,262.72	
Foochow Mission	19,260.17	
North China Mission	41,600.71	
Mission to Japan	53,596.53	
Sandwich Islands (grants-in-aid of former missionaries)	6,023.12	
Micronesia Mission	16,975.28	
North American Indians — Dakota Mission	12,558.60	
Mission to Western Mexico	6,964.15	
Mission to Spain	7,239.06	
Mission to Austria	12,452.55	
		$481,801.81

Cost of Agencies.

Salaries of District Secretaries, their traveling expenses, and those of Missionaries visiting the Churches, and all other expenses	$7,695.65

Cost of Publications.

Missionary Herald (including salaries of Editor and General Agent)	$20,288.28		
Less amount received from subscribers, $10,719.97 and for advertisements 4,728.04	15,448.01		
		$4,840,27	
All other Publications		3,097.00	
			$7,937.27

Cost of Administration.

Department of Correspondence	$6,485.96	
Treasurer's Department	5,477.32	
New York City	2,119.89	
Miscellaneous Items, including care of "Missionary Rooms," repairs, coal, gas, postage, stationery, copying and printing, library, anniversary at Boston, honorary members' certificates, etc.	2,299 91	
		16,383.08
Total Expenditures		$513,817.81
Balance for which the Board was in debt September 1, 1878		4,568.25
		$518,386.06

RECEIPTS.

Donations received within the year, as acknowledged in the *Missionary Herald*	$283,627.35	
Legacies received within the year, as acknowledged in the *Missionary Herald*	227,790.54	
Interest on General Permanent Fund	6,968.17	
		$518,386.06

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LEGACY OF ASA OTIS, NEW LONDON, CONN.

Received from the Executors securities amounting (at not above par) to	$739,423.50
Cash (besides the specific bequest of $10,000, acknowledged in the June *Missionary Herald*)	22,693.18
Income from investments	13,374.20
Gain on sales	1,539.00
	$777,029.88
Applied toward expenditures of the year including restored estimates and enlargement of the work ($74,817.81), and payment of the debt of September 1, 1878 ($4,568.25)	166,459.15
Balance as per Ledger	$610,570.73
The value of the investments of this sum ($610,570.73) is as appraised	$708,734.00
The Executors still retain United States Bonds amounting to . .	97,000.00
	$805,734 00

LANGDON S. WARD, *Treasurer.*

NOTE. — From the above statement it will appear that the amount now in hand, together with the portion already expended, will, with the interest anticipated in the course of a few months, make the avails of the Otis Legacy reach a full million of dollars.

The Committee on the Treasurer's Report say: —

The Committee to whom was referred the annual report of the Treasurer begs leave to report that it has carefully examined the same, and compared it with the Treasurer's books and accounts; that in addition to the full certificate of the Auditors appointed by this Board, it has examined the monthly statements of the Treasurer made in detail to the Prudential Committee, and seen the monthly certificates of the sub-committee of said Prudential Committee certifying to the correctness of the same; that it has compared the report with these certificates and finds the same correct in every particular.

Your Committee further reports that it has seen a detailed statement of the investment of the general permanent fund, and of the permanent fund for officers, and congratulates the Board that notwithstanding the almost unexampled depression and fluctuation in values during the past few years, the permanent funds of this society have been so invested that the securities are to-day, in the aggregate, worth a premium over the amount which they represent on the Treasurer's books.

Your Committee desires further to report that the cost of agencies, publications, and administration, including salaries of officers, the free distribution of the *Missionary Herald*, and all other expenses in our own land, is but a trifle over six and one half per cent. of the amount actually expended for the support of missions in foreign lands.

ANNUAL SURVEY, 1879.

BY REV. N. G. CLARK, D. D., FOREIGN SECRETARY.

THE general survey of the work of the Board here presented is for the year 1878. Increased facilities for communication have enabled some of the missions to bring their reports down to the 1st of April of the current year, and one of them to July; but the period under review, as a whole, is properly to be regarded as the year ending last December, — a year of retrenchment and of painful discouragement to the missionaries as they saw opportunities for enlarged work passing unimproved, and felt that the fruit

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of years of labor and sacrifice must be left to perish on the ground. The hour was darkest just before the dawn; but the old year was to close with no intimation of the coming light, or of the new hope and courage it was to inspire in the hearts of all connected with the work of the Board, whether at home or on mission ground.

Yet despite all hindrances and discouragements, the year was in many respects a prosperous one. The results of labor, if not all that had been hoped for, were such as to mark the manifest blessing of God, and to call forth the humble gratitude of all who love his cause. The number added to the mission churches was larger than in any previous year since the great ingathering at the Sandwich Islands more than thirty years ago. It is worthy of special notice that these additions, amounting to over two thousand souls, on profession of their faith, were largely from fields that had been long and patiently worked, and are felt to be but the beginning of widespread movements among the masses of the people. Here, too, it is but just to recognize the stern agencies, war, pestilence, and famine, by which the Lord has pleaded his cause among the heathen, and led hundreds and thousands in Turkey, India, and China, to turn to him for help in time of need, and in gratitude for his mercies.

It becomes us also to recognize gratefully and hopefully the estimate in which the foreign missionary enterprise is now held as one of the great factors in modern civilization. It was with profound wisdom, and a historic insight that would have done honor to the most accomplished historian, that the Japanese minister at Washington remarked some time since of Mr. Neesima that he was doing a great work for his country, and that his name would go down to after times in the annals of its great men. Another thoughtful Japanese statesman has declared that Christianity is necessary to renovate the moral life of his countrymen. Keshub Chunder Sen, in a lecture recently delivered at Calcutta, declares that it is Christ, not the British government, that rules India. "None but Jesus," he affirms, "none but Jesus has deserved this bright, this precious diadem, India; and Christ shall have it." Whatever may be said of this man, of the peculiar views he holds in other respects, such a confession from a Hindu in the presence of one of the most cultured audiences of his countrymen, is a sign of the times, and marks a new era in the history of India, — an era, too, that finds expression in the great movements going on in South India, where tens of thousands are turning from the service of dumb idols to the worship of the living God.

Need we refer to other evidence, — to the testimony of some of England's noblest statesmen, as the late Lord Lawrence, Sir Bartle Frere, Lord Stratford de Redcliffe, and others, or to the Conference of the Great Powers of Europe at Berlin, and its public recognition of Christian missions as having an important part in the reconstruction of the Turkish Empire; or to the remarkable interest shown at this present moment by Royal Geographical Societies in missions in Africa and their readiness to assist this Board in the establishment of a mission in the heart of the Dark Continent? Shall we not recognize, also, the fact that men of wealth are now led as never before to consecrate the silver and gold which God intrusts to them, to the cause of Christ in foreign lands, — less than a dozen individuals giving over three

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millions of dollars to this object during the last three years, — and shall we not to-day accept the legacy left us in the hour of our greatest need, when all human help seemed failing, as a token of especial favor from our God, beckoning us forward to new victories in his name? Will not Christians at home respond to the joy that thrilled the hearts of missionaries abroad, when beneath the ocean and across the continents flashed the glad message, "Estimates restored?" The tears of joy, the glad song of praise, and the humble thanksgivings that rose to God from many Christian hearts, but expressed the new hope over the great opportunity which we and they alike are called to improve, to the glory of our risen Lord.

CHANGES IN THE MISSIONARY RANKS.

While we rejoice in the new openings for effort, and recall the mercies of the past, and look forward hopefully to the new year, the changes in the missionary ranks would hold us to a sense of our personal dependence and of closer relationship with the head of the church. The names of seven missionaries will be starred henceforth in the records of the Board: Mrs. Emily F. Tracy, who forty-three years ago went out to India as the wife of the late Rev. Dr. William Tracy, justly esteemed one of the fathers of the Madura Mission; Miss Etta S. Chandler, of the same mission, called away just as she was making a happy beginning in the work of her parents; Rev. Daniel Dole, after thirty-seven years of faithful service as teacher and preacher in the Sandwich Islands; Rev. Andrew Abraham, and, two months later, Mrs. Abraham, who devoted much of the later part of their thirty years in the Zulu Mission to the translation of the Scriptures; Mrs. Alice C. Ballantine, whose three years in the Mahratta Mission had won the love of all who knew her, and Mrs. Chauncey Goodrich, of North China, beloved for her singleness of devotion to the cause of Christ in Japan ere she had had the opportunity to illustrate a like spirit in her new home.

Seven others have been released from their connection with the Board, including three unmarried ladies with a view to new domestic relations. Seventeen who were at home for a season of rest a year ago, and eight others, who have been here in the country for longer or shorter furloughs during the year, have returned to their several missions. Twenty-six new laborers have joined the missionary ranks, including nine unmarried ladies connected with the different Woman's Boards.

CHILDREN OF MISSIONARIES.

Forty-four children of missionaries in this country have received the usual grants in aid from the Board. About half of these have had a home with Mrs. Walker at Auburndale. Several others have shared in her affectionate watch and care, who have found homes elsewhere or have become connected with different colleges and seminaries. To such her house is still their home in vacations. The success of her labors in promoting the Christian culture and happiness of these children is only equaled by the relief and comfort secured to missionary parents abroad. Mrs. Walker has two houses devoted to this service, one own her and another hired for the purpose. She has received from friends interested in her labors $2,906, in-

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cluding the gift of $1,000 from Mrs. Stone of Malden. It is not expected that missionary children will find a permanent home at Auburndale, when it is practicable for their parents or other friends to provide suitably for them elsewhere. The primary object is to meet those recurring instances in which no other good arrangement can be made, a fact which needs to be remembered by missionaries abroad as well as by their friends at home.

NOTICES OF DIFFERENT MISSIONS.

ZULU MISSION. — The despot whose savage cruelties had excited general horror, and whose power had induced a restless, uneasy spirit in the native population throughout South Africa, has been overthrown, and in a manner which bids fair to secure the respect and regard of the conquered tribes. New fields will thus be opened for missionary effort, and better opportunities offered for the cultivation of the old. In the Zulu Mission schools for both sexes have been well sustained, and a native agency is thus in preparation for aggressive work in better times, and in other African fields. The mission is awake to the new opportunities, and ready to second any efforts that may be made from Natal as a base to establish a mission in the interior. One member of the mission is ready to return home to aid in organizing a mission in Central Africa, should such an enterprise be inaugurated at this meeting.

TURKISH MISSIONS. — The results of missionary effort the past year in the Turkish missions are quite as favorable as could have been expected in view of the condition of the country, — business prostrated, industries paralyzed, currency deranged, lawlessness and violence widely prevalent. The government is too weak to carry out with any vigor the proposed reforms of administration, and when the attempt is made the agents employed are oftentimes more interested in the failure than in the success of the effort. Yet in some sections a beginning has been made. The provisions of the Berlin Treaty have been carried out in European Turkey. Bulgaria and Eastern Roumelia have been duly organized as separate states, the former with one of the most liberal constitutions in Europe, — a result due in no small measure to the influence of graduates of Robert College and of the mission press at Constantinople. Syria rejoices in the vigorous and progressive government of Midhat Pasha, and the presence of English Commissioners in the interior, as at Cesarea, Mardin, Diarbekir, and Erzroom, is a pledge of reforms, temporarily delayed by the traditional procrastination of the Turkish authorities and by the diversion of England's attention to other quarters of the globe.

Three facts are worthy of note as indicative of the changes which may fairly be regarded as begun, — the better appreciation of the unselfish efforts of missionaries for the social as well as moral improvement of all classes, the greater interest in education and in the establishment of schools on a much wider scale than ever before, and lastly and of special significance, the circulation of thousands of copies of the Scriptures among the Moslems, and the reported presence of Turks now for the first time in our Christian assemblies. The time long waited for when Moslems shall be made acquainted with the gospel of Christ seems near at hand. The con-

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tempt long cherished for the Christian name, unworthily represented by the so-called Christians of the Oriental churches, is giving way before the pure faith illustrated in the lives of the missionaries and in the changed character of those now gathered into evangelical churches through their labors.

In European Turkey the work of the year has been largely one of reconstruction and of plans for future effort. The schools at Samokov have been well sustained, and the religious press has been of special value in reaching many who live outside the ordinary range of missionary influence. By a singular providence the three stations of the Board are distributed so as to have one in Bulgaria, one in Eastern Roumelia, and one in Macedonia; thus giving the largest possible influence. The popular mind is awake. A new social and intellectual life is to be developed, and the future of this region, emancipated so largely from Moslem domination, depends, in the providence of God, on the efforts and the agencies now employed by American Christians for its moral renovation.

In the Western Turkey Mission, embracing the larger part of Asia Minor proper, the number added to the churches on profession of faith was larger than ever before. Contributions to various Christian objects amounted to over eight thousand dollars, — an advance of two thousand upon the last year. Nothing is more indicative of the progress of the native churches than their growth in the spirit of benevolence. Over six millions of pages of Christian literature, in four different languages, were sent out from Constantinople to all parts of the empire, a work enlisting the best energies of some of the ablest missionaries in the field. Robert College is recovering the ground lost during the late troublous times. The Theological Seminary at Marsovan is now fully prepared to train young men wisely and effectively to preach the gospel to the different nationalities. Nine boarding-schools for girls, with more than three hundred pupils, including seventy at the Constantinople "Home," attest the love and zeal of the Woman's Boards. Six thousand pupils, young and old, are to be found in Sabbath-schools connected with the twenty-eight different churches. Of one of the native preachers, stricken down at the beginning of his labors, Mr. Bowen says, "he worked hard by day and by night. He had a longing for souls." The graduates from the girls' schools make themselves very useful as teachers. Of one Efdik Hanum, a graduate from the "Home," it is said, "She has had some fifty girls in her school, teaching them the life of Christ along with the primer and the arithmetic." A thousand persons attended the ordination of a pastor over a church in Marsovan, and two thousand the dedication of a church in Cesarea. Thus the work goes on, broadening and deepening in its course.

In Central Turkey larger congregations meet on the Sabbath to hear the Word. The people give more liberally for churches and schools, and show a disposition to make personal exertion for the spiritual welfare of others. Here, too, there is a great waking up to the importance of education. Wants increase fast. It is the healthful result of the quickening and stimulating power of the gospel. In large towns parents are ready to give money and labor to secure necessary buildings for girls' schools. Despite the poverty of the people, they have increased their contributions beyond those of the

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previous year by at least fifty per cent., making an aggregate of nearly seven thousand dollars, — worth, as money goes, five times as much there as the same sum would be in this country. The Protestant community has made a gain of full twelve per cent. and of a thousand registered members the past year.

The eight students graduated at the Theological Seminary in Marash began work at once in fields waiting for them. The College at Aintab, intended to be for the seminary what colleges here are to our seminaries, had an attendance in all of eighty students, and more are expected the year to come. Of the twenty-three girls in the upper class in the female seminary at Aintab, ten are church members. Of another class, numbering sixteen, all but two or three give proof of having entered upon the Christian life. Mrs. Coffing and Miss Spencer report as under their care at Marash and in its neighborhood, thirteen teachers and four hundred and seventy pupils, of whom two hundred and forty are girls. Their work is so far advanced at that point that they propose removing to Hadjin as a new center. Woman's work in the out-stations of Aintab has been vigorously pushed by Misses Proctor and Shattuck with the happiest results. It is felt by the missionaries in this field that the popular mind has never been so well prepared as now to listen to the gospel. A spirit of inquiry is abroad. More missionaries are greatly needed to meet the opportunity at Aleppo, Oorfa, and Adana, and a thoroughly educated physician is wanted in the medical department of the college.

Like favorable reports are made from Eastern Turkey. The Protestant community is rapidly increasing, and new openings for effort are presented on every hand. The northern portion of this district, that suffered most from the late war, seems now specially prepared for the reception of the truth. Villages in the neighborhood of Erzroom, hitherto closed, now welcome the missionary, and not the least important fact is the interest in that portion of Armenia recently ceded to Russia, and the possibility of thus beginning a good work at no remote day in the latter country. The return of Mr. Scott and family to Van, of the Misses Ely to Bitlis, and Miss Van Duzee to Erzroom, refreshed by a visit to this country, and the addition of four new laborers to the force in Erzroom, are just in time to meet the demands of this portion of the field. Far away to the south, in the region of Mosul and Bagdad, the time seems also to have come for enlarged effort. The missionaries at Mardin are quite overburdened by the new demands on their time and strength.

The return of Mr. and Mrs. Wheeler and Miss Seymour to Harpoot, and the partial endowment of Armenia College, have given a new impulse to Christian education, while the manifest success of this institution calls forth the lively commendation of the Turkish authorities as well as of the Christian community.

India. — The additions to the churches in the India missions are greatly in advance of any former year, — nearly seven hundred in all. One of the missionaries remarks that "the famine has borne fruit, and not all bitter fruit. Many of the people have been humbled, and many have been ready to cast away their religion for something better. While some individuals

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have been influenced by the hope of temporary advantage, it is noticed that, as a rule, the greatest interest has been shown where most labor has been put forth. The interest is thus well grounded, and likely to be permanent. The carefulness of the missionaries in testing the character of the converts is worthy of special notice.

In the Mahratta Mission, as believers are largely from the humbler classes, who have the greatest difficulty in securing the means of subsistence for themselves and families, it is not easy to bring up the churches to a condition of independence; but examples of self-denial and sacrifice are not wanting. The eighteen pastors in the Madura Mission are wholly supported by the people, through a common sustentation fund, while the preachers more immediately concerned in developing the work in new places are a charge to the Board. It is remarked in this field that in spite of the famine, which swept away thousands of the people, and reduced nearly all to the greatest straits, the contributions for various benevolent objects were greater than ever before. These contributions have been made out of deep poverty, sometimes in handfuls of grain laid aside from the daily family allowance, sometimes in small copper coins, sometimes in larger quantities of grain, but everywhere the offerings have been the expression of a genuine hearty interest. It has seemed that whatever else these native Christians were obliged to give up, they would not be denied the blessing of self-denial for the cause of Christ.

There has been but little change in the methods of labor pursued in the India missions. The gospel has been regularly preached from Sabbath to Sabbath, at over three hundred different places. Thousands of pupils have listened to religious instruction in the schools. Bible readers and Bible women have gone from house to house, and found ready listeners. There has thus been a great amount of seed-sowing, which now only waits for the blessing of the Holy Spirit.

The missionaries are alive to the importance of higher Christian education for the training of an efficient native agency, and to meet the many forms of error coming in with the progress of western civilization. One hundred girls are reported in the female seminary at Ahmednuggur, and a still larger number in the boarding schools of the Madura Mission. New and commodious buildings will soon be finished for the accommodation of the girls' school at Oodooville. Jaffna College has had the special blessing of God in the conversion of half the young men connected with it. The theological seminary begun at Ahmednuggur is the first of its kind in Western India. No pains will be spared to make this institution, as well as that at Pasumalai, in the Madura Mission, worthy of the name, and prepared to send forth men to take up and carry forward the work begun by the missionaries.

The past year has been one of the most remarkable in the history of India; but great and cheering as have been the results, it is believed that they are but the first fruits of a far richer harvest. Great changes are imminent, such as call upon the church for the largest exercise of faith and prayer and effort.

CHINA. — The year 1878 will be remembered as one of the most event-

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ful in the annals of the North China Mission — a year of famine, of pestilence, and yet of the greatest progress in the missionary work. As in India, so here, the famine has been overruled to the spiritual welfare of multitudes hitherto apparently indifferent to the gospel. The Bible has been studied and preaching listened to as never before. The self-sacrificing efforts of the missionaries in ministering to the physical necessities of the people have given emphasis to their words. Over twenty thousand persons living in more than one hundred villages, received aid at the hands of our missionaries from funds placed at their disposal by British Christians. Here, too, as in India, spiritual results have followed where previous instruction had been given, while very little religious interest seems to have been awakened elsewhere. The fact is remarkable as showing the value of previous efforts to have been far beyond the thought or even hope of the missionaries. Seven new churches were organized, and nearly two hundred members received on profession of faith. The story of the heathen temple transformed into a Christian church by the authorities of a Chinese village belongs to the romance of missions, and suggests a new solution to questions of church building. This mission has pleaded long for medical missionaries, not only for missionary families, but also to aid in the general work. In no country is there so fine a field for men or women possessed of medical education and thoroughly consecrated to the cause of Christ The time has come for enlargement in this field. Six or eight new families are imperatively needed to strengthen the hands of those already in the field and to occupy new centers of influence.

In the Foochow Mission it is still a time of seed-sowing, with results enough to encourage the hope of ultimate success. Miss Payson, after witnessing the very satisfactory growth of her girls' school, and much to cheer her in the changed lives of many of her pupils, is now on a visit to home friends. Christian education is more highly esteemed, and the women are becoming more accessible to the efforts of the missionary ladies. Much time has been given to the translation of the Scriptures into the colloquial languages. The medical work of Drs. Osgood and Whitney is greatly valued, more especially for the success in curing patients addicted to the use of opium. Foreign residents and native Chinese have shown their regard for it by subscriptions of over two thousand dollars for its support. Religious instruction is carefully attended to, so that no patient can fail of hearing of the gospel.

JAPAN. — The three remarkable events of the year in the history of the Japan Mission were the completion of a translation of the New Testament, in which Mr. Greene has been engaged with missionaries of other societies; the occupation of Okayama as a new station on the Inland Sea, and the remarkable welcome accorded the missionaries by the authorities of the city; and the graduation of the first class of fifteen choice men from the training school at Kioto, all but one of whom devote themselves to Christian work in behalf of their countrymen. No better proof of the high character of these young men could be furnished than the graduating address of one of them published in the October number of the *Missionary Herald*, unless it be the order sent to this country for books by one of them, including such

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works as Hopkins's *Outline Study of Man*, Hamilton's *Metaphysics*, Porter's *Human Intellect*, etc. This school has had in attendance during the year one hundred and twenty-seven pupils, and hardly less success attends Christian culture of girls at Kobe, Osaka, and Kioto; but direct personal labor for women in their home has special attractions for the missionary ladies.

The value of Christian literature as an evangelical agency among a people so intelligent and ready to read, is fully appreciated, and nearly three million pages have been issued from the mission press. Indeed, whatever is needed for the defense and propagation of the gospel in this country is required in Japan for a people so awake to new ideas, so exposed to the influences of an ungodly and a materialistic civilization.

MICRONESIA. — Thirty-six churches, with nearly two thousand members, of whom over five hundred were added the past year, attest the success of missionary work in Micronesia. Hawaiian and American missionaries unite in this enterprise, and natives of Ponape follow the veteran Sturges into the regions beyond. Mr. Doane, after a brief experience in Japan, has returned to the field of his first choice, with enlarged experience and new consecration. The *Morning Star* visited twenty-six islands on her last trip, five of them for the first time, and is prepared for further exploration on the present voyage. The new captain has proved himself a skillful officer, and an earnest co-laborer with the missionaries. Mr. Bingham, compelled by ill health to reside at Honolulu, rejoices greatly in the turning of many to Christ in the Gilbert Islands, the scene of his earlier labors. With the help of Mrs. Bingham, he is doing what he can to supply them with the means of education and Christian culture.

On one island we hear of two hundred and fifty church members out of a population of one thousand, and in another that every adult is a professed follower of Christ. It is something quite unprecedented in our missionary history that native Christians, but two or three years out of heathenism, should be building large church edifices and school-houses, and meeting all the expenses of their teachers. Yet this is the record from the Mortlock Islands.

Dr. Hyde, besides making a great success of the North Pacific Institute at Honolulu, as a training school for native preachers and missionaries, has made himself eminently useful in other labors for the cause of Christ in the Hawaiian Islands.

DAKOTA. — Favorable reports are received from the Dakota Mission. The time has come, not only for enlargement of the work carried on at existing stations, but for new stations at other points. The time for reaching the Indian population is short. Already we hear of seven different lines of railway projected through the country occupied by the Sioux. The white man will soon occupy the land, and the Indian will be driven out unless the most vigorous measures are taken to prepare him for American citizenship. He must have a Christian education, a home, and a legal standing in the country. The possibility of civilizing the wild Sioux has been demonstrated beyond question by Dr. Riggs and his sons. Men who only two years ago were among the most turbulent and bloody Indians of the border are now eager for schools, busy building houses, and opening farms. At

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the Santee Agency the acreage under cultivation doubled during the year, and the Indians are eagerly waiting such legislation by Congress as shall give them legal titles to the farms they have cultivated and the houses they have built. In the Normal School for young men, the Dakota Home for girls, Indian youth of both sexes, at comparatively small expense, can now be thoroughly educated and prepared for positions of influence among their own people. With some just sense of the value of the gospel, the Dakota Christians have organized a Home Missionary Society, which has raised over $800 during the past three years to meet the expenses of native teachers and preachers among the wild tribes. Forty-three new members were added to the eight churches during the year, making an aggregate membership of 599.

PAPAL LANDS. — The work of the Board in Mexico has lost ground for want of men to carry it on. Mr. Edwards, left alone and in feeble health, was well nigh crushed under his many burdens. The return of Mr. and Mrs. Watkins, and the coming of Mr. and Mrs. Kilbourn, transferred from Monterey, have given a new impulse, and it is hoped that the early promise of this mission may be realized. The lawlessness and fanaticism of the people, easily aroused to acts of violence, may well enlist sympathy and prayer in behalf of those who are teaching and accepting a purer faith.

Opposition to the gospel in Spain is no less bitter, but is under some restraint from outward violence. The truth is nevertheless making its way, and nearly fifty additions are reported to the churches, including an interesting work at Bilbao, in charge of Mr. Gulick of Santander. A beginning has been made for the Christian education of girls that promises good results. The more fully the moral condition of the masses in Mexico and Spain is understood, the more important and necessary appears the work of the Board in their behalf.

In Austria no pains have been spared by the authorities to suppress all evangelistic teaching. In some cases the holding of every kind of religious service, and even presence at family devotions in any household but one's own, are forbidden. The ingenuity of a high church ecclesiasticism, Protestant as well as Roman Catholic, is taxed to its utmost to prevent men from accepting the gospel in its simplicity, while the want of true church life in existing church organizations has led the more intelligent to renounce all belief in anything that bears the Christian name. The field is thus a hard one, harder in many respects than in a purely heathen land, while the need of the gospel is, if possible, yet greater. It is hoped that some relief from the restrictions now imposed may be secured through the intervention of the Evangelical Alliance recently convened at Basle, and that the patient persistence of the missionaries may be crowned with success. The repeated admission by persons connected with existing Protestant communions of their inability of themselves to secure the spiritual renovation of Austria, at once justifies and adds to the moral necessity laid on us of pushing forward the work begun.

The review now made gives but a very imperfect conception of the great work committed to this Board. We have cause for gratitude, and lively

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hope for the future, that so much was accomplished in a year of trial and retrenchment, — that thirteen new churches were organized; that more than two thousand converts were enrolled among the disciples of Christ; and that seven hundred young men were gathered in higher institutions of learning, the larger part preparing to become teachers and preachers of the gospel; that twelve hundred young women in boarding schools and seminaries have enjoyed the personal influence and Christian instruction of educated women from our best institutions; that so great an advance has been made generally in the work of Christian education; that the native churches have shown such zeal in supporting their own institutions and in personal labors for their own countrymen; that new opportunities have been opened on every hand for the wider proclamation of the gospel; and that war, famine, and pestilence were so strangely overruled for the furtherance of the kingdom of Christ, in turning multitudes from darkness unto light. The new year opens hopefully, with the signal blessing of God, in larger means for the development of the work in hand, and for the establishment of new mis sions. With humble gratitude to God, and renewed consecration to Christ as our great Leader, let us press forward to new conquests in his name.

GENERAL SUMMARY.

Missions.

Number of Missions	16
Number of Stations	75
Number of Out-stations	598

Laborers Employed.

Number of ordained Missionaries (7 being Physicians)	150[1]	
Number of Physicians not ordained	7	
Number of other Male Assistants	5	
Number of Female Assistants	232[2]	
Whole number of laborers sent from this country	—	394
Number of Native Pastors	132	
Number of Native Preachers and Catechists	302	
Number of Native School Teachers	516	
Number of other Native Helpers	220	1,170
Whole number of laborers connected with the Missions		1,564

The Press.

Pages printed, as far as reported (Turkish, Japan, and Micronesia Missions only)	8,234,280

The Churches.

Number of Churches	261
Number of Church Members, as nearly as can be learned	14,675
Added during the year, as nearly as can be learned	2,034

Educational Department.

Number of Training, Theological Schools, and Station Classes	23	
Number of Pupils in the above	725	
Number of Boarding-schools for Girls	34	
Number of Pupils in Boarding-schools for Girls	1,202	
Number of Common Schools	626	
Number of Pupils in Common Schools	24,042	
Other Adults under instruction	768	
Whole number of Pupils		26,737

[1] Including nine still supported at the Sandwich Islands.
[2] Including twelve at the Sandwich Islands.

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OUR GREAT OPPORTUNITY.

[*A Paper read at the Annual Meeting of the A. B. C. F. M., at Syracuse, N. Y., October* 8, 1879. *By* EDMUND K. ALDEN, *Home Secretary.*]

FIVE men seated in a minister's parlor at Farmington, Conn., upon the 5th of September, 1810, deliberately accept the somewhat onerous name of "The American Board of Commissioners for Foreign Missions," and declare it their purpose henceforth to propagate the gospel among "unevangelized nations on the western and eastern continents." The venerable father of the youthful minister with whom they meet is so captivated with the idea, that shortly after he pledges one fifth of his entire estate, five hundred dollars, to help carry out the formidable undertaking, the young wife of the minister not only being privy to it, but, as it is authentically reported, being the prime instigator. Thus early did industrious men and women of the staid old Commonwealth of Connecticut conspire together to risk their frugal earnings upon an uncertain enterprise, and scatter them to the ends of the earth.

It is a little curious that in the record of early gifts in 1811, before any missionary work had yet been attempted, and while the way was not even open to begin, the subscription paper reads: "From two young ladies, *New London*, $4. . . . . From a friend to missions, *New London*, $50. . . . . From another friend to missions, *New London*, $250." So fascinated is this particular Connecticut town with the novel enterprise! If anything has occurred in the recent history of Connecticut, and more especially of *New London*, which, to some, may look like undue missionary enthusiasm, it is evident that its inhabitants are but reaping of the seed which they themselves have sown. Long may such seed continue to be scattered and such harvests reaped!

That the pressure during the early years of our missionary history weighed heavily upon the Lord's people, is apparent from all the records of the time; and also that the great pressure began speedily to be recognized as the great opportunity. Something was powerfully moving Christian hearts, although as yet no tidings of missionary success had been announced, laying a sense of responsibility for a perishing world's conversion upon not a few, both of the old and the young. This is indicated in a touching manner by a considerable number of death-bed gifts, chiefly from women and children, before any formal bequest had been received. And it is pleasant to note that the munificent legacy of Mrs. Norris of $30,000, which was unique, did not repress but called forth more generously the smaller gifts both of the living and the dying, which were multiplied and continuous. Our fathers could not know the immensity of their undertaking when they thus committed themselves, and, as far as they could do it, their children and children's children, to what was soon to prove their enlarged and enlarging trust. Swiftly the decades moved on, each adding both to the breadth of the work, and to the increase of expenditure.

THE FIRST SIX DECADES.

In 1819, at the tenth anniversary held in the chapel of the Old South Church, Boston, not only are missions reported as already established in Bombay, in Ceylon, among the Cherokee, the Choctaw, and the Arkansas Indian tribes, but two new enterprises have been just inaugurated, the missionaries on the eve of embarkation, one looking to Palestine in the East, and the other to the Sandwich Islands in the West. Rejoicing that their missionary fields "extend around two thirds of the globe," and that they enroll upon their honored list of service eighty-one names of missionaries and assistant missionaries, declaring, also, with emphasis, that "THE GOSPEL MUST BE SENT — AND PREACHED — TO EVERY NATION AND FAMILY

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THROUGHOUT THE WORLD," they call upon the churches for what at the time was regarded as the liberal contribution of over $37,000.

Ten years later, at the twentieth anniversary, held at Albany, N. Y., precisely fifty years ago this week, October 7, 1829, the work among the Indians has developed into nine missions, to which thirty-five per cent. of the entire expenditure of the year is devoted, while of the seven hundred and seventy reported members of native churches, five hundred and fifty-six are from among these Indian tribes, only one hundred and eight as yet from the Sandwich Islands, only one hundred and two from Bombay and Ceylon; and from the entire field of Western Asia, including Syria and Persia, *four*. The report, however, ventures on the prediction that "the countries around the Mediterranean, and accessible from its shores, will ultimately present most important and promising fields of missionary labor," and it is also stated, that "through the liberality and at the earnest solicitation of a well known merchant, a mission is contemplated to the inhabitants of the most populous and the most inaccessible empire on the globe," instructions being given to the young Andover graduate, Mr. Elijah C. Bridgman, who had just been ordained to this arduous work, in such courageous words as these: "Do not let your mind waver on this point, that the Gospel certainly will at some day triumph over the Chinese Empire, and its vast population be given to Christ. Encourage yourself with this thought; and let a holy enthusiasm be kindled in you, exciting every power of your soul to strenuous effort, and unwearied perseverance, with the hope that you, as a soldier of Christ, may have some part in such an achievement." With far-reaching plans like these in prospect, the burden and the opportunity have so enlarged that the annual expenditure has more than doubled, having advanced to over $100,000.

Ten years later, at the thirtieth anniversary, in 1839, the harvest season has arrived for the Sandwich Islands, gathering in its redeemed thousands; entrance has been made upon the Western and Southeastern coasts of Africa; $60,000 is the year's expenditure for missions in Greece, Constantinople, Asia Minor, Syria, and among the Nestorians of Persia: the work in India includes Madras and Madura, as well as Western India and Ceylon; reports are presented from Siam, Singapore, and Borneo, as well as from China; the missionary call in every direction is said to be "urgent and animating in the highest degree," and the annual pecuniary pressure upon the churches has again doubled, so that it is now more than $200,000.

In 1849, a paper is presented, entitled "The Want of Missionaries," showing the immediate need of thirty-eight new men, and calling upon young pastors as well as theological students to hear the summons. At the same meeting the inquiry is pressed, with cogent reasons annexed, "Whether the continent of Africa ought not to become a more prominent object of attention by this Board," emphasized by such questions as these: "Who will ever penetrate these dark regions, unless it be the missionaries of the cross?" "Ought not systematic efforts to be made to establish missions, as speedily as possible, at different points, which, through the blessing of God, shall eventually spread the light of civilization and of Christianity through that entire continent?" The yearly call now advances to $300,000.

Ten years after, the Board meets at Philadelphia, staggering under a debt of $66,000: but twelve months later, commemorating Jubilee, it stands again erect, reporting the debt as more than paid, and expresses the hope, by the unanimous vote of the whole rising assembly, breaking forth spontaneously into song, that the friends of the cause will aim to raise, as the sum desirable for the proper growth and development of the missions, not less than $400,000.

In 1869, having passed, during the preceding decade, through the critical years

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of civil war, forty-two new missionaries and assistant missionaries are reported as having been sent forth, — a larger reënforcement than the missions have known during any one year for thirteen years; the new mission to Japan is undertaken, and the whole spirit of the hour is a summons forward in every direction for enlarged work and for enlarged liberality to carry it on, requiring an annual outlay of at least $500,000.

THE SEVENTH DECADE.

During the last decade this pressure has so continued to accumulate that it has almost seemed of late that one year was more heavily weighted with opportunity than any preceding ten.

In 1870, our resources are diminished at least one third by the retirement of a large number of our old friends and generous supporters, representing one branch of the Presbyterian Church, taking with them some of our most cherished missionary fields, our remaining work almost immediately expanding to the former dimensions of the whole.

In 1871, when it is declared that "the very success that in five years has nearly doubled the number of towns and cities in which the gospel is regularly preached, is at once the source of the greatest hope and of the most painful embarrassment," a new work in nominally Christian lands is laid upon us, with the express stipulation that it is "to be strictly and wholly an enlargement, no retrenchment to follow therefrom in lands more benighted."

In 1872, two missionaries, returning sadly homeward on account of impaired health, express their feelings in these words: "It is not the work nor the climate that has broken us down; but depression of spirit and discouragement that no one comes to our aid, and our utter inability to meet the calls upon us." A great conflagration has occurred during the preceding year at Chicago; another conflagration now follows at Boston, seriously crippling our sources of supply, and adding to the severity of the financial stringency of the time, which continues for several years.

In 1873, it is declared that "the sheerest humanity requires that eight ordained missionaries be sent, with the least possible delay, to relieve those who are tottering and fainting under their burdens; that nineteen more are needed to place the missions in good working order;" that even then five fields, presenting, some of them, "extraordinary claims," will receive none; and that the least amount required for the efficient prosecution of the work for the succeeding year is the sum so long called for in vain, $500,000.

In 1874, it is stated that "plans which appeared very promising must be postponed, opportunities clearly providential and singularly hopeful must be left unimproved;" that the question has become "painfully imminent," "Shall we retire from our work in Papal lands?" while a missionary, writing home, remarks: "It is sad that the only hindrance to our work should come from America." In order to remove this hindrance, the Committee continues to plead, still in vain, for the annual $500,000.

In 1875, after a most animating review of the growth of the preceding ten years by the Foreign Secretary, the following sentences are added as an appendix: "In view of all this progress, this manifest blessing on the work, the vantage ground gained, the vast preparation made, and the brilliant opportunity for advance at almost every point, while eager to press forward to realize the cherished hopes of the sainted dead, and of the devoted men and women now in the field, the Committee was compelled to retreat in the very face of the enemy. Brave and good men hesitated, delayed, wept and prayed, but yielded at last to the stern necessity. After all the pleading before the Christian public for the last two or three years, forewarning of the terrible necessity, what else could the Committee do?" And

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then follows the importunate appeal: "O, pastors of churches, men and women who love the Lord Jesus, who hold all you have and are but as stewards of his bounty, the purchase of his life and love.— must these things be? Must this retrenchment, this retrograde movement, go on?"

In 1876, the cry is, "Crippled as the missionaries were last year, shall they be crippled again? The burden weighs heavily on our hearts as we see and feel the great responsibility." That burden continued to increase during the succeeding year, a year of painful retrenchment abroad, and of a debt accumulating to nearly $48,000 at home.

In 1877, the debt being lifted by the gracious interposition of God, amid mingled songs and tears of thanksgiving, making our meeting at Providence ever memorable in our history, the earnest plea is renewed, not for enlargement, — our faith does not yet venture upon this, — but, the annually recurring plea for the *minimum* absolutely needed in order to maintain the ground already held, and to deliver us from further disaster, the vainly called for $500,000.

THE SEVERE RETRENCHMENT OF 1877–78.

We all know what followed; a year of the severest stringency which our present corps of missionaries has ever known, the more severe because, amid famine, pestilence, and war, God still continued to bless our missions with spiritual harvests and to open new doors of opportunity. And yet the Committee, following the almost imperative mandate of the churches forbidding any approach toward another debt, continued the system of unflinching retrenchment, rigidly refusing to grant "the more than $50,000 necessary to meet earnest requests from the several missions," and were thus enabled to report, at our annual meeting one year ago, the small balance against the treasury of less than $4,600. And one of the most painful features of the result was, that there were some who so little appreciated the peril of the situation, that they actually congratulated the Board upon the successful issue of the year.

There were no congratulations from the missionary fields, or from the Foreign Secretary, or from any who comprehended what serious detriment this "wasteful economy," continued a little longer, meant. At this very hour we were receiving, even from the outposts of Eastern Turkey, such messages as these: "Where a year ago we had only one village and four or five houses that we could call Protestant, we now have five villages with two hundred and fifty houses, and every day have new applications from new villages. But the churches at home have tied our hands; we shall be unable to accept any more applications for teachers or helpers the present year. Oh that I had the pen of a ready writer and the voice of an angel, to declare to the people at home their duties to these perishing souls! . . . . It is hard to check a rising tide, it is painfully hard to hold back forces and repress feelings which we have all along been endeavoring to raise and rally for a sweeping onset upon the strongholds of bigotry, superstition, and sin. This being taken in the rear, through lack of support from the reserves, just as we are preparing for a charge, may change the issue of the battle, *unless from some unexpected quarter timely help arrives.*" It was plain that this system of retrenchment thus forced upon us from year to year, was in more than one direction becoming perilous to our dearest missionary interests.

THE FIRST SIX MONTHS OF 1878–79.

Another sharp incision only was needed to call forth an almost audible wail all around the missionary world. That incision was made in November last, and the unwelcome letter announcing it was the Christmas greeting of the churches at home to their hard-pressed missionaries abroad. The hearts of these beloved

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brethren, one of whom had just written, "We groan and groan because of grand opportunities which we cannot improve," were laid open to their constituency, during successive months, as the painful story was recounted of "what retrenchment means to the missionaries abroad;" but during the first half of the financial year, six times the messenger, who waited at the end of the month for an encouraging word from the churches, reported, "There is nothing." "No increase in the gifts of the living, an ominous falling off in the benefactions of the dead." Some of us began to be apprehensive that, if there was a cloud arising it was a cloud threatening disaster and tempest, increased perplexities and distresses abroad, another crushing debt at home. The humiliating question would obtrude itself: "What missions shall we be obliged, not long hence, to relinquish?" And even on missionary ground, men, faithful and true, were suggesting that possibly it might be their duty to resign their commissions and to return home.

THE DAWN OF DAY.

How dark those days were, and with what reason, there are not many who know; but one thing now is evident, *somebody was praying.* More than one had bowed his head upon his knees, as did the prophet of old, and was crying earnestly to God. Supplication had been ascending, importunate and continuous, from China and Japan, from India and Turkey, from the Pacific Islands and Africa. Sometimes it had become expostulation, "How long, O Lord, how long? When shall the light arise and the day of deliverance dawn?" Prayer, too, was ascending from many a consecrated missionary heart here at home. Was it an unconscious prophecy our missionary brother had uttered when he closed his plaint with the words, "*unless from some unexpected quarter timely help arrives?*" The answer came, not in "a little cloud no larger than a man's hand," but in a sudden flood. The servants of the American Board retired to rest one Sunday night in the month of March, more than usually apprehensive of impending disaster, and awoke the next morning telegraphed all over the land as heirs to a vast estate, estimated at "half a million of dollars," a sum which a few days after had swollen to nearly "a million." Here was a new dispensation indeed, of which the fathers, far-seeing men that they were, had never dreamed.

THE NEW RESPONSIBILITY.

In what spirit will the children receive this unexpected and honorable trust? Possibly the first feeling with all the friends of the American Board at home and abroad was the same, "LAUS DEO!" "Thanks be to God for this signal deliverance!" And the next thought, perhaps, was the same, "How utterly unworthy are we of this marvelous divine interposition!" The meeting of the Prudential Committee, which took place upon the day following the reception of these tidings, was one of the most serious of the year. It not only began as usual with the Word of God and prayer, but it closed with a special act of united supplication for that divine guidance which alone could impart to the officers of this Board, its members, its missionaries, its patrons, and the churches it represents, that wisdom which we now peculiarly need for our serious trust. "Who are we that the Lord should do unto us after this manner? May God help us to discern, and promptly to improve our hour of opportunity!" The impulse was quick to follow, — "Now let the severe retrenchment, which has so long oppressed our missionaries and their work, be removed at once and forever!" Then, almost immediately a certain degree of apprehension arose, "What effect is this announcement to have upon our regular receipts? Will old and tried friends continue to give as heretofore, and will the same urgency of effort be put forth by pastors and churches to multiply and enlarge their gifts? Will generous thank-

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offerings be added? Or will the word be repeated from one to another, "No further need of any special effort for foreign missions!" And should this be the result, will not the blessing become a curse? Some were reminded of one of Mr. Treat's careful utterances, five years ago, when he read his discriminating paper upon "The Financial Problem of the Board." These are his words: "One of the saddest revelations made by the missionary work, is the amazing readiness of Christians to excuse themselves from all participation therein. The constituency of the Board is believed to equal any other in Christian liberality. But when it was announced some thirty years ago that a legacy of $40,000 was to be received within a twelvemonth, the offerings of the churches began at once to diminish, and it was found in the end that the generous gift of an honored friend had actually cost the Board more than its entire amount — a result which the late Mr. A. G. Phelps forestalled by making his bequest of $100,000 payable in installments, thereby saving the donations from the slightest reduction." The question was immediately suggested, "If the constituency of the American Board in 1846 could not receive in one donation the gift of the comparatively small sum of $40,000 without being so enervated thereby that it became a loss rather than a gain, and if the larger gift of $100,000 in 1858 must be distributed over ten years, in installments of $10,000 each, in order that such a princely donation might not check the ordinary currents of benevolence, then what may we expect of the men and women of 1879 when, without any such plan of distribution provided by the donor of the gift, the American Board is immediately entrusted with nearly ten times the largest bequest ever before received?"

Should this venerable Institution, representing more than thirty-five hundred churches of the land, now in its critical hour, rise to the dignity of its opportunity, and prove by the breadth of the missionary intelligence of its constituency that it is worthy of this sublime confidence which by the Head of the Church has been reposed in it, and that it has learned through divine wisdom and grace how to wield this new force put into its hands, so that it shall become an inspiration animating to enlarged benevolence, it will enter upon what may be the grandest era of its missionary history. If, on the other hand, we fail to discern and to apt preciate our hour of opportunity, if we begin to withhold our own personal gifts because from another hand a larger gift has been bestowed, then we shall lose our inheritance in the Lord's advancing Kingdom, we shall practically abdicate our throne of power, we shall throw away the crown which might have been ours, we shall spurn the Providence and grieve the Spirit of God, and if the sacred trust committed to us is taken from our hands, we shall merit the retribution. Our feelings rise almost into burning indignation that any one can suggest this shameful possibility. Just when the door is thrown open in answer to prayers which have been ascending for years, so that now, moving forward with a sustained force, we may secure the results of prolonged labor; when we have the opportunity also of doing vigorously within the next decade what otherwise would not have been accomplished for thrice those years, shall we falter and draw back?

THIS IS THE QUESTION WHICH WE SHALL PRACTICALLY ANSWER AT THE PRESENT MEETING OF THE AMERICAN BOARD, AND DURING THE YEAR UPON WHICH WE NOW ENTER. If God will bestow upon us grace here and now to accept this trust, with a breadth of view and a liberality of heart corresponding with the gift, so that we can plan for enlargement for a few years to come, reasonably assured by the cooperation of pastors, churches, and friends throughout the land that our regular sources of supply not only shall not be diminished but shall steadily increase, we can lift up our entire missionary work abroad, and the missionary spirit at home as well, to a permanent position of power which shall be felt from sea to sea, and across the seas, for the next generation.

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Already have the good tidings flashed round the missionary world, relieving the missions, at least for the present year, of their severest retrenchments. Already have supplementary grants been made for objects long needed and postponed from year to year to what appeared to be an indefinite future. Already from all our missionary stations have psalms of thanksgiving ascended, and many glad expectations of better days are awakened. Already, in several directions, have plans been formed for speedy enlargement, which, under ordinary circumstances, could not have been proposed for a long time to come. Already have minute and careful inquiries been instituted that we may know the precise locality whither the God of Providence is calling us to our share in the honor of the great coming advance of the Lord's hosts into Central Africa.

THE APPROPRIATION OF THE BEQUEST.

We now propose that at the present meeting, according to the best wisdom we already have or may here receive, this munificent bequest be sacredly set apart for this broad and broadening extension of our missionary work. Were one third of it appropriated to our immense educational trust, not in the way of permanent endowments, which would require ten times the amount, but by annual grants in aid as they will be needed during the coming decade, in Turkey, India, China, and Japan, it could thus be economically and wisely used, without at all lessening the urgency of the call upon the churches for their increased annual contributions. Were another third appropriated to the enlargement of evangelistic forces in fields already occupied, emphasizing Central Turkey in the direction of Aleppo; Eastern Turkey in the direction of Kars on the north, or of Mosul and Bagdad on the south; Northern China toward Shantung on the southeast, or possibly Shansi on the west; Western Japan, including the islands of Shikoku and Kiushiu; during the same period of ten years, it could be economically and wisely used. Were the remaining third appropriated to the establishment and proper support of new missions, giving the first place to Central Africa, it would be all demanded, and could be judiciously employed before the next decade has closed —our regular work all the time moving on and expanding as during previous years.

To present the problem in another form: Since our average annual receipts for the past ten years have been so inadequate to the necessities of the work, that our expenditures, in order to avoid accumulating debt, have been each year curtailed to the perilous extent of over $50,000 — half a million for the ten years, —and since, for enlarged evangelistic efforts in the fields now occupied, we need an annual income increased by $50,000 more; while for our growing educational work and for the establishment of a new African mission we shall annually need at least another $50,000, it is plain that if we are to meet the missionary opportunity now opening before us, we must plan for an annual expenditure for several years of $150,000 and upward above what we have been accustomed to receive, or may reasonably expect to receive, from ordinary contributions and legacies. The practical question, therefore, resting upon us at this meeting is this: Shall we thus plan for this enlarged work at this augmented expense?

Even to ask the question would be presumptuous, were it not for this timely bequest. With this bequest set apart as a sacred appropriation for enlargement both of work and expenditure, we may not only ask the question, but to it we may give a sober, hearty affirmative, *provided we may rely upon a steadily-advancing annual income through our ordinary channels.* Can we thus rely upon pastors and churches? Can we thus rely upon the army of givers, rich and poor, old and young; upon the more than 375,000 professed disciples of Christ connected with our Congregational body; upon the more than 435,000 members of our Sunday-

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schools? "Better always than the gift," some one has said, "is the giving." Can we rely upon grateful, generous *giving;* on a scale commensurate with the breadth of our opportunity? By this signal Providence, which has taught us that He who is "Head over all things to the church," and who is "able to do exceeding abundantly above all that we ask or think," can "open the windows of heaven and pour out a blessing that there shall not be room enough to receive it," God is challenging the faith of His people, an extraordinary faith for extraordinary times. *Shall we honorably meet the challenge?*

A VOICE FROM THE PACIFIC.

To this question an animating reply has recently come to us from the islands of the Pacific, the voice of one of the honored missionary sons of Connecticut, our oldest veteran still in active service, — three score and eighteen years of age, — speaking in behalf both of himself and of her who walks with him in loving fellowship: —

"We are filled with joy on hearing what the good Lord has done for the American Board and for his cause on earth. The New London gift is a 'God-send,' and we trust that it will tide the Board over the shoal where the life-boat so often touches bottom; *and more than this*, we hope and pray that it may act as a spiritual dynamic on the churches and upon all the benevolent of our land, so that its force will help to deepen and widen the channels of benevolence in millions of hearts. Should its effect be the opposite, should any Christian say in his heart, 'The Board is out of debt, their treasury is full, and I can now withhold my dollar,' should any one say this by thought, or act, or word, it will be a shameful perversion of the mercy of the Lord in thus sending help in time of need. And it will be a shame to the churches and patrons of the Board if, in view of this generous gift, they shall relax one ounce in their energy and effort to sustain the work committed to them, or fail to move forward along the whole line of their operations. . . . . A defile has been passed, an obstruction has been removed, out-posts have been taken, new recruits and fresh supplies have been received, what now shall be the effect upon the elected and marshalled hosts of the Lord? To stand still? To fall backward? To sleep? To wait until the fresh supplies are exhausted and the army is demoralized? Shall it not rather be to sound the trumpet along the whole line, and to say to the hosts of the Lord, 'Quicken your march seven-fold, blow your trumpets and shout?' We do hope that the Board will nevermore be in debt, but that its income will be increased, as it might be and ought to be, to an annual *million.*" As an encouragement in this direction he encloses a subscription of fifty dollars from the Hilo Church, of fifty from himself, and of twenty-five from his wife, adding, "This sum, one hundred and twenty-five dollars, I forward as a help in sending a mission to Central Africa should the Lord of the vineyard enable you to occupy that field. Yours in the Lord, TITUS COAN."

THE CALL FOR MEN.

Our immediate additional call is as inspiriting as it is pressing, for thirty devoted young men, five of them physicians, ready for the work which is now brightening and enlarging in every field occupied by our missionary force. We might present a far stronger appeal than this, and still understate our necessity. As "The American Home Missionary Society," a generation ago, rejoiced in an apostolic twelve called "The Iowa Band," whose work already accomplished has made their names and memory immortal, so the day has arrived when "The American Board," in addition to a vigorous reënforcement over its entire field, should receive at least four special apostolic bands, one for China, one for India,

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one for Turkey, and one for Africa, — men who know each other, plan largely, and together seize the critical and opportune hour.

"Thirty young priests at one time," it is recorded, "sent a request to the Propaganda Society, with their names signed with blood drawn from their own veins, asking to be sent as missionaries to China." For this *form* of consecration we do not plead; but for the genuine *consecration*, both of men and of money, in this day of our great opportunity, we do plead, by the remembrance of blood more precious than any that we ourselves could shed, and in the name of Him who from his exalted throne proclaims more tenderly and urgently than ever, "Behold, I have set before thee AN OPEN DOOR." May God inspire our elect youth, may He animate this American Board, may He enable us all, WITH COURAGEOUS, EXPECTANT FAITH, TO ENTER IN!

The Special Committee of the Board on the above paper, Rev. Dr. Z. Eddy, chairman, use the following language in their report: —

We thankfully recognize in the history of God's dealings with this Board, since its organization, and especially in many and glorious providential deliverances in times of financial straitness and disaster, a sure pledge that he will be with us always, even to the end of the world. In this we rejoice; our motto and rallying cry shall ever be: IMMANUEL, GOD WITH US.

So far as the plan of the Prudential Committee for the distribution of the Otis Legacy is disclosed in the paper read by the Home Secretary, it meets with our cordial approval. In our judgment the whole sum should be at once appropriated for the enlargement of missionary operations. To lay aside a portion of this legacy, in order to provide against possible future embarrassments, would betray ungrateful distrust of God, and work incalculable harm to the churches by relieving them from the wholesome pressure of responsibility.

We heartily sanction the project for establishing a new mission in Central Africa. We also approve the suggestion that a due proportion of the Otis Legacy be employed in promoting education, especially collegiate and theological education, throughout the whole missionary field. The time is come when newly-evangelized peoples should not only have pastors of their own blood and language, but should be preparing to send forth missionaries to the "regions beyond." Not less do we approve the design of largely increasing the missionary force now in the field. We are linked with our struggling fellow-servants in distant lands, not only by a common responsibility, but by tender fraternal sympathy. We call, to-day, from this our sacred convocation, across seas and continents, to our missionary brothers and sisters, — Be of good courage! The pastors and churches at home are with you! The American Board is with you! The Lord is with you always! Be strong in the Lord, and in the power of his might! We charge our secretaries to send this greeting to all the faithful brethren.

But how shall we send forth the needed reënforcements if there are no volunteers? The call is once more for *men*. And for the supply of men the responsibility rests on professors in colleges and theological seminaries, on pastors, on churches, on the great body of individual Christians. Among our church-members there are thousands of educated young men and young women who ought, at least, to consider the question, "Ought I to be a foreign missionary?" Let that question be urged upon them till they are compelled to decide it on their knees. Perhaps the time is come, also, when youthful pastors ought to entertain the same question. Perhaps the time is at hand when many will imitate the example of that now venerable and afflicted servant of God, the Rev. Dr. Daniel Lindley, who resigned a pleasant pastorate to become a missionary in Africa. We suggest that this great question — MEN FOR MISSIONARY FIELDS — be made a special topic for the next day of fasting and prayer for colleges and theological seminaries.

While we plainly foresee the good which the Otis Legacy will do abroad, we are not without our misgivings touching its effect on the churches at home. Should the churches begin to comfort themselves with the thought that now, the treasury being full, they may *rest*, for a season, from effort, self-denial, and responsibility for the world's speedy evangelization, then that legacy will prove a curse, instead of a blessing. But it must not, it

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shall not, be so. We, members of the American Board, and friends of missions, pledge our Christian faith and loyalty, that we will help, to the utmost of our ability, with our prayers, our property, our influence, our personal labors, to spread abroad the savor of Jesus' name through the whole earth.

TEN YEARS IN JAPAN.

BY REV. N. G. CLARK, D. D., FOREIGN SECRETARY.

IT is now ten years since, at the Annual Meeting at Pittsburg, the American Board decided to begin a Mission in Japan. The first missionary left the meeting to take the next steamer from San Francisco. The son of David Greene and the grandson of Jeremiah Evarts, he bore with him the hopes and sympathies of thousands of Christian hearts.

A brief review of the enterprise then undertaken may not be inappropriate to this occasion.

THE PREPARATION.

The way had been prepared. American enterprise had crossed the Rocky Mountains and descended the Pacific slope. A railway spanned the continent. Steamers went out from the Golden Gate and, on their way to China, skirted along a group of islands of wondrous beauty, teeming with an intelligent population, for two centuries and a half shut out from the civilized world. Japanese seamen, wrecked or drifting helplessly on the broad ocean, had been returned to their native shores.[1] Searching questions had been put to the Dutch traders by treaty stipulation penned up on a little island in the harbor of Nagasaki. Some little conception of the outside world, and of a civilization superior to their own, had thus been gradually finding its way into the more thoughtful minds.

Japanese experience of western civilization had not been a happy one. The Portuguese and Spaniards of three centuries ago were not the best representatives of modern Christendom. The selfish and purely commercial policy of the Dutch had not awakened any special desire for a more intimate acquaintance with Protestant nations. On the other hand it was deemed almost an offense to the best interests of mankind that a people so numerous, so advanced in civilization and the arts, lying across the track of an opening commerce between the youngest and the oldest nation on the globe, should be so exclusive.

At this juncture, fifteen years in advance of the first missionary of this Board, the gentle persuasion of an American fleet, in no narrow or unkind spirit, but in the large interest of the human race, prevailed to open the long sealed gates. One young man, in after days to be known as the Secretary of Naval affairs in the Japanese Government, looking on and noting the calm dignity and quiet, courteous persistence of the American, whom no warnings could turn back, was satisfied of the superior character of the stranger. Here were men who could tame a volcano, condense its power in their ships, and control it at will.[2] The reverberations of the evening gun, a sixty-four pounder, as they rolled along the shore and far away into the interior, told of new agencies henceforth in the history of Japan. The silence of centuries was broken. The future Secretary of the Navy was a representative man. Old Japan recognized the coming of a new era. It was the turning point in the destinies of thirty-three millions of the human race.

[1] It was on such an errand of mercy that the first American vessel, the "Manhattan," of Sag Harbor, Mercator Cooper, captain, entered the Bay of Yedo in 1846. See the narrative published in the Albany *Evening Journal*, June 24, 1876.

[2] Griffis' *Mikado's Empire*, pp. 303, 347.

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OLD JAPAN.

The Japanese unites in his character the Turanian and the Malay — the elements blending before the time of authentic history. His language, in its grammatical peculiarities, has affinities with both, while it is saturated with Chinese. much as our composite Anglo-Saxon is saturated with words of Latin derivation. Its structure is so difficult as to have led a Spanish grammarian of the last century to excuse himself from attempting to explain it, on the ground that it was an artifice of the evil one to add to the labor of missionaries. Some Protestants have admired the sagacity of the Franciscan.

Despite some little infiltration of European ideas through the Dutch, the civilization of Japan, twenty-five years ago, was such as was possible through the religion of Buddha and the doctrines of Confucius. Shintooism, originally the worship of the powers of nature, then a kind of hero-worship, and at last a deification of the reigning family, was maintained as a convenient state religion. Buddhism, while faithful to the Nirvana as the ideal of life and the end of all intellectual and moral striving, — the peaceful calm in which all human passions are extinct, — had shown its usual power of assimilation in adapting itself to a new people, but had lost much of its former hold on the popular mind. As a system of morality the doctrines of Confucius compelled the intellectual respect of scholars, but with the exception of the home life, and the relations of parents and children, had little influence on the moral character of the people.

The Christianity of Xavier and his colleagues, though professed at one time by hundreds of thousands in all ranks of society, and having its churches by the hundred, scattered at important centers through the empire, had left almost no impression on the national life and character. Not a trace was visible in the manners or the literature of the people. The nearest parallel is to be found in the extirpation of Protestantism from Bohemia by the Romanists a century later. The truth is, the Romanism of three centuries ago, enforced by the civil arm and the terrrors of the inquisition, was not much improvement on the Buddhism it supplanted. Its ceremonial differed but little; its morality was no better; civilization had gained nothing by the change, and when intrigues and dissensions among the foreign teachers had destroyed most of their influence, and when attempts made to overthrow the existing government had excited the indignation of the rulers, Romanism was to all appearance blotted from the soil. The one redeeming fact amid the darkness and gloom which rested down upon the first efforts to Christianize Japan was the heroism and devotion of the thousands who perished rather than deny the Christian name, and the persistence of the few who, in secret places, in spite of the most vigilant espionage, kept the fire burning till better days.

On the suppression of the Catholic missions, Buddhism had revived and Shintooism continued to be cherished by the family of the Mikado. Chinese ideas engrafted on the old stock again found expression in the literature of the higher classes, and in all forms of social life; but many of the more thoughtful minds at length became weary of them. The time had come for new influences from abroad, and the American fleet in the Bay of Yedo was the occasion of their introduction. The first fifteen years was a period of transition, of divided government, of internal confusion, of conflict among the feudal chiefs, but ended at last in the restoration of the Mikado to the ancient rights and privileges of his house, and the establishment of a stable government, on the overthrow of the Shogunate, that for nearly seven centuries had held the military and entire temporal power of the empire. By July, 1869, opposition to the new order of things had ceased, and three months after, more wisely than we knew, we sent our first missionary to Japan.

In the meanwhile efforts had been made to introduce the gospel. Missionaries

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of the American Episcopal, Presbyterian, and Reformed Boards had entered the country as early as 1859. As no opportunity presented itself for proper missionary work, in consequence of the popular prejudice and the severe restrictions of the government, the Episcopalians withdrew for a time. The Presbyterians who remained were soon able to make themselves useful as teachers in government schools and in private classes, and ere long gained the confidence and esteem of the people for themselves and the faith they professed. Though the government would allow of no religious instruction in the schools, the Chinese version of the Scriptures was read and explained in private; and Dr. Hepburn, of the Presbyterian Board, prepared a Dictionary of the Japanese language of inestimable value to subsequent missionaries. Dr. Brown, of the Reformed Church, is specially remembered for the great service he rendered to the cause of education.

In 1866 one man upon his death-bed gave evidence of a Christian hope. The next year one or two other men of high position appear to have embraced the gospel, but no public profession was possible. In 1867 restrictions on foreign travel were removed, and many Japanese visited other countries to become acquainted with their institutions, and to learn that Christianity was not opposed to the best interests of their native land; but no one circumstance did so much to awaken interest among the Christians of the United States in the evangelization of Japan as the coming of Mr. Neesima to this country in 1864. His first interest in the truth, his leaving Japan, at the peril of his life, in quest of further knowledge of God, his reception here and subsequent education by a merchant and his family in Boston, his simplicity of faith, his earnest plea that missionaries might be sent to tell his countrymen of the Saviour he had found, were all felt to be ordered by the Head of the Church, and induced a wide-spread feeling that the time had come for enlarged effort.

THE NEW ERA.

The new era dates from 1869. The government and the Japanese people were now eager to secure the advantages of Western civilization, and only too ready to accept everything, good or bad, without discrimination, that hailed from Western nations. It was not Christianity that was wanted, however, but its incidental results. At first the attempt was made to revive Shintooism, of which the Mikado was the head, and to suppress all other forms of religion, but the time had passed for the revival of the old system. The Mikado had too much good sense to regard himself as of Divine origin, and to accept the worship of his people, and came forth from the seclusion observed by his ancestors to be a man among men. The government had very grave and difficult problems to solve. It has solved them to the admiration of the world, with a wise statesmanship that has carefully studied the necessities of the situation, adopting no formal rules or methods to be observed at all hazards, but wisely modifying its plans and methods to suit the changing situation and the necessities of the people. It is but proper to add that some of the statesmen now and for years past connected with the government were pupils of the earlier missionaries, and those who had studied for a time in this country. Within three years the persecution to which the Buddhists and the Romanists who came out from their hiding places were exposed was stayed; all connection of the state with any form of religion whatever ceased; the sign-boards denouncing Christianity were removed, and toleration of all religious opinions was practically granted, though not formally proclaimed as the law of the land. The last seven years, therefore, mark the period of religious liberty and of comparatively unrestricted efforts for the evangelization of the empire. Though the residence of missionaries as foreigners is still confined to treaty limits, they are allowed special permits to travel through the country, and to reside for a limited

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time at points in the interior; and native preachers can now go anywhere proclaiming the message of salvation.

The first church, of eleven members, was organized in March, 1872, by a missionary of the Reformed Church at Yokohama. It was born of prayer, and in connection with the observance of the week of prayer the previous January. Missionaries and English speaking residents united in the services of this week, which were continued, week by week, till the end of February. The Acts of the Apostles was read in course, and translated into Japanese for the benefit of a few students who attended, partly from curiosity, and partly, we may believe, from true interest. In a few days two of these students were on their knees, entreating God, with tears streaming down their faces, that he would give his spirit to Japan as to the early church in the days of the Apostles. English and American captains of men-of-war, who witnessed the scene, said, "The prayers of these Japanese take the heart out of us." The missionary in charge felt like fainting away. Such was the first Protestant Japanese prayer-meeting, and the first evangelical church of Christ in Japan was born there.

From this time the progress of missionary work has been rapid. The missionary force was largely increased, one society after another entering the field, till at the present time ten American and six British societies are represented by over sixty ordained missionaries and their wives, by about forty unmarried ladies, and by ten physicians and other laymen, making an aggregate of over one hunded and sixty men and women, wholly devoted to evangelical work.

As other societies had located their missionaries largely at Yedo, now known as Tokio, on the north, and at Nagasaki on the south, the central portion of the country was chosen as the field to be occupied by the American Board, and its first missionary, Mr. Greene, was stationed at Kobe; the second, Mr. O. H. Gulick, a little more than a year after at Osaka; the third, Mr. Davis, joined Mr. Neesima, on his return from the United States, in the occupation of Kioto, a city long the residence of the Mikado; and the fourth, Dr. Berry, after valuable services at other points, has just opened a new station at Okayama, on the inland sea. The places thus occupied are within supporting distance of each other, and have easy access to from ten to fifteen millions of people.

The limits of this paper forbid entering into details and recalling scenes and incidents familiar to the readers of the *Missionary Herald* and *Life and Light*. Yet we can hardly forbear just an allusion to the following: the removal of Mr. Greene to Yokohama to join with others in the translation of the New Testament into Japanese, a work now happily completed; the unexpected and eloquent appeal of Mr. Neesima to the Board at Rutland for a Christian College in Japan, and the response of individuals then and there which resulted in the "Kioto Training School" with its hundred students; the awakened interest in female education that led an ex-Daimio to give $500 toward the erection of buildings for the Kobe Home; the church in Sanda, born of a Christian mother's words of love and sympathy to a Japanese sister in the hour of bereavement and sorrow, and tenderly nurtured in subsequent years by Miss Dudley; Mr. Atkinson's tours in Shikoku, and the crowds of three hundred, five hundred, and seven hundred pressing around him to hear of the Jesus religion; the establishment of the first Christian newspaper in Japan by Mr. O. H. Gulick, bringing to the enterprise the successful experience gained in another field; the contributions already made to a Christian literature still but inadequately meeting the urgent demand of those awakened to a sense of spiritual need; the organization of a Home Missionary Society to have the more immediate care of the native agency in pushing forward the work of evangelization; the enthusiasm and self-denial of many native Christians to make known the gospel to others, and to support their own schools and

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churches; and, if possible more remarkable still, the manner in which laymen from this country have been used to further the work of the gospel, — Captain Janes in the south, President Clark in the north, as though the Master would call in other agencies to supplement the work of his church and beckon it forward to new and grander effort. In view of facts like these, is it strange that some of the Japanese young men should find the scenes of the early church repeated in their history and talk of a new edition of the Acts of the Apostles?

The missionary force of the Board in Japan is now made up of fourteen ordained missionaries, of whom two are physicians, three laymen, two of them physicians, and one secretary and treasurer of the mission, and twenty-six women, of whom thirteen are unmarried. To these should be added Mr. Neesima, Corresponding Member, and his most estimable wife, making an aggregate of forty-eight. As seventeen of these have joined the mission within the last two years, they are hardly to be counted as yet in its actual working force, though already making themselves useful in many ways.[1]

The medical work has been an important agency in winning confidence and opening the way for the gospel, Dr. Berry, who arrived in Japan in the spring of 1872, before the year closed was in charge of a government hospital, and had a class of twenty medical students. A year later, he had a class of fifty, another hospital under his care fifty miles away, and six dispensaries, within twenty miles of Kobe. A lesson sheet, prepared daily, was sent to one hundred and twenty-six physicians, who could not leave their practice to attend his lectures. A report which he prepared on prison discipline, including his commendation in it of Christianity as a reformatory agency, was gratefully accepted by the government, published at its expense, and sent to all the prisons in the country. A most cordial welcome awaited him and Dr. Taylor at Kioto, Okayama, and other places. The gospel was not neglected in these visits, but was everywhere urged on the people, as the only saving power, so faithfully, that an officer of the government of Okayama wrote, "Give us the gospel first and the hospital afterwards, for we cannot afford to wait for the gospel." The welcome thus promised, after four years' delay, has just been renewed. Okayama now has both the gospel and the hospital. Dr. Taylor has recently seen two churches organized in cities that first became interested in the truth through his medical services. Dr. Adams, at Osaka, has been equally successful in opening the way for the gospel in that city and in its neighborhood. Christianity, through what it does for the relief of human suffering, has thus vindicated its true character, and won men to the consideration of its claims.

Work for women was begun as soon as the way was opened. Misses Talcott and Dudley, representing two branches of the Woman's Board, arrived at Kobe in March, and Miss Gouldy at Osaka, in October, 1873. Three years later we find Miss Starkweather, of the Woman's Board of the Pacific, in Kioto, and now Miss Wilson is at the new station of Okayama. Ten others have been added in successive years. Boarding schools for girls have been established with great success at Kobe, Osaka, Kioto, attended the past year by over one hundred girls; but direct work for women in their homes has been so attractive and so much blessed that it is not easy to retain teachers in the school room. Several churches have been organized largely as the fruit of the labors of the missionary ladies. Eleven of the first sixteen members of the church in Hiogo were women.

The first evangelical sermon in the Japanese language was preached by a missionary of this Board at Kobe, seven years ago, to a native audience consisting of one person, besides the domestics in the missionary's family; and the first

[1] Five others have been connected with the mission for short periods, — Mr. and Mrs. Doane, formerly of the Micronesian mission, Mr. and Mrs. Dexter and Miss Wheeler. The latter was married to Mr. Goodrich, and left for the North China mission. The health of the other ladies made it necessary for them and their husbands to give up missionary work.

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native pastor was ordained in January, 1877, over a church in Osaka. There are now fourteen churches connected with this Board alone, with a membership of between four and five hundred, while the entire number of evangelical churches connected with different missionary bodies is not less than fifty, and more than a hundred native preachers are proclaiming salvation by Christ to their countrymen.

In view of such result, unparalleled in the history of modern missions, we might well exclaim, "What hath God wrought!" But it becomes us to rejoice with trembling. The victory is not yet won. The curiosity which brought crowds to listen for the first time to the gospel message, has in large measure passed away. Christianity has lost somewhat of the presumption in its favor, as the religion of a higher civilization, in consequence of the many who are found possessed of the civilization, while indifferent or opposed to the gospel. The Japanese realize that knowledge is power, and it is power they want. An American vessel fires a salute from a fifteen-inch gun in the harbor of Nagasaki. The concussion starts the thatch from the roofs of Japanese houses. Two young men of high family connection at once resolve on securing for Japan power like that. At the peril of their lives they leave their native land, in due time appear in the office of a missionary secretary in New York city, and ask to be taught how to make "big ships and big guns." It was the beginning of a movement that was to place not far from five hundred choice young men in our schools and colleges, and send as many more to Europe in quest of those material forces that should enable Japan to compete with the advanced civilization of the world. The great embassy of 1872 followed in their train. The welcome afforded foreigners during the last ten years, in consequence of the painful experience with Romanism, has been not for the sake of the Christianity which has quickened the life and developed the energies of the Western nations, but for the "big ships and the big guns"—for the material wealth and power that are its incidental results. In this spirit the Daimios surrendered their hereditary rights and privileges, to enable their country, as they declared, "to take its place side by side with other countries of the world." To this end was the emancipation of a servile class, and the establishment of an elaborate system of education, comprising universities, colleges, normal schools for both sexes, schools in the arts, and common schools reaching to the remotest hamlet; the introduction of railways, telegraph lines, a postal service, and a steam marine; and lastly the recognition of the Christian calendar and the Christian Sabbath as a legal holiday. It is our privilege to feel that this country, by its government officials, by the representatives of its religious and educational institutions, as well as by its private citizens, has been helpful to Japan in the remarkable development of its national life and prosperity; and nothing could better prove a generous appreciation of the services rendered than the reception just given to our late chief magistrate. Having no political aims, but only the good of Japan, American missionaries have enjoyed in large measure the confidence and esteem of its government.

What a claim has such a people on the Christian church for guidance in the path of true progress? What a claim on American Christians above all? What a claim on the best talent and the highest culture of the church to improve the great opportunity?

Thus far, unlike missionary experience in other countries, the gospel has reached mainly the higher and more intelligent classes. Hence the fact that in no other country is there so intense a moral conflict going on as in Japan. It is not a struggle with the coarser forms of heathenism, with the ignorance and the superstitions of a degraded people, as in Africa, or even among the masses of India or China, but it is the conflict of a pure and an intelligent Christian faith, on the one hand, with

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the tenets and ceremonial observances and ecclesiasticism of the Greek and Roman churches, and on the other with the skepticism and infidelity and materialistic drift of the so-called advanced thought of our time, and with an intelligent Buddhism, that artfully seeks to place itself in harmony with Western science. The Greek church, at last advices, had six foreign representatives, and by the free use of funds is able to send its agents far and wide through the country. The Holy Synod of Russia has granted 50,000 rubles ($37,500) to meet the expenses of the present year, and, acting under instructions from the Czar, is preparing to send out a large party of missionaries, on a man-of-war specially detailed for the purpose.[1] Rome, far from being discouraged by her signal failure in former years, has already in the field three bishops, more than thirty priests, and a large number of nuns. The contest with Buddhism, if possible, is sharper still. The sect known as Shinshin, reënforced by the aid of foreign scholars opposed to Christianity, is making a vigorous stand for a faith that has enlisted so many millions of the human race. It has sent its priests to Christian lands to gather up whatever may be of service in resisting the doctrines of the Cross, and it has just erected a college building in Kioto, in which Western science is to be taught. It boldly publishes, in the English tongue, its doctrines and its creed, and challenges the confidence of the world. It is even rumored that it proposes sending missionaries to this country and to Great Britain, where it may find adherents in circles that profess to have outgrown the Christian faith of their fathers. Perhaps it may find enough to do for the present, to secure as its allies the foreigners who from Christian lands dishonor the Christian name, and are now, as elsewhere, a great, not to say the greatest, hindrance to the progress of the gospel.

The American Board was none too early in entering upon work in Japan. Its force of missionaries is none too large to meet the pressing necessities of the time. Rather is it far below the demand and the opportunity, if Japan is soon to be won to the Christian faith.

RESULTS.

Less than ten converts ten years ago; no church organized; no native agency; no schools for the training of such an agency; no missionary devoted to preaching; only the scantiest Christian literature, and that derived from China; placards everywhere denouncing the very name of Christian, till the utterance of the word blanched the face and sent a thrill of horror through the listener, — to-day more than two thousand five hundred professed believers in Christ; a recognized evangelical community three times larger; a fine body of earnest and faithful native preachers; Christian schools for the preparation of a native ministry; a Christian literature, including more than 100,000 copies of portions of the New Testament; editions of the Life of Christ and other works, reckoned by thousands and finding a ready sale; a Christian newspaper that circulates in all parts of the empire; and, illustrating in their lives the faith that breathes through all, more than a hundred and sixty devoted men and women from Christian lands — these are facts to quicken the faith and to encourage the most vigorous exertion till the field be won. And yet our oldest missionary, with abundant opportunity of careful observation, remarks that "the change in the moral aspect of the country is in no wise measured by the number of Christians who have been gathered into the churches, but the influence of Christian thought and sentiment is manifest in every direction."

Still we must not forget, that considered simply as a system of opinions and practices, Christianity is at a great disadvantage with other systems of religion which appeal to the lower elements of our nature, and are less exacting in their requirements. But happily Christianity is not a mere system of doctrines or a

[1] *Mission Life*, p. 424, 1879.

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formulary of conduct; but a life, — a life inspired in and through faith in the Lord Jesus Christ, and in the facts and revelations of the gospel, a life from above. It is through this divine energy, — *conditioned, indeed, on our faithfulness and consecration to Christ, whether as missionaries abroad, or as fellow laborers at home,* — that this life is given, and that Christianity is to prevail in Japan or elsewhere: and it is only as this fact is recognized, and *united effort is made*, that we look for the triumph of the gospel in the Land of the Rising Sun. "Not by might nor by power, but by my Spirit, saith the Lord."

The Special Committee of the Board on this paper, Rev. President J. H. Seelye, chairman, reported: —

The Committee feel that the facts herein presented must thrill with joy and thankfulness every lover of Christ who learns them. They are certainly among the most remarkable evidences of the progress of the kingdom of our Lord, which this age, so fruitful in results of this sort, has furnished. We would not urge them, however, as any new encouragement to missions, nor as presenting any further claims than we had before for entire consecration to the great work which Christ has given his disciples to do. Our encouragement in the work of missions draws its all-sufficient inspiration from God's promise, and our consecration to the work has its unfailing strength and life in his command. He has promised that all the ends of the earth shall remember and turn unto the Lord, and all the kindred of the nations shall worship before him; and he has commanded his disciples to go into all the world and preach his gospel unto every creature.

We would not urge, therefore, these great occurrences as matters for hope or trust, as though anything which occurs could add to the hope we have from God's predictions, or to the faith which rests on his Word. But they do offer motives for devout and humble thanksgiving, and furnish answers which can silence all the cavils against missions of the unbelieving world. To us they come at the present time with special force, as indications of a special work which God is calling us to do. Japan is not only open to the gospel as never before, but never before has the gospel wrought such great and speedy changes as during these last seven years in Japan. The history which the Foreign Secretary has briefly sketched is not only the most remarkable chapter in the history of modern missions, but there is nothing in the history of the world to compare with it. We talk about the early triumphs of Christianity, but the early records of the church, bright as they may be, pall in the light of what is taking place before our own eyes at the present time. The number of converts in Madagascar alone, during a period of thirty-five years of missionary labor, probably exceeds, it has been said, the number of converts in the Roman Empire for the first three centuries of the Christian era. But Madagascar offers nothing to compare with Japan.

Japan is a great Empire, — in actual fact, we might perhaps say, notwithstanding the presence of China, the *oldest* Empire on the globe. China has changed her reigning dynasty repeatedly during these last twenty-five hundred years, through all which the family of the Mikado, now upon the throne, presents an unbroken line. We are very apt to talk about the Japanese as a fickle people, ready for changes, but where else can you find a people who have maintained any order of things unbroken so long? They are not people to be called suddenly or easily changeable, after one knows their history. To what can we ascribe these great changes then, which are taking place in that great Empire, but to His hand, who is great in power, and who is thus making the nations prove —

"The glories of his righteousness
And wonders of his love."

This Board must not be lukewarm in continuing, as it has not been backward in entering upon, a field which God has so conspicuously opened. Japan is ready for the gospel; the gospel is readily changing it; let us be ready to press forward where God is thus leading us. We should not be content with our present work there, richly as this has been blessed.

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THE PROPOSED MISSION IN CENTRAL AFRICA.

BY REV. JOHN O. MEANS, D. D.

"In the nineteenth century the white has made a man out of the black; in the twentieth century Europe will make a world out of Africa." The French periodical which quotes this saying of "one of the great poets of the world" has accounts of enterprises innumerable, scientific, commercial, and religious, which are working towards the fulfillment of the poet's prediction. "The African question," it declares, "preoccupies all minds, and the Central Plateau might be compared to a vast citadel assailed on every side by armies of merchants eager to know the riches it contains."[1] We are best acquainted with what England is doing; but Germany, France, Belgium, Portugal, Italy, all have their parties of scientific explorers penetrating the vast unknown; while commercial companies are organizing for manufacturing, for traffic, and for communication by canals, railroads, telegraph lines, steamboats, and elephant trains. The flooding of the Sahara may seem chimerical; to make an inland sea over which transit shall be swifter than by camels, while by the evaporation of its waters the shores shall be made fertile and fruitful in harvests. But the French government looks favorably upon the railway from Algeria towards the Soudan, and four other railroads to the interior are projected.[2] With towns hidden in the mysterious depths like Sansandig of only 40,000 inhabitants, but which has "merchants who could at a moment's notice produce $250,000 or $300,000 more readily than many European bankers;" with cities like Kuka, of 60,000 inhabitants; Bida, Abeokuta, and Illora, of 80,000, and Ibadan, of 150,000;[3] with exports from the single port of Lagos of two and a half million dollars,[4] paid for in the products of English looms and anvils; it is not strange that keen-eyed Commerce should be looking into this "Dark Continent." Seven hundred thousand kilograms, a million and a half pounds, of ivory, are annually received in England, it is stated,[5] to yield which 50,000 elephants must be slain — some inroad this must make upon the monsters of which Livingston saw troops two miles long[6] — cotton to be obtained, coffee, camwood, indigo, gold, iron, copper, coal, palm oil, India rubber, beeswax, ground nuts, a fresh market for what is yielded by her whirling spindles and her skillful fingers; it would be strange if Europe did not try to make a world out of Africa.

In the making, Christianity must have a hand or there will be a failure. Christianity has made the beginning. This inroad upon the Central Plateau is through the gates which Christian Missions have opened. The movement towards scien-

[1] *L'Afrique Explorée et Civilisée*, Journal Mensual, Prem. Ann., 1879–1880. Genève et Paris, 1879. No. 1, July, 1879, pp. 3, 18.

[2] For exploring expeditions now in progress and commercial companies, see *L'Afrique*, No. 1, pp. 7–15, 18, 19, 21, 22, and No. 2, August, pp. 25–28, 34–38, September, pp. 43, 49. *Proceedings of the Royal Geographical Society*, London, 1879; for February, pp. 123 *seq.*; for May, pp. 328 *seq.*; for June, pp. 358, 382 *seq.*; for August, pp. 312 *seq.*; for September, pp. 589, 591.

[3] Rohlf, in Stanford's *Compendium of Geog. and Travel*, "Africa," edited and extended by Keith Johnston, London, 1878, pp. 153, 154, 163, 181. A minute description of Kuka, the life and business, trades and occupations, and amusements of the people is given in *Sahara und Soudan Ergebnisse sechsjährige Reisen in Afrika*, von Dr. Gustav Nachtigal, Erster Theil, mit neun und vierzig Holtzschnitten und zwei Karten. Berlin, 1879 (June). Imp. 8vo, pp. 768. Book II., chs. 5 to 10, pp. 581–784.

[4] *Journal Society of Arts*, June 13, 1879, p. 645. In 1875, English produce, imported at Lagos, was valued at £459,737, *African* produce exported, £517,536, a total of £977,273 = $4,590,000. In 1876 the trade in India-rubber on the East Coast reached $500,000. Stevenson, *Civilization of Southeastern Africa*, Glasgow, 1877.

[5] *L'Afrique Explorée*, p. 17. *Livingstone's Last Journals*, vol. ii., pp. 89 *et seq.* *The Last Journals of David Livingstone in Central Africa*, from 1865 to his death, continued by a narrative of his last moments and sufferings, obtained from his faithful servants, Chuma and Susi, by Horace Waller, F. R. G. S., Rector of Twywell, Northampton, 1874, 2 vols., 8vo.

[6] *Expedition to the Zambesi*, ch. 6.

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tific exploration of the recesses of Africa and all that is coming out of it, originated in what was done by self-denying ministers of the Church Missionary Society, who do not yet rest from their labors, though their works do follow them.[1]

I. THE COUNTRY IN GENERAL.

The continent of Africa is equal in area to Europe and North America combined, and has a population more than double that of both Americas; it holds nearly one sixth of the human race.[2] The northern portion was the seat of ancient civilization, and has had its part to play in the modern world. South Africa for more than two hundred years has been the seat of European colonies, which are now becoming opulent free states. Central Africa has been almost an unknown region till our day. Snow-capped mountains may be seen from far; but Kilimanjaro and Kenia, though only two hundred miles from the eastern coast, had not been seen by European eyes till 1848; and the story of missionaries about the great inland seas was laughed at in geographical circles twenty-five years ago. To many the marvelous volumes of Mr. Stanley first disclosed the mysteries of "The Dark Continent"; dark in our knowledge of it and in its moral coloring, though in its physical characteristics comparable with the fairest quarters of the globe. Mr. Stanley, in his great feat of crossing from east to west, was preceded a year by Commander Cameron, who went through lower down. Dr. Livingstone ranged up from the Cape Colony to Angola and crossed again from west to east and zigzagged through the southern portions. Dr. Lacerda, in 1798, penetrated to the Cazembe's capitol, as did Monteiro in 1831; the Portuguese knew of Lake Nyassa; Graça and Silva Porto have penetrated from the West, Savorgnan de Brazza has explored the Ogowè. Just now, Major Alexander Alberto de Serpa Pinto has crossed from the Atlantic to the Indian Ocean; while Grant and Speke, Gordon, Elton, Van der Decken, Schweinfurth, and others have made great discoveries in the eastern and northern portions. Yet much remains wholly unexplored, and of what we know best our knowledge is imperfect.[3]

CENTRAL AFRICA, geographers call that part of this mysterious continent which, with the Atlantic for its western boundary and the Indian Ocean for its eastern, lies between the parallels of about 5° north of the equator, and 18° or 20° south.[4] Bordering Central Africa on the north are the great states of Soudan, where a sort

[1] Captain Speke, in his work entitled *What Led to the Discovery of the Sources of the Nile*, states that on his return from a journey to the Somali Land, on visiting the Royal Geographical Society, there was revealed to him for the first time the great objects of an expedition planned by Captain Burton. "On the walls of the Society's rooms there hung a large diagram, comprising a section of Eastern Africa, extending from the equator to 14° south latitude, and from Zanzibar sixteen degrees inland, which had been constructed by two reverend gentlemen, missionaries of the Church Missionary Society of London, a short time previously, when carrying on their duties at Zanzibar. In this section map, up about half of the whole area of the ground included in it, there figured a lake of such portentous size and such unseemly shape, representing a gigantic slug, or, perhaps, even closer still, the ugly salamander, that everybody who looked at it incredulously laughed and shook his head. It was indeed phenomenon enough in these days to excite anybody's curiosity!" Edward Hutchinson, Esq., in *Journal Society of Arts*, June, 1876, p. 691. D'Anvers, *Heroes of South African Discovery*, 142. Speke, *Nile Sources*, 364. *Proceedings of the Conference on Foreign Missions, held at the Conference Hall, in Mildmay Park, London*, in October, 1878; the admirable paper on "Discovery and Missions in Central Africa," by Sir T. Fowell Buxton, Bart, pp. 35–49.

[2] 12,000,000 sq. m. 186,000,000 pop. Banning gives 18,000,000 sq. miles as the area, and 200,000,000 population. *Africa and the Brussels Geog. Conf.*, pp. x. 33. In this paper we give round numbers and usually the lowest figures of the best authorities. They are rough estimates of course, but approximate correctness. Stanford's admirable Compendium, "Africa," by Keith Johnston, unfortunately does not furnish as many statistics as we look for.

[3] For an admirably compact and comprehensive sketch of discoveries in Africa in the nineteenth century, see Banning, *Africa and the Brussels Geog. Conf.*, ch. 1. *Revue de Géographie*, Paris, Institut Géographique de Paris, July, 1879: "Les Anciennes Explorations et les Futures Découvertes de l'Afrique Central," by E. T. Berlioux. On the discovery of the Snow-capped Mountains: Krapf's *Travels*, Appendix, p. 343 *seq.*

[4] This is the definition of Central Africa, given at the International Geographical Conference at Brussels, September, 1876. *History*, by E. Banning. London, 1877, pp. xii., and Appendix, 133.

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of Mohammedanism prevails, and Abyssinia, where a sort of Christianity prevails. Above these the Sahara and the desert of Nubia stretch from the Atlantic to the Red Sea; beyond the great desert are Egypt, Tripoli, Tunis, Algiers, and Morocco; while west of the Soudan are the vast territories watered by the Senegal, the Gambia, the Jolliba, the Quorra, Binnuè, and Niger, coming down to the Gulf of Guinea. Towards the south, the central plateau is bounded by the Zambesi.

The shape of Central Africa has been compared to that of an inverted saucer. It is rimmed on the sea-coast by a narrow strip of low land; a few miles inland the country rounds up to a rocky ridge; a little further in, it spreads into a table-land, which, sinking into a slight hollow towards the middle, fills the breadth of the continent. The general elevation of the table-land is more than 2,500 feet,[1] while here and there it is swollen into mountains, out of which shoot peaks which are the loftiest, with a few exceptions, of any on the globe. In the most elevated table-land there are immense swamps and lakes, which are the spring heads of the Nile, flowing northward to the Mediterranean, one eleventh of the circumference of the globe,[2] and draining a basin more than twice the size of the basin of the Mississippi; of the Jub and the Dana and the Zambesi, flowing eastward to the Indian Ocean; and of the Cunene, the oanza, the Congo, with its 4,000 Cmiles of navigable waters, and the Ogowè, emptying into the Atlantic.

The area of Central Africa is greater than that of the United States east of the Rocky Mountains, and its population is about equal to our whole country. A characteristic feature is a chain of lakes, vaster in extent and in volume of water than those which stretch from Lake Superior to the St. Lawrence.[3] While there are interminable forests and morasses, there are still greater breadths of fertile plains and salubrious high lands. Central Africa is not, as it was once thought, a torrid desert or an unmitigated swamp, but "one of the most luxuriant and productive regions of the earth." "It is imagined by some," continues Mr. Rowley, who has traversed the eastern portion, "that the great central plateau, because it is the seat of a wide-spread lake system, and is also intersected in almost every direction by rivers which have numerous branches, and in whose valleys marshes are formed, is nothing better than a huge swamp. This is an error to which travelers have unwittingly contributed. Most African explorations have had for their object the discovery of river sources. Travelers therefore have kept as close as they could to the rivers, and in the narratives of their travels, they frequently describe a very humid country. Livingstone was said by the natives to have been afflicted with water in the head, so persistently did he hunt after and cling to the watery regions. But no one knew better than Livingstone that the swamp lands are not the chief characteristic of Central Africa. He continually expatiated on magnificent ranges of highland country. My recollections of the highlands of East Central Africa are not less pleasant than were those of Dr. Livingstone. After leaving the river Shirè, at about 350 miles from the coast, and passing over a hill country in which steppes alternated with broad valleys, cultivated lands with long stretches of park like woods, we reached, at an altitude of about 2,500 feet, a seemingly illimitable plain, which opened out to view one of the most magnificent prospects I ever beheld. Far as the eye could see — and here, for the greater part of the year, the atmosphere is so clear that it does not seem to impede the vision — there extended a wide, grassy plain,

[1] The surface of Victoria Nyanza is 3,700 feet above the ocean; of Tanganyika, 2,700 feet. — Banning, *Bruss. Geog. Conf.*, 40.

[2] H. M. Stanley makes the Nile 4,200 miles long. *Through the Dark Continent*, vol. i., p. 158. The usual estimate is about 2,300 miles.

[3] The Victoria Nyanza measures, Banning says, 50,000 square miles. Tanganyika is 400 miles long, and covers 22,900 square miles. Nyassa is 200 miles long, and covers 9,000 square miles. — Banning, ch. 2. Stanley gives 21,500 square miles as the area of Victoria Nyanza.

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broken here and there by rocks of fantastic shape, verdant hills, clusters of trees, streams of water on whose banks grew lofty trees, which formed bowers of foliage that equaled in hue and excelled in grace of form any similar production of Europe; and mountains that far and near lifted up their heads towards the pale azure of the sky, rising sometimes to the height of nearly 10,000 feet. . . . . The fertility of the greater part of this vast plain was remarkable. Year by year it produced abundantly a great variety of cereals and tuberous plants. The larger wild animals were scarce, for the population was great, and had driven them to take shelter in less-peopled districts. The climate was cool and refreshing; indeed, it was a land calculated to nourish the body, to gladden the heart, and to content the mind."[1]

The people of Central Africa belong to the great Bantu family, resembling somewhat in color and form, but differing wholly in language from, the negroes proper, who dwell north of the equator, and especially about the Gulf of Guinea. The Bantu tribes have a skin varying from a brown to a blue-black, and hair woolly, but differing in length and quality. In the far interior are tribes of dwarfs, the classical pygmies.[2] Major de Serpa Pinto met with people of yellowish-white skins and hair, and pink eyes. There are several large kingdoms in the interior, though generally there is a loose, incoherent, tribal relationship, with little government of any kind; villages have head men, and look out for themselves, but give little support to one another. Cotton cloths are woven by some tribes; smiths smelt iron ore, and hammer out hoes and spears on stone anvils; copper ornaments are curiously wrought; earthen pottery in basket patterns is baked by the women. A belt of cannibals, comprising some of the most vigorous and intelligent of the African people,[3] stretches across from the Cameroons to the Albert Nyanza. Everywhere polygamy and slavery prevail in the most degrading forms. Slaves are one of the chief products, and a great article of commerce. The inland slave trade is immense and universal. The external trade, to Egypt and the Barbary States, Arabia, and Turkey, has yearly swept off its half million souls.[4]

In Northern Africa Mohammedanism is prevalent. The western coast is fringed with Christian missions from Sierra Leone to the Gulf of Guinea. In South Africa twelve or fifteen societies are doing a noble work. As for the interior, it is less than twenty years since the first Protestant undertaking was made, and less than ten years since any Society was fairly established.[5]

[1] *Africa Unveiled*, by the Rev. Henry Rowley, formerly of the Universities' Mission to Central Africa. 1876, pp. 11, 12.

Banning declares that Africa "is rich in products of every kind, and possesses in abundance all the resources which form the materal basis of civilization. The populations are neither unfitted for nor opposed to all improvement. Christianity, science, and commerce are capable of changing their whole social condition. The advances which they have already realized under the least favorable circumstances are a guarantee for the future." — *Africa and the Bruss. Geog. Conf.*, pp. 101, 102.

[2] *The Heart of Africa. Three Years' Travels and Adventures in the unexplored Regions of Central Africa, from 1868 to 1871.* by Dr. Georg Schweinfurth. Translated by Ellen E. Frewer, with an Introduction by Winwood Reade, 1873, vol. ii., ch. 16. *Through the Dark Continent*, by H. M. Stanley, vol. ii., p. 172.

[3] Schweinfurth, ch. 15, vol. ii., pp. 92 *seq.*

[4] Banning gives specific figures for "400,000 persons at least. According to Sir Bartle Frere, this minimum is far exceeded. The Superior of the Catholic Mission of Central Africa estimates at a million of men the amount of loss which the slave trade inflicts annually on the populations of Africa." — *Africa and the Brussels Geog. Conf.*, ch. iv., pp. 94 *seq.*, specially. Commander Cameron says "The slave trade in Africa causes, at the lowest estimate, an annual loss of over half a million lives." — *Across Africa*, by Verney Lovet Cameron, C. B., D. C. L., Commander Royal Navy, Gold Medalist R. G. S., 1877, vol. ii., p. 336. See, also, *Travels and Researches among the Lakes and Mountains of Eastern and Central Africa*, from the journals of the late J. Frederic Elton, F. R. G. S., H. B. M. Consul at Mozambique, edited and completed by N. B. Cotterill. 8vo, 1879. Introductory chapter on "Africa and the Slave Trade," by Frederic Holmwood, Esq., H. M. Assistant Political Agent at Zanzibar.

[5] In Algeria there are Roman Catholic Missions. At the Gambia there are stations of the Wesleyan Methodist Society and of the Paris Société des Missions Evangélique. At the Pongas, those of the Society for the

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II. ORGANIZATIONS NOW AT WORK IN CENTRAL AFRICA.

We cannot know what we ought to do until we know what others are doing.

Upon this immense plateau of heathenism, with its seething swamps and morasses and icy peaks and its fertile plains and breezy uplands, there are at the present time ten Christian organizations at work. On an equal division, each society would have a parish of sixty thousand square miles and of four million souls.

1. The Church Missionary Society of England, thirty-five years ago, led the way for all that has come and is coming, by planting a mission at Mombasa, on the Indian Ocean, near Zanzibar. Mombasa is not inland, but it has proved, in God's providence, the first step thitherward. Three years ago this venerable society struck inland seven or eight hundred miles to Victoria Nyanza, and began a mission in Uganda and Karagua, with stations at Mpwapwa and elsewhere, intermediate from the coast. This region is in the extreme northern part of Central Africa, and is of vast magnitude. The Victoria Nyanza covers an area equal to the great State of New York, and its shores and beautiful islands are alive with busy populations. Mr. Stanley says King Mtesa had a navy of three hundred war canoes, and an army of one hundred and fifty thousand warriors.[1] Great difficulties are encountered in the mission, great sacrifices of precious lives, and large expenditures of treasure, have been made; but the latest intelligence is full of promise.[2]

Propagation of the Gospel, and of the Church of England West Indian Missionary Association. At Sierra Leone, those of the Church Missionary Society, of the Wesleyan Missionary Society, of Lady Huntingdon's Connection, and of the United Methodist Free Churches. At Mendi, those of the American Missionary Association, and of the Church Missionary Society. At Liberia, those of the American Protestant Episcopal, of the American Methodist Episcopal, and of the American Presbyterian Societies, and of the Basle Missions Evangéliques. On the Gulf of Guinea, those of the Wesleyan Missionary Society, of the Basle Missions Evangéliques, of the North German (Bremen) Missions Gemeinde. At Yoruba, those of the Church Missionary Society, of the Wesleyan Missionary Society, of the American Southern Baptist Convention. On the Niger, at old Calabar and the Cameroons, are those of the Church Missionary Society, of the United Presbyterian, and of the English Baptist Missionary Societies. At the Gaboon and Corisco, those of the American Presbyterian Board. Among the Damaras, and in Namaqua Land, those of the Rhenish and of the Wesleyan Methodist and of the Finnish societies. In Cape Colony, those of the Society for the Propagation of the Gospel, of the London Missionary Society, of the Wesleyan Missionary Society, of the United Brethren, of the Berlin Gemeinde, of the Rhenish (Barmen) Gemeinde, of the Paris Société Evangélique, of the Reformed Church of Cape Colony, of the Scotch Free Church, of the United Presbyterian Foreign Missionary Society, and a Moslem Missionary Society. In the Transvaal, Kaffraria, Natal, and Zululand, those of the London Missionary Society, of the Wesleyan Missionary Society, of the Paris Société des Missions Evangeliques, of the Berlin Missions Gemeinde, of the Hermannsburg Missions Gemeinde, of the Reformed Church of Cape Colony and of Natal, of the Society for the Propagation of the Gospel, of the Scotch Free Church, of the Scotch United Presbyterian, of the United Brethren, of the Norway Missions Gemeinde, of the Swiss of Canton de Vaud, of the American Board, of several independent laborers, and of the Roman Catholics. In Madagascar are those of the Roman Catholics, of the Norway Missions Gemeinde, of the Society for the Propagation of the Gospel, and of the London Missionary Society. In Abyssinia, those of the London Jewish Missionary Society, of the Established Church of Scotland Jewish Mission, of the St. Chrischona Pilgrim Mission, of the Swedish Evangel. Fosterlands Stifels, and of the Roman Catholics. In Egypt, those of the Roman Catholics, of the American United Presbyterian, of the St. Chrischona Pilgrim Mission, and of several independent laborers. About 1860 the St. Chrischona brethren projected an "Apostles' Street," to reach from Egypt southward; to be comprised in twelve stations, fifty leagues distant from each other, — St. Matthew's Station to be at Alexandria, St. Mark's at Cairo, St. Luke's at Assuan, and thus onward. The "Apostles' Street" has not been completed, and the project never had much success. See Krapf, 133.

[1] *Through the Dark Continent*, vol. i., ch. 12.

[2] For an interesting history of this mission, and the preparatory work, see *The Victoria Nyanza, a field for Missionary Enterprise*, by Edward Hutchinson, F. R. G. S., F. S. A., author of "The Slave Trade of East Africa," 1876, 8vo, pp. 136. '*The Victoria Nyanza Mission*, a brief account of the Church Missionary Society's Mission to Central Africa, with extracts from the missionaries' letter, and a new map, pp. 60 (1878). *The Lost Continent, its Discovery and Recovery, or Africa and the Church Missionary Society*, by Edward Hutchinson, F. R. G. S., etc., etc., 8vo, pp. 72, 1879. *Eastern Africa as a Field for Missionary Labor*. Four letters to His Grace the Archbishop of Canterbury, by Rt. Hon. Sir Bartle Frere, G. C. S. I., K. C. B., D. C. L., etc., with a Map, 1874, 8vo, pp. 122. Second letter. The expenses of this mission, commenced in 1876, are reported to March, 1876, £849; to March, 1877, £9,069: to March, 1878, £7,073; to March, 1879, £13,839. Total, £30,830 = $154,000. March, 1879, the staff comprised two clergymen and seven lay teachers, with two stations.

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2. The United Methodist Free Churches of England have had a mission since 1862, at Ribe, near Mombasa, a few miles from the ocean, and about one hundred and fifty miles south of the Dana River.[1]

3. The Universities' Mission, the first mission in the interior, established by gentlemen of Oxford, Cambridge, Durham, and Dublin Universities, was commenced in 1860, among the Shiré highlands, near lake Nyassa, and after the sad death of Bishop McKenzie, was removed to Zanzibar, and now has stations on that island, at Magila, on the mainland, two days inland, at Masasi, one hundred and thirty miles inland, and is occupying the territory between Lake Nyassa and the ocean.[2]

4. The London Missionary Society has taken the region of Lake Tanganyika, seven hundred miles by road from the ocean. It is to have stations at Mirambo's town, in Ugara, at Ujiji on the east shore, and elsewhere on the lake. The region is immense, and of commanding importance, on the great line of caravans across the continent. It is proving very costly in life and treasure to lay the foundations.[3]

5. On lake Nyassa, farther south, and comparatively easy of access, with water deeper and wilder than that of any Scotch tarn, and mountains by the side of which Ben Nevis would seem an ant-hill, in 1872, the Free Church of Scotland commenced the Livingstonia Mission, and the Established Church a mission at Blantyre, near by. So momentous did the question of a wise location seem that Dr. Stewart, of Lovedale, was taken from his important charge of the college and spent months in making inquiries and explorations before this region was decided upon, though David Livingstone himself had recommended it.[4]

6. The Société des Missions Évangéliques, of Paris, in conjunction with its Basuto churches, has made explorations with the view of occupying the Barotsè Valley, which is the region about the head-waters of the Zambesi, above the Victoria Falls, some 1,200 miles from the mouth of the river.[5]

7. The Livingstone Inland Mission has had missionaries since 1878 on the Atlantic coast working about the mouth of the Congo, and measures are in progress to reënforce them and push into the region north of Stanley Pool.[6]

[1] *Life, Wanderings, and Labors in Eastern Africa*, with an account of the first successful ascent of the equatorial Snow Mountain, Kilima Njaro, and remarks upon East African Slavery, by Charles New [missionary at Ribe, where he lies buried], with map and illustrations, 1874, 8vo, 530 pp. *Memorials of Charles New*, by S. S. Barton, 1876, 12mo, pp. 230. *Memoirs of Mrs. Rebecca Wakefield*, by R. Brown. *Twenty-second Annual Report of Home and Foreign Missions, United Methodist Free Churches*, 1878. *Magazine* of same for July, 1878. Expenses for year ending, June, 1878, £1,808. Four (?) missionaries.

[2] Reports from 1870 to 1879. Occasional Papers, Nos. 4, 6, 7, 8, 9, 10, to March, 1879. Reports for Parochial Use, 1865 to 1873. *The Early Years of the Universities' Mission*, by Rev. H. Rowley. *The Work of Christ in Central Africa*, by Rev. J. P. Farler, 2d ed., 1878. Bishop Steere's Account of Zanzibar. Sir Bartle Frere's *Eastern Africa*, pp. 24-47. At the close of 1878 the European staff numbered one bishop, six priests, six deacons, and twelve laity, six of whom were women. Amount expended in 1878 was £4,520 19*s*. 9*d*. The average for the five last years is about £5,425.

[3] *The Mission in Central Africa*. With Map. March, 1879. *The Eighty-fourth Annual Report of the London Missionary Society*, for year ending May 1, 1878. Expenses reported to May, 1877, £3,584; to May, 1878, £4,046.

[4] Eastern Central Africa. *Livingstonia: The Mission of the Free Church of Scotland to Lake Nyassa*, 2d edition, 1876, pp. 48. *Nyassa: a Journal of Adventures while exploring Lake Nyassa, Central Africa, and establishing the Settlement of Livingstonia*. By E. D. Young, R. N. Revised by Rev. Horace Waller, F. R. G. S. With Maps, 1877, 12mo, pp. 239. *Report* [of Free Church of Scotland] *on Foreign Missions*. With Maps. May, 1879. *African Papers, No. 1, Livingstonia*. Edited by James Stewart, M. D., F. R. G. S., 1879, 8vo, pp. 74. The cost of the Livingstonia Mission is reported, to April, 1876, £5,111; 1877, £2,160; 1878, £3,382; 1879, £2,150. Total, £12,803 = $64,000. Staff, one minister, one evangelist seven artisans. The expenses of the Blantyre Mission are reported to January 7, 1877, £3,548; 1878, £1,226; 1879, £2,115. Total, £6,889 = $34,500. Staff, one minister and wife, one physician, one dairy woman, five artisans.

[5] The *Journal des Missions Evangéliques*, from March, 1876, to July, 1879, contains communications from M. Coillard touching the Barotsè Valley. 54*me Rapport, Mai*, 1879, pp. 29-34.

[6] Livingstone (Congo) Inland Mission. Report of first year's work, 1878. Hon. Secretary, Rev. Alfred Tilly, Cardiff, Wales. 1879 Receipts, £1,266 4*s*. 1½*d*. Payments, £937 17*s*. 3*d*. Five (?) missionaries; two stations. *The Regions Beyond*, edited by Mrs. H. Gratten Guinness; number for March, 1879.

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8. The Baptist Missionary Society of England has a station at Makuta, near the Congo, south of the Yellala Cataracts, and is endeavoring to reach Stanley Pool and work upward on the south side of the great river.[1]

9. The Roman Catholics have missions at Zanzibar,[2] at Bagamoyo, at Ujiji, and in Mtesa's kingdom, and on the Congo. A company of priests is also on the way to the Barotsè Valley, traversing the immense spaces in wagons from Cape Town.

10. Another organization really Christian, and which may be so helpful to all the missions that it should not be omitted in enumerating the agencies at work for the redemption of Central Africa, is the *International Association for the Suppression of the Slave Trade and opening of Central Africa.* In September, 1876, under the presidency and by the invitation of His Majesty Leopold II., the King of the Belgians, there was held at his palace at Brussels a Geographical Conference, comprising eminent men of seven great European nations. An organization was formed, with King Leopold as President, and the Presidents of the Geographical Societies of Berlin, Vienna, Paris, and London, as Vice-presidents, "to explore scientifically the unknown parts of Central Africa, to facilitate the opening of roads by which civilization may be introduced, and to find means of suppressing the negro slave trade." In pursuance of these objects, the one practical measure determined upon was the formation of relief stations, at Bagamoyo on the east, at Loanda on the west coast, at Ujiji, and Nyangwé, and at Muato Yanvo's capital in the interior, and at other commanding centers. The relief stations are to have no military surroundings; they are to comprise a scientific man as chief, with a naturalist, an astronomer, and several artisans skilled in handicraft. The aid of merchants and consuls, where such are found, is to be invoked. The stations are to be provided with stores of every kind, to furnish resting-places for travelers, explorers, missionaries, to supply necessaries, and gather information. They are not to be distinctively commercial, nor religious. "Missionaries," says the Secretary, "will be free to come and establish themselves in the neighborhood, and to erect places of worship and schools; to whatever creed they belong, they will receive aid and support from the Relief Stations."[3] Expeditions to carry out these great objects have already started. Companies of scientific men have gone in from Zanzibar, and one or two other stations are in process of establishment towards Lake Tanganyika and beyond. Mr. Stanley's expedition to the mouth of the Congo is a part of this scheme. His Majesty, King Leopold, expressed the hope that our Board, in its proposed mission, would find these Relief Stations helpful, and would also contribute, by what it should do, something to increase the number and usefulness of such Relief Stations.[4]

[1] *The* (Baptist, English) *Missionary Herald*, 1877 to 1879, contains papers of great interest on this undertaking; also, "Explorations inland from Mount Cameroons, and through Congo to Mkouta," by Rev. T. J. Comber, February, 1879. Expenses, 1879, £1,200; staff, four missionaries.

[2] Sir Bartle Frere, *Eastern Africa*, ch. 2, gives some account of them. For more recent expeditions, *Proceedings of Royal Geographical Society*, for August, 1879, p. 513.

[3] "This abstention [from religion], however, proceeds neither from indifference nor from skepticism. Far from being hostile to the preaching of the gospel, the greater part of the members of the conference were of opinion that this preaching would be highly salutary, and might become the most active forerunner of the moral regeneration of the natives of Africa. History shows that Christianity possesses a special virtue for rescuing savage races from barbarism, and making them rapidly overstep the first barriers to civilization. This great and legitimate influence will not therefore be disregarded, but its guidance must necessarily rest in the hands of the Christian churches." — *Banning*, pp. 114, 115, as below, note 2.

[4] For a full account of this movement, see *Africa and the Brussels Geographical Conference*, by Emile Banning, member of the Conference. Translated by Richard Henry Major, F. S. A., with a map. London, 1877, 12mo, pp. xv., 188. *L'Afrique Explorée*, No. 1, for July, 1879, p. 19, has an account, correct as far as it goes, of Mr. Stanley's new expedition. Also, *Proceedings of Royal Geographical Society*, August, 1879, p. 502. *Mittheilungen der Africanischen Gesellschaft in Deutschland*, Heft I., 1878, full account of the German Expeditions, pp. 10–16, 21-24; particulars of the International Africanische Association, pp. 24-45, Heft II., March, 1879, Heft III., June 1879. For many other statements as to these societies, and as

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In proposing to join forces with these great organizations already at work for the evangelization — the King of the Belgians himself used the word *evangelization* — of the Dark Continent, it would be unpardonable not to seek carefully and avail ourselves eagerly of the information they have gained, the fruits of their explorations, the lessons of their experience, and the counsels they have to offer.

We gladly take this opportunity to express our deep appreciation of the distinguished courtesies and generous favors received in the prosecution of our inquiries from officers and members of these honored societies; from missionaries, explorers, and travelers, and from many other gentlemen in the most eminent stations of the civil, scientific, and social life of Europe, who have manifested a lively interest in our work, and have rendered substantial assistance.[1]

to other points in this paper not otherwise specified, the authority is private memoranda of personal conversations and interviews.

[1] As the value of information and suggestions depends upon the persons from whom the suggestions and information come, it may be proper to name some of those who have contributed favors of this kind. Among them are: Pasteur GEORGES APPIA, Assesseur of the Société des Missions Evangéliques, Paris; ROBERT ARTHINGTON, Esq., Leeds, England; A. H. BAYNES, Esq., Secretary Baptist Missionary Society, London; H. W. BATES, Esq., Secretary and Fellow of the Royal Geographical Society, London; Rev. Prof. BLAKIE, Edinburgh, now writing the life of Dr. Livingstone; M. E. BERTRAM BOCANDE, of the Portuguese Concession Company, Paris; Pasteur A. BOEGNER, Sous-Directeur Société des Miss. Evangéliques, Paris; Prof. M. BURROWS, of the University Mission, Oxford; Baron GEORG VON BUNSEN, Berlin, of the Imperial Parliament, the Berlin Geographical Society, and the International African Exploration Society; Rev. ROBERT BUSHELL, Secretary of the United Methodist Free Church Missions, Sheffield; Sir THOMAS FOWELL BUXTON, Bart., Fellow and ex-President of the Royal Geographical Society; ROBERT N. CUST, Esq., of London, formerly in the East Indian Civil Service, Fellow and Councillor of the Royal Geographical Society, of the Royal Asiatic Society, of the Christian Vernacular Society, Director of the Church Missionary Society, etc.; Rev. Prof. THEOD. CHRISTLIEB, of Bonn; Rev. J. E. CARLYLE, author of *South Africa and its Mission Fields;* Rev. E. CASSALIS, long a missionary among the Basutos, now Directeur of the Société des Missions Evangéliques, at Paris; JOHN COLES, Esq., Fellow and Map Curator of the Royal Geographical Society, London; Commander V. L. CAMERON, R. N., C. B., D. C. L., F. R. G. S., etc., who preceded Stanley a year in crossing Africa; Herr EICK, of Barmen, many years connected with a trading company in Africa, and now preparing to labor there as a missionary of the Reinische Missions-Gesellschaft; Rev. J. P. FARLER, formerly of the Universities' Mission on the Zanzibar Coast; Rev. Dr. FABRI, of Barmen, Director of the Reinische Missions-Gesellschaft; Col. JAMES A. GRANT, of the Indian Army, the African Explorer, F. R. G. S., London; Rev. H. GRATTEN GUINNESS, of the Missionary Training College, Bow, East London, and of the Livingston Inland (Congo) Mission Committee; EDWARD HUTCHINSON, Esq., F. R. G. S., F. S. A., etc., Lay Secretary of the Church Missionary Society, London; Rev. R. W. HEANLY, Secretary of the Universities' Mission; Rev. Dr. J. L. KRAPF, the veteran missionary in Abyssinia and Eastern Africa, now at Kornthal, near Stuttgardt, at work on a new edition of his Suaheli Dictionary; Rev. JOHN KELNER, formerly missionary in South Africa, and now Secretary of the Wesleyan Missionary Society, London; Rev. Dr. KENNEDY, of the United Presbyterian Missionary Society, Edinburgh; Rev. ED. KRATZENSTEIN, of the Berliner Missions-Gesellschaft; M. le Baron de LAMBERMONT, Ambassador Extraordinary and Minister Plenipotentiary, Secretary of Foreign Affairs, etc., Bruxelles; J. S. MACLAGAN, Esq., Sec'y For. Miss. Com. of the Church of Scotland; JOHN MUIR, Esq., M. D., Edinburgh, of the Livingstone Mission Committee; Major C. H. MALAN, of London, who is inaugurating native evangelistic labors in Africa; A. MARSHALL, Esq., Chairman of the African Com. of the London Missionary Society; Rev. THOS. MAIN, Convener of the Com. on African Missions of the Free Church of Scotland, Edinburgh; Rev. Dr. ROBERT MOFFATT, LL. D., F. R. G. S., etc., the veteran African Missionary and Explorer; A. MCCOLL, Esq., of Leicester, who has traversed the Barotsé Valley, and is now taking charge of missionary explorations about the Congo in behalf of the Livingstone Inland Mission Society; Dr. GUSTAV NACHTIGAL, who crossed the Sahara and pushed explorations through Soudan and the Lake Chad region, and now, just issuing his learned volumes of travels, is President of the Geog. Society and of the African Exploration Society of Berlin; the Right Hon. the EARL OF NORTHBROOK, G. C. S. I., late Viceroy of India, President of the Royal Geographical Society, etc., etc.; M. le COMTE D'OUTREMONT, Brussels; Major ALEXANDER ALBERTO DE SERPA PINTO, who has just returned from his perilous journey from Angola through Bihè and the Barotsé Valley to Natal; Rev. ROBERT ROBINSON, Secretary of the London Missionary Society; Rev. H. ROWLEY, of the Society for the Propagation of the Gospel, author of *Africa Unveiled, The Early Years of the Universities' Mission*, etc., etc.; E. C. RYE, Esq., Fellow and Librarian Royal Geographical Society; JOHN STEPHEN, Esq., Glasgow, of the Livingstonia Mission Committee and of the Central African Trading Company; Rev. Dr. A. SCHREIBER, Barmen, Inspector of the Rheinische Missions-Gesellschaft; Hon. HENRY S. SANFORD, late U. S. Minister at the Court of Belgium, Brussels; EUGENE STOCK, Esq, Editor of the Church Missionary Society publications; GEORGE SMITH, Esq, LL. D., C. I. E., etc, etc, Secretary of the Free Church Missions Board, Edinburgh; The Right Hon. the EARL OF SHAFTSBURY; Rev. J. P. THOMPSON, D. D., LL. D., Fellow of the Geog. Society and of the African Exploration Society at Berlin, etc., etc.; E. B. UNDERHILL, Esq., LL. D., F. R. G. S., etc., late Secretary of the Baptist Missionary Society, London; Rev. HENRY WRIGHT, Canon of St. Pauls, Hon. Secretary of the Church Missionary Society, etc., etc.; HENRY WRIGHT, Esq., a Director of the London Missionary Society; Rev.

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III. WHERE SHOULD A NEW MISSION BE ESTABLISHED?

In the judgment of those whose advice is of most value, the question of location is of supreme importance. Mistakes involving large expenditures of money and sacrifice of life have been made, by our own Board as well as by other societies, and in this very continent of Africa, in entering regions which afterwards had to be abandoned. A missionary society cannot be justified in selecting only a good field if there is a better one accessible; much less can it be justified if it fails to seek all available information as to regions that seem inviting. Nor will it answer, as our experience during the past few weeks teaches, to rely upon the information which is on the surface, or to take up with what may seem at first view most promising fields; prolonged inquiries may prove fields of outward promise to be undesirable, or that others are preferable. To the inquiry, what portion of Central Africa now most needs missionary labors, and offers most encouragement; where we should interfere with no other society, but might best coöperate with all; and where the work is not likely to be done unless we do it, EIGHT regions, to name only those of great importance, have been suggested.

1. The first is that of the Upper Congo.

Mr. Arthington, of Leeds, who, it was understood, proposed to give £3,000 towards a mission in Central Africa, specifically allotted a territory beginning where the Ikalembe flows into the Congo, six or seven hundred miles from its mouth, thence running a thousand miles or so along the river eastward and southward. Nine degrees of longitude and fifteen degrees of latitude comprise this allotment, including an area nearly equal to the United States east of the Mississippi.

It is in favor of it that it is a vast domain, in the very heart of the continent; that here, probably, the darkness is densest and the savagery most unmitigated; that the region has never been trodden by the feet of gospel messengers; and that no other society is likely to enter it.

On the other hand, it must be said that we know almost nothing, and need to verify what knowledge we have of the country and of the people. Mr. Stanley swept down the broad swift current of the Congo, seeing only what a man in a boat could see over banks shrouded in part for leagues by impenetrable forests, or jungles of tall reeds and rushes. Commander Cameron crossed the southern part of this region, and Dr. Livingstone penetrated it here and there. Nyangwé, the largest town on the eastern sweep of the Congo, is the great center for Arab slavers. Of Muato Yanvo's capital, no traveler gives any description. From all accounts, this great inland, upland, billowy plateau, has a teeming population of discordant and belligerent tribes, some of them ferocious cannibals. Armed launches may force a passage up and down the river. Some time must elapse before it would be hopeful to establish mission stations. Neither of the missionary societies at work below Stanley Pool counts upon reaching the smooth water above the cataracts in less than a year. Mr. Stanley, with his steam launches and great equipments for ascending the river, is not expected to get through and return in less than two years. Our friends of the Livingstone Inland Congo Mission, and of the Baptist Missionary Society, express the most hearty welcome to

J. O. WHITEHOUSE, Assistant Secretary London Missionary Society; Rev. T. WAKEFIELD, of the United Methodist Free Church Missions, many years at Ribe, and who has explored the region of Mt. Kenia; Rev. HORACE WALLER, F. R. G. S., etc., Rector of Twywell, Northampton, Editor of *Livingstone's Last Journals*, formerly of the Universities' Mission, with Bishop McKenzie, and a companion of Dr. Livingstone; MONIER WILLIAMS, LL. D., etc., Prof. of Sanskrit, Oxford; W. H. WYLD, Esq., of the Staff of the Foreign Office, London; Sir HARRY VERNEY, of the Council of the Royal Geographical Society, etc., etc.; ROBERT YOUNG, Esq., Assistant Secretary of the Free Church Missions Committee, Edinburgh.

In addition to these we take the liberty to name His Majesty LEOPOLD II., King of the Belgians, who inspired and presided over the International Geographical Conference at Brussels, and who is making regal contributions towards the civilization of Africa.

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our Board, if it will join them, and are ready to coöperate to any extent practicable. Ultimately, of course, these societies would expect to have, and it would be right they should have, the lower Congo for their operations. Inevitably it would be several years before an independent station could be formed by the Board above the Ikalembe, which is the lowest point Mr. Arthington designates. Instead of adding a fourth exploring company to those already at the mouth of the Congo, it seems expedient to wait, and not to interfere with their undertakings.[1]

2. The second region suggested is that of the Dana River and Mt. Kenia.

On the eastern side of Africa, two or three degrees south of the equator, there is a knot of mountains which reach an altitude almost as high as Mt. Blanc would be with Mt. Washington on top of it. Two of these mountains, Kilimanjaro and Kenia, though under the very equator, with the torrid sun blazing square down upon them twelve months of the year, are covered with perpetual snow, and feed great rivers which flow through forests of priceless timber and fertilize fields which only need the peace and security of Christian civilization to be granaries of wealth. These mountains lie east of Victoria Nyanza, towards which they may send their western rain-fall, as that on their eastern flanks discharges at a shorter distance into the Indian Ocean. The region is described by Krapf and Rebmann as the Switzerland of Africa. Mt. Kenia, nearest the equator, gives rise to the Dana River, which rushes in a strong current 200 miles to the ocean. A bar at the mouth blocks the Dana to large ships; inside the bar, a steamer can pass up 100 miles from Formosa Bay.

It is in favor of this region that several gentlemen in missionary and scientific circles, deeply interested in our undertaking, and thoroughly acquainted with African explorations, without previously exchanging a word with each other, spontaneously named this as above all others the region they would recommend to the Board. "The climate is beautiful and healthy." The tribes south of the river are branches of the Wapokomo and Ukambani, not very numerous, but accessible to missionary effort. Mingled with these tribes south of the Dana, and chiefly occupying the region north of it, are the Gallas, a vigorous, dominating race, numbering many millions,[2] and dividing with the Somali the vast territory northward to Abyssinia. The Gallas call themselves "Orma," which means *brave* men. Dr. Krapf, who knows them well, calls them the Germans of Africa, and thinks "they are destined after their conversion to Christianity to fulfill for Africa the mission which heaven has pointed out to the Germans in Europe."[3] The Gallas are not negroes proper: they are classed among the Hamitic families; are "of a dark brown color, powerfully built, more savage looking from their long hair worn like a mane on their shoulders." In the neighborhood of Abyssinia they are Mohammedans, and tillers of the soil; under the equator they are heathen, and lead a nomadic life, as breeders of cattle, immense herds of which feed on the succulent plains watered by the Dana and the Jub.

The approach to this field would be easy. It is not far from Zanzibar to Formosa Bay, where the beautiful islands of Patta and Manda, fertile and healthy, would serve admirably as a base of operations. Dr. Krapf is confident that the Dana River offers a good way of reaching the northern end of Victoria Nyanza, and regards the occupancy of the Dana and Mt. Kenia as opening ultimately to

[1] Stanley's *Through the Dark Continent*, vol. ii., chs. 4–16. Cameron's *Across Africa*, vol. i., ch. 17, to vol. ii., ch. 10. Livingstone's *Missionary Travels and Researches in South Africa*, including a Sketch of Sixteen Years' residence in the Interior of Africa, and a Journey from the Cape of Good Hope to Loanda on the West Coast; thence across the Continent, down the River Zambesi, to the Eastern Ocean. By David Livingstone, LL. D., D. C. L., etc., 1858, 8vo, chapters 17, 18. *The Last Journals of David Livingstone in Central Africa*, from 1865 to his death, edited by Horace Waller, etc., vol. ii., chapters 3, 4, 5, 6. Stanford's *Compendium*, "Africa," edited by Keith Johnston, chapters 21, 26, 27.

[2] Krapf says seven or eight; others say four or five millions.

[3] Krapf, p. 72.

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the territory north and west of Albert Nyanza. The Church Missionary Society would most heartily welcome our Board to a field so closely connected with theirs at Mombasa, and at Kilimanjaro, which they hope to occupy, and at Victoria Nyanza, which they are occupying. They kindly offer to place at our disposal what Dr. Krapf, and Rebman, and others of their missionaries have done in preparing dictionaries and grammars, and in making explorations and gathering information.

There are drawbacks to the choice of this field. Attempts have been made to occupy it, which have not succeeded. It has even proved perilous to try to penetrate the country of the Gallas, who are a fierce, if not a ferocious, people. Baron Van der Decken was harassed and baffled in his efforts to explore the Dana River, and was slaughtered with nearly all his followers on the Jub, a few years since (1865). The Wapokomo, south of the Dana, are not numerous; they are to be reckoned by thousands only. A mission among the Gallas, however important, will not spread into Central Africa, but rather away from it. These and other drawbacks it may not be necessary to dwell upon in view of another consideration which, perhaps, will of itself be decisive. The United Methodist Free Churches, who have for seventeen years had a mission at Ribe, about 150 miles South of the Dana, say they are fully expecting to push their stations up to the Dana, and to cross it and work among the Gallas.

It was not till special attention had been called to this great field, and inquiries had been pushed in various directions for all the information attainable, that discovery was made on a personal visit to the managers of the Free Methodist Mission that for our Board to choose this region, might seem to interfere with their plans. Though the resources which our Free Methodist friends can devote to this work will not allow them to do what they would like to do and what greatly needs to be done, it was their original intention and has long been their endeavor, to labor among the Gallas. Ribe holds the precious dust of not a few of their sainted brethren and sisters: the mission is endeared to them by the sacrifices it has cost, and they are courageous to believe a brighter future is before them, and a wider territory is to be evangelized by their endeavors.[1]

3. A third region, and a vast one, suggested for the Board, is the region north and west of the Albert Nyanza, among the Monbuttos and the Niam-Niams.

The Church Missionary Society, with its stations on Victoria Nyanza, would cordially welcome us to this neighborhood, and be glad to share with us and have us share with them the labor and expense of developing it. From the accounts of Schweinfurth and of Gordon, this region is extremely populous and wealthy. There seems to be more consolidation of tribes into kingdoms and more advance towards civilization. Schweinfurth describes the country with admiration and extols its richness. "The Monbutto land greets us as an Eden upon earth."

The approach to this region, at present, is very difficult. The most enterprising explorers have not succeeded in traversing it or in penetrating it very far. The road to it, unless by the Dana, not yet proved feasible, is by ascending the

[1] Krapf and Rebmann: *Travels, Researches, and Missionary Labors during an Eighteen Years' Residence in Eastern Africa, together with Journeys to Jagga, Usambara, Ukambani, Shoa, Abessinia, and Khartum; and a Coasting Voyage from Mombaz to Cape Delgado.* By the Rev. Dr. J. Lewis Krapf, Secretary of the Christian Institute at Basel, and late Missionary in the service of the Church Missionary Society in Eastern and Equatorial Africa, etc. With an Appendix respecting the Snow-capped Mountains of Eastern Africa; the Sources of the Nile; the Languages and Literature of Abessinia, Eastern Africa, etc., and a concise account of Geographical Researches in Eastern Africa up to the discovery of the Uyenyesi by Dr. Livingstone in September last, by E. G. Ravenstein F. R. G. S. [this last is of special value]. London, 1860. 8vo. Part I., chapters vi., viii., ix., xii.; Part II., chapters ii., iii., vi., vii., viii., and Appendix. — New, *Life, Wanderings, and Labors in Eastern Africa.* Chapters vii.–xiv., xix.–xxiii. — Sir Bartle Frere, *Eastern Africa*, first letter. — Stanford, *Compendium*, "Africa," chapter xix. — The Geographical Society of Berlin announced at their sitting, January 4, 1879, the arrival of a detailed report from Herr C. Denhardt, engaged in exploring the Dana River. He had made a complete survey of the river for sixty miles from the mouth upward.

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Nile to Gondokoro, and so striking up to the extreme limits of the Nile basin, south and westward. It remains still to be successfully demonstrated that the vast reaches of the Upper Nile can be kept permanently clear of the floating islands of vegetation, which for months effectually dam the stream to the passage of boats. In the political complications in which Egypt is involved, it is questionable whether the Egyptian government can even keep up the show of sovereignty over the immense territories she has been annexing towards the equator. Extensive explorations would be requisite, and information not now accessible must be obtained before it would be practicable to begin missionary work here. It is one of the celestial visions of the Church Missionary Society, that some day it may stretch across this continental breadth of barbarism, so that its missionaries from Mombasa and Victoria Nyanza may join hands with its missionaries coming in from the Atlantic, along the Niger and the Binnuè.[1]

4. The three regions we have been canvassing are on the extreme northern part of Central Africa. The fourth region suggested for our occupancy is further south, between the great lakes Tanganyika and Nyassa, and thence westward.

Some of those who have specially called the attention of the Board to Central Africa think that this is where we ought to begin. It would be in close proximity to the fields of the London and of the Scotch Societies, whose coöperation would be generous and helpful. It is a region comparatively easy of access; from the ocean up the Zambesi, and the Shirè and Lake Nyassa. Gentlemen connected with the Glasgow Central African Trading Company assure us that the same facilities of transportation, which they give to the Scotch Societies, would be extended to our Board. The tribes in this region are of the same great family with the Zulus, so that our mission at Natal could furnish assistance in a mission here.

On the other hand, matters are in such a stage of development hereabouts just now that it would seem not wise to decide upon this field, if others as hopeful can be found elsewhere. The societies working on the two lakes are feeling their way inland, and may wish ultimately to cover this ground. While it may be true, as Sir Thomas Fowell Buxton said, that in this stage of Central African missions the various societies should not scatter too much, but keep near enough to support each other, even if afterwards some of them change to new regions; still it seems desirable in choosing our ground, to give the preference to the vast tracts which are wholly unevangelized.[2]

5. In the extreme south is another region, suggested specially by a gentleman who was a member of the Universities' Mission in their earliest movements near the Shirè and Nyassa, who traversed the country about the lower Zambesi, was with Bishop McKenzie when he died, was a trusted companion of Livingstone, and the editor of Livingstone's *Last Journals*. This is the region of Mt. Gorongoso. "If I were going out to Africa again as a missionary, I should choose this of all places."

The mountain lies south of the Zambesi, not far from Senna, and not far from the ocean. The Jesuits, who are credited with great foresight in selecting strategic points, in their palmy days in Africa had a mission here, of which the ruins

[1] Schweinfurth's *Heart of Africa*, both volumes. Long's *Central Africa: Naked Truths of Naked People. An Account of Expeditions to the Lake Victoria Nyanza and the Makraka Niam-Niams, west of the Bahr-el-Abiad* (White Nile). By Col. C. Chaillé Long, of the Egyptian Staff, 8vo, 1876. *Journal of Society of Arts*, June 2, 1876, pp. 698 *seq.*, Paper by Edward Hutchinson, Esq. Stanford's *Compendium*, "Africa," chapter 16. The field which the American Missionary Association has been asked to enter lies east of the Niam-Niams.

[2] Livingstone's *Last Journals*, vol. i., chapters 7, 8, 9; vol. ii., chapters 10–13. *The Lands of Cazembe*. Lacerda's *Journey to Cazembe in 1798*, translated and annotated by Capt. R. F. Burton, F. R. G. S. Also, *Journey of the Pombeiros P. J. Baptista and Amaro José, across Africa, from Angola to Tette on the Zambesi*, translated by B. A. Beadle; and *A Résumé of the Journey of MM. Monteiro and Gamitto*, by Dr. C. T. Beke [published by the Royal Geographical Society], 1873, 8vo. Stanford's *Compendium*, "Africa," chapter 21.

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are still visible. The country about is spoken of as most attractive; a healthful, fertile, beautiful country. The tribes are of the Zulu stock and language. Access would be very easy.

This region, known of old as Monomotapa, is now the kingdom of Umzila, who hitherto has positively refused to allow missionaries in his dominions. It is intimated that now he is willing to receive them. The Landeens and other roving freebooters, between Gorongoso and the Zambesi, have given great trouble to the Portuguese. It is believed, however, that American missionaries would have nothing to apprehend from them. Natal is not far distant, and the mission there could be helpful in this region. Indeed, it may seem best to expand the Natal mission and extend it up to this neighborhood, instead of making Gorongoso a new and special Central African mission.[1]

6. Gorongoso is near the mouth of the Zambesi. Away up near the sources of the great river, above Victoria Falls, in the Barotsé Valley, is the sixth region suggested for a new mission.

This Barotsé Valley is a great tract of country, ten or twelve hundred miles from the mouth of the Zambesi, of a fertility like that of the lower Nile Valley, owing its rank luxuriant growths to similar river overflows. It is about midway between Benguela on the Atlantic and Mozambique on the Indian Ocean. Some of the oldest South African missionaries and officers of societies, English, Scotch, and German, have urged its occupancy as one of the most desirable places. The French Basuto missionaries have explored the ground and attempted to plant a mission. After some months' residence, having buried two of their explorers, they have withdrawn south again. It has been said that it was altogether unlikely our French brethren would take this field; that they could hardly do so, as their resources were needed for work already in hand; and by all means it was declared, if they should not, the American Board ought to undertake this field.

One specific object of the visit to Paris was to learn from headquarters what the Société des Missions Évangéliques, proposed to do as to the Barotsé Valley., It was found that this society had cheerful expectations of occupying it; that the question was to be decided in October, at the Conference of the Basuto Mission Churches in South Africa; that it depends upon the willingness of the Basuto Christians to take up this work. It is believed, at Paris, that they will do so.

Major de Serpa Pinto traveled through this country. In answer to special inquiries about it, in a long interview at Paris, he represented it as utterly unsuitable for missionaries. In the rainy reason, for six months of the year in fact, the country is a complete swamp, for leagues and leagues, both sides of the river, which becomes a wide lagoon. The natives have their huts on slight elevations, with water all about them. It is extremely unhealthy even for native Africans. On the simple score of the malaria, which mows down the blacks themselves, Major de Serpa Pinto would discourage the establishment of a mission there. He was to talk with the Committee of the French Mission, by their request and appointment, the day after this interview, and doubtless repeated these statements to them. An English friend, Dr. McColl, who is now preparing to go to the Congo as a missionary explorer, and who has been through the Barotsé Valley, gave the same account of it. Indeed, we find, what had previously escaped our notice, that Dr. Livingstone took companies of Makololos, in search of new homes, into this Barotsè Valley, and it proved so unhealthy the Makololos could not live in it, for all its attractiveness otherwise.

[1] Stanford, *Compendium*, "Africa," chapter 24. *South Africa and its Mission Fields*, by the Rev. J. E. Carlyle, late Presbyterian Minister and Chaplain, Natal, 12mo, 1878, chap. 20, p. 234; chap. 23, p. 285. Livingstone: *Narrative of an Expedition to the Zambesi and its Tributaries, and of the Discovery of the Lakes Shirwa and Nyassa*, 1858–1864, by David and Charles Livingstone, 8vo, 1866, chap. 1. *Livingstone's Travels in South Africa*, chap. 32.

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At one time, and that quite recently, it looked as though all things were pointing to this region as the one of all Central Africa for the Board to occupy.[1]

There remain to be mentioned two more great fields, which come last, because, in fact, attention was called to them last; in importance probably they should have been put first.

7. One of these, the seventh region suggested, is that of the Portuguese Concession on the Zambesi.

The Portuguese for two or three hundred years have claimed, and to some extent exercised, rights on the Zambesi and almost across the continent, from Benguela to Mozambique. About the Lower Zambesi, at Senna and at Tete, the Portuguese have long had forts and officials. At one time they had a settlement at Zumbo, five hundred miles up the river. There was a Jesuit church there, of which the ruins still remain, and the broken bell was lying on the ground in Livingstone's time. Within a few years the deserted Zumbo has begun to be reoccupied, and is growing into commercial importance.

To develop the marvelous resources of this great region, the government at Lisbon has made a concession of rights and privileges to a commercial company. By a decree dated December 28, 1878, the government accorded to M. Paiva d'Andrada and associates the ownership of all mines of gold, copper, iron, and coal now known in a vast territory on the Zambesi and its affluents; the monopoly for twenty years of working all mines that may be discovered; the monopoly for twenty years of the forests; and the ownership of 250,000 acres of the best lands for agriculture and colonization. The Concession covers the whole basin of the Zambesi, from where the Shiré joins it eighty miles from the ocean up to the Nyampanga Island, six or seven hundred miles inward, where the great Cafue empties its swollen waters from the north and west into the Zambesi, as the Zambesi itself comes streaming up from the Victoria Falls and the south, and by a great bend swings away eastward to the ocean. From the 14th degree of south latitude, near the foot of Lake Nyassa, the Concession includes the territory to the 17th degree of south latitude, about 9,000 square leagues.

M. d'Andrada has formed an international syndicate to manage this Concession. The legal office is at Lisbon, the Board of Directors with full powers are at Paris, where the business will be done. A company has been formed; the capital of one and a half million francs in five hundred shares has been quickly taken up, bankers competing for the stock. Arrangements are making to send at once, there are probably now on the way, scientific and commercial exploring parties, to obtain minute and exact information. There is talk of introducing colonists from Europe or Asia.

That this country is very rich there can be little doubt. Gold, copper, and iron have been obtained in past years to some extent. For miles the river runs through a rich carboniferous formation; there are numerous outcrops of coal; from some of them Livingstone procured fuel for the steamer he took up the river. The forests abound in ebony and dye-woods, and the caoutchouc tree. Sugar-cane, tobacco, opium, cotton, coffee, have all been raised. The climate is said to improve as the interior is reached. The river is navigable half way up the Concession to the first cataracts between Tete and Zumbo.

Perhaps at Zumbo, 500 miles from the ocean, where the great river Loangwa or Aruangoa comes down from the southern slope of the Lokinga Mountains, and

[1] Livingstone: *Travels in South Africa*, chapters 8–16, 23–27. *Expedition to the Zambesi*, chaps. 12–15. *Journal des Missions Evangéliques de Paris*, for March, 1876, to July, 1879, containing M. Coillard's papers touching the Barotsé Valley.

Major de Serpa Pinto. Report at Lisbon, notes of which are given by a correspondent in the *London Standard* of June 22 and 23 (1879). Report to the Royal Geographical Society, London, July 16, 1879, in *Proceedings of Royal Geographical Society* for August, pp. 481 *seq.*

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from the ridges and table-lands between lakes Nyassa and Bangweolo, there may be found a healthy and commanding position for a mission. The approach to it will not be difficult. Natal might be in easy communication with Zumbo. The tribes around are of the same great Bantu family with the Zulus, and the languages are kindred. Away northward, around the head waters of the Loangwa, are said to be large populations. Probably from Zumbo, Chitambo's Land, near Bangweolo, is to be reached most easily, and so also Cazembe's Kingdom, famous of old as one of the mighty kingdoms of Africa. The neighborhood is not far from that of the Scotch Missions about Nyassa, and mutual coöperation might be possible. So far as is known, no Protestant society has it in contemplation to establish missions in this Concession.

"Here, I exclaimed," said a gentleman of Glasgow, one of the committee of the Livingstonia Mission, and of the Central African Trading Company, "when I read about this Concession, here is the place for a mission! Some strong society ought to go in here at once; it is a great opportunity."

With all that looks encouraging on the surface, we must not fail to observe that as yet we see little more than the surface, and shall do well to wait till explorations in progress shall furnish more thorough information.

All agree that a region which has been long under Portuguese control, or influence even, is not hopeful for Christian work. This region has been long under evil influence: a part of it has been for two centuries the center of the most corrupting, not to say the vilest, influences; the foulest atrocities of slave-stealing and slave-trading have been committed here; the most loathsome vices of penal criminal communities have sunk the populations, drawn or drifted in here, lower than the ordinary depth of even African barbarism.

The Portuguese government of to-day seems desirous of sweeping away the evils of the past. It is joining other nations in legal enactments against slavery. It has thrown open the Zambesi to the free trade of all nations. It is sending skillful and courageous officers to explore and develop the vast tracts which have so long been known only to the Pombeiro and the Arab.

The fact that here is to be started a commercial enterprise, into which may be drawn a motley company of all and of no nationalities, eager for wealth, is of course to be taken into account. The same, in its measure, however, is true, or will be true at Lake Nyassa, and Tanganyika, and at Victoria Nyanza, and at all the great centers, where various societies are planting themselves. One result of successful labors indeed is to develop commerce and quicken industrial enterprises, and make men eager to better their fortunes; and if a field was found far inland among primitive people, as fast as the mission elevated the natives, it would stir them up to buy and sell, and get gain by thriving industries.

The scheme of introducing European and Asiatic colonists is also to be kept in mind in considering this field. But even if colonists in great numbers should come, it may be said that this region would be no worse for mission work than South Africa. Even there the natives are not yet swamped by the colonists, and are not likely to be in this generation.[1]

Whatever, on the whole, be the balance of advantages or disadvantages of this region as a field for establishing a mission, — Dr. Livingstone was planning to have several societies plant missions on this great river, and declared there was widest scope for any number of separate societies not to interfere with each other — it is just now exciting extraordinary interest, and is giving promise of more rapid development than any other portion of this long-sealed Central Africa.[2]

[1] Carlyle, p. 4.

[2] Livingstone, *Travels in South Africa*, chapters 28–31. *Expedition to the Zambesi*, chapters 2, 3, 6–10, 15, 16, 22, 29. *The Lands of Cazembe*, by Burton, Beadle, and Beke (which has an Index, as very strangely the other books do not have). Stanford's *Compendium*, "Africa," chapter 24. Circular of M. le Comte d'An-

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8. There is one other, the eighth and last, region suggested for the new mission, and which, so far as present information should influence the judgment, perhaps should have the preference. It is the region of Bihè and the Coanza.

Bihè is an elevated plateau, or rather a rolling country, some two hundred and fifty miles inland from the Atlantic Ocean. It lies back of Benguela, in about 12° south latitude. The Coanza or Quanza is the most important river south of the Congo to the Orange; steamers are now running to Dondo, one hundred and twenty miles from the Atlantic, where there are cataracts, and above these there is transportation farther by small boats. The spring heads of the river are in Bihè, and for missionary purposes Bihè and the Coanza may be named together.

The important points in a country, as Bishop Steere well says, are those which trade has developed. Bihè is a great caravan center. The only route across the continent, south of the Niger, passes through Bihè; there the road branches off for Nyangwé, on the Upper Congo, for Muato Yanvo's Kingdom of Ulanda, and for the Cazembe, Lake Bangweolo, Tanganyika, and Nyassa, and for the Senna rivers, so called, on the Lower Zambesi, and Mozambique. The climate of Bihè is said to be delightful; the elevation of four or five thousand feet moderates the tropical heats. The land is well watered and fruitful. Some Portuguese blood has been mingled in the population, but in the main the tribes show all the marks of the great Bantu family, which occupies this central region of the continent and spreads through Zululand southward. The language is of the same Bantu family, though many Portuguese words have come in from the western, and Suaheli words from the eastern, coast, and these two languages suffice for travelers.

The first and great consideration in favor of this region is its healthiness. One reason why advances to the interior have been undertaken from the east coast is because this seemed less unhealthy than the west coast. Even on the east side of the continent, the *Mrima*, as the low, swampy, pestilential sea-coast is called, has a breadth, opposite Zanzibar, of one or two hundred miles, which must be traversed by slow stages, and where disease is contracted before the healthier upland is reached. On the west side of the continent, north of the Congo, the sea-coast is everywhere low and swampy; dense mangrove thickets breed pestilential fevers. There is a wide belt of this miasma before the foot-hills are gained. With a slight break at the Cameroons, this is the character of the west coast from the Congo, around the Bight of Biafra and the Bight of Benin and the Gulf of Guinea to Cape Palmas and north of Cape Mount clear up to the Senegal. From the Congo, southward, begins a change. South of this oceanic estuary the mangrove and the swamp mud disappear; shingle and sandy reaches commence, and scant vegetation covers the narrow border between the sea and the hills. Angola and Benguela, on this sandy sea-coast, are declared by Monteiro, who lived there many years, to be healthy. A short distance from the ocean the hills rise into the first plateau; a little farther inland the loftier second plateau begins, and as you advance the scenery is so attractive that Commander Cameron, foot-sore and weary with his march across the continent, stopped, and gazed and gazed till he forgot himself, and imagined he was looking upon the parks and pastures of England. "Neither poet, with all the wealth of word imagery," he asserts, "nor painter, with almost supernatural genius, could by pen or pencil do full justice to the country of Bailunda."[1] "In all tropical Africa," says Major de Serpa Pinto, "this is the territory most suitable for European colonization. Bihè, forming the

drada, addressed to M. Bocandè, containing the text (in French) of the Concession of the Portuguese Government, and the organization and by-laws of the Syndicate. *L'Afrique Explorée*, etc., for July, 1879, p. 21, article on "Compagnie Générale du Zambèze." *Engineering*, a London illustrated weekly journal, date of April 11, 1879, pp. 310, 311.

[1] *Across Africa*, ii., 230.

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southern limit of the Benguelan highlands, stands five thousand feet above the level of the sea, and possesses great advantages in its salubrity and its commercial and agricultural capabilities, which highly recommend it to European attention." [1]

The next great consideration in favor of this region is, that there seems to be more approach to a large compact kingdom than in most places. The king of Bihè appears to be a great personage. His capital, Kagnombe, was the largest town Cameron found in crossing the continent, and Cameron passed through Mpwapwa, and Mirambo's town, Ujiji and Nyangwé, and other great centers.

The two first things to be sought for in a mission field, say those of largest experience in African missions, are a healthy locality and a compact and populous tribe. Livingstone makes healthiness the one essential. But another main obstacle to permanent results is the fact that Africa is covered with petty tribes, which are isolated and shifting, and have no mutual coherence. This is both cause and consequence of slave-stealing forays. "It may be fairly accepted," says Mr. Hutchinson,[2] "that the obstacles which have barred the spread of a higher civilization in West Africa have been mainly two: first, the deadly climate; and, second, the politically incoherent, unstable character of the people, caused partly by the disintegrating influence of the slave-trade." Sir Bartle Frere quotes and confirms this declaration.

As to healthiness, Bihè, if accounts can be trusted, would seem to be preeminent. As to having within reach a numerous population likely to spread the Gospel when they receive it, it also seems to be preëminent. "Bihèans," says Major de Serpa Pinto, "traverse the continent from the equator to the Cape of Good Hope. I have visited many tribes who had never before seen a white man, but I never met with one who had not come in contact with the inhabitants of Bihè. Great expeditions depart from there carrying merchandise."

It is a third consideration in favor of Bihè that through it the central barbarism will be attacked on its western side. Many and great societies are working in from the east; only two are working from the west, and they are but just beginning, and both are on the Congo. Through Benguela there is an open approach to a region which no other society, as far we know, is occupying, though it is vast enough to employ the energies of several societies.

A fourth consideration in favor of Bihè is that it seems one of the most feasible points from which to reach the regions beyond. A mission on the Bihèan uplands should be with the view of pushing on, in due time, as the caravans push on into the interior. The predominant power of Central Africa has long been reputed to be that of Muato Yanvo, in Ulanda and Urua. For generations of travelers, Muato Yanvo and the Cazembe have been names to conjure with; they are the Great Moguls and the Prester Johns of Africa. The country adjoining Bihè is Kibokwa; then comes Lovalla, both dependencies of Muato Yanvo's, whose capital at present seems to be Kibebe, in Ulunda. In this heart of the dark continent it is that Cameron describes the ghastly savagery which accompanies the burial of a chief: a river turned from its bed, a pit dug, the bottom covered with living women, over these, as a platform, one woman planted, on her hands and knees, and on her back the corpse of the dead man, supported by his wives, crouching around him; then the earth shoveled in, while fifty male slaves are slaughtered and their blood poured over it, before the river is brought back to its desecrated bed. It would be preaching to spirits in prison to preach the Gospel here.

The access to this field of Bihè is easy, and if it should be determined upon,

[1] *Proceedings of the Royal Geographical Society*, August, 1879, p. 482.
[2] *Journal of Society of Arts*, June, 1876, p. 90.

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in case further information justifies the favorable accounts, the preliminary explorations could be made at less cost and the station be formed in less time probably than anywhere else. Ocean steamers make quick communication between Natal and Cape Town, and between Cape Town and Benguela, so that with affinity of race and of language the Zulu Mission might, doubtless, be turned to advantage here at light cost. There is a constantly-traveled route in from Benguela. The Coanza River has a line of steamboats on it, the basin of the river is now being scientifically explored to its source, and charts, on a large scale, giving minute topographical features, are publishing by the explorers of the Berlin Society. Dr. Nachtigal, president of the Geographical Society and of the African Society at Berlin, who traversed the Sahara and Soudan, and who now kindly puts us in possession of the charts as fast as they are issued, and of the results of the German explorers, urges that the region of the Coanza be occupied at once by Christian teachers.

The considerations to be weighed against what seems favorable in this region are: that Portuguese influence has been exercised here, and that the Portuguese government is enlarging its authority as far and as fast as possible; that, at any rate, Bihè must be reached through Portuguese territory; that it has been, and doubtless still is, a great slave-trading region; and, most important of all, to be kept in mind, that as yet our information is very imperfect as to the physical and the moral characteristics of the country and the people, especially as to their susceptibility to improvement and readiness to receive Christian teachers.[1]

It is recommended that in view of the reported healthfulness, accessibility, and density of population in and about Bihè, in Western Central Africa, and in view of the fact that no other missionary society has begun labors in that quarter, specific explorations be undertaken at the discretion of the Prudential Committee, with a view to the establishment of a mission in the region named, should further inquiries confirm the information already received; also, that investigations be continued with regard to the Portuguese Concession on the Zambesi for the possible establishment of a mission there, in case the region of Bihè prove impracticable.

The Special Committee of the Board on the foregoing paper, reported through Rev. Dr. E. P. Goodwin, Chairman, as follows: —

"The Committee desires, first of all, to express, in behalf of the Board, what they believe is the universal feeling of obligation to Dr. Means for his most interesting, instructive, and in every way admirable, presentation of facts relating to Africa. Only those can fully appreciate what a peculiar thesaurus of information it is who have had occasion to know how exceedingly difficult it has been to obtain accurate knowledge respecting this great continent. Like other papers presented in other years before this Board, this will take certain rank with the highest authorities for its compendious and accurate embodiment of a mass of facts relative to geography, ethnology, natural history, climatology, etc., not elsewhere to be found, and which the scholars of the world so especially prize.

"As it seems to your Committee, there can hardly be but one opinion as to the wisdom of the occupancy, as soon as is practicable, of such a field in Central Africa as that which

[1] *Angola and the River Congo*, by Joachim John Monteiro, Associate of the Royal School of Mines, and Corresponding Member of the Zoölogical Society. Two vols., with Maps and Illustrations. 1875, pp. x. 305; vi. 340. Livingstone, *Travels in South Africa*, chapters 19–23. Cameron, *Across Africa*, vol. i., chapters 1–17, 18, 19. Stanford, *Compendium*, "Africa," chapters 21, 26. Major de Serpa Pinto's "Journey across Africa," *Proceedings of Royal Geographical Society*, August, 1879, pp. 481 *seq.* Major de Serpa Pinto informed us that his account of his journey, in two volumes, was to be ready for publication by Messrs. Macmillan, of London, before Christmas. In *Mittheilungen der Afrikanischen Gesellschaft in Deutschland*, Heft iii. June, 1879, is a long paper, the last date of which is March 7, 1879, on Loanda and the Coanza, by Dr. Buckner, of the German exploring party, pp. 133–161. Dr. Buckner speaks as favorably of the climate as does Monteiro: "On the whole, one may well say that Loanda [he refers to the city of St. Paul], not merely for a West African city, but even for a tropical city, is remarkably healthy," page 140.

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this paper recommends. Such a vivid setting forth of the vastness and the hitherto unknown and undreamed-of resources of this imperial realm; such surprising testimony as to the salubrity of the climate; such forcible statements as to the teeming populations of the various districts, and of the cruelties and debasing, bloody superstitions which everywhere prevail among them; such proofs, nevertheless, of the vigor and sturdiness, and even nobleness of some of these heathen tribes; these facts, as they are here presented, combine to make an appeal to which it seems impossible that all Christian hearts should not make instant and enthusiastic response. Indeed, before such recitals, emphasizing so powerfully the urgent demands and peculiar opportunities of so many African fields for the introduction of the gospel, it is a very hardship that we should be limited to a single opening.

"Your Committee feel that there is a special providence in the bringing before this Board at this time the new enterprise which this paper proposes.

"1. First, the fact that the commerce of the world has its eyes on Africa, and is already fitting out its expeditions for traffic, is most significant. All experience goes to show that when the Gospel has to follow trade, it has to face a double foe: not only the devils of paganism, which are bad enough, but the worse devils of an unprincipled and corrupt civilization. It is a matter of history, that the foremost obstacles which Christianity had to meet in China, in India, in the Sandwich Islands, were the deceit, the knavery, the unscrupulous selfishness, the vices, which the commerce of Christian lands planted in its path. It will be an incalculable gain to have the start from the outset; that if the gospel can get the ear of these native African princes before the trader does, who cares for nothing but greed, others, like that noble, half-Christian Mtesa, may want translations of the Scriptures for State purposes, and may even join hands, as he is like to, with our missionaries in ridding their lands of the vices of heathenism. And such opportunities we cannot certainly afford to lose.

2. Then, again, the evangelization of Africa has peculiar claims upon American Christians. Whatever the horrors of the slave trade as it exists to-day among these African tribes, some part of the responsibility lies unquestionably at our doors. The supplies for cotton-fields, and rice-fields, and sugar-plantations, for generations, torn ruthlessly from their tropic homes, if not under the disguise of a so-called Christianity, at least under the banner of a Christian nation; the memories of the middle passage, with its untold atrocities and abominations, lay upon us a debt of obligation which we ought never to forget. We can make no reparation, it is true, for the wrongs and shames of the slave-trade. But one thing we can do. For as many years as American ships tracked the seas with curses and blood, in the interest of American slavery, we can keep them re-tracking it with Bibles, and missionaries, and prayers, and songs of jubilee, in the interest of the gospel of our Lord Jesus Christ, and the evangelization of Africa.

3. Then there is, besides, as the paper itself incidentally shows, the promise of a peculiar success in the work proposed. Should the field, which the paper names, be finally chosen, it will be easily and cheaply accessible; characteristically healthful; so situated as to other missions as to secure their hearty coöperation, while at the same time it greatly strengthens the hands of those therein engaged. Furthermore, by reason of the peculiar compactness and permanency of the people and their relation to other tribes of the interior, or among the chief carriers of the inter-continental trade, it will serve as a grand strategic point, and tend to insure the rapid and wide diffusion of the gospel into the regions beyond. Then, best of all, this proposal sounds a very bugle call for that perpetual advance in our Christian enterprises to which the last command of Christ so emphatically looks — a command that as to giving, praying, toiling, lets no church, no disciple, rest while there is one unevangelized nation or one unsaved soul.

The Committee, therefore, recommend that the paper be approved, and that the Prudential Committee continue the inquiries already set on foot, with the understood purpose of establishing the mission proposed at the earliest practicable day.

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REPORTS OF THE COMMITTEES ON THE SEVERAL PORTIONS OF THE ANNUAL REPORT.

[It has been found necessary, on account of the number and length of the papers in this issue of the *Herald*, to omit much from the reports of the several committees on the missions which were presented at the Annual Meeting. The report of the Committee on the Home Department, necessarily deferred, will appear in the December *Herald*.]

The Committee on the Zulu Mission reported: —

Notwithstanding the disturbed and very unfavorable political condition of the country, fourteen new members have been added to four different churches, and the general missionary work has been well sustained through the year. One native minister has been ordained, who is to be sustained by the Zulu Home Missionary Society. His abilities, his soundness in the faith, and his previous successful labors, furnish ground for expecting his future usefulness. Much attention has been given to the importance of organizing, as soon as possible, a mission in Central Africa in connection with British missionary societies. The Zulu Mission, it is believed, will furnish a much better base line for aggressive operations in the interior than some other points from which efforts have been made. One large interior tribe is said to speak the Zulu language, and the Christian literature already prepared in this language will be ready for immediate use. Further inquiries will be instituted and no effort omitted which may promise successful coöperative effort with other missionary societies in evangelizing the "dark continent."

The Committee on the European Turkey Mission: —

Your Committee are deeply impressed with the great importance of this field, and not less with the wisdom, fidelity, and efficiency of its missionaries. It is not a trifling accident or Providence, whichever we may call it, that the three out-stations of this mission are one in eastern Roumelia, one in Macedonia, and one in Bulgaria, with its form of government the most liberal on the continent, Switzerland excepted, reaching thus the widest possible scope of influence.

The hour is auspicious. Substantially emancipated from Moslem domination, this people are in peculiar readiness to receive molding influence from the gospel of civil and religious freedom. Our Board, by its missionaries and the helpers they have raised up, has already blessed multitudes in this land; multitudes more are waiting for the light.

Your Committee earnestly second the Committee's assurance that "the time has evidently come for the most vigorous effort in this region, and that its future depends in the providence of God largely upon the agencies now employed for its renovation." This field, in which the seed has been sown, must not be neglected. Attention must not be diverted from it, even for the sake of the unexampled work in Japan, or the mission about to be inaugurated in Africa.

We earnestly recommend the reënforcements asked. We urge that an additional woman be sent to share the touring work, as well as the teaching, of those in charge of the Female Academy. Above all we urge that a missionary physician be sent at the earliest possible date to the help of the earnest Christian workers in this field.

The Committee on the Western Turkey Mission reported: —

That considering the disastrous political condition of the country, they find the statements in the Secretary's Report most encouraging. Although taxation has been most oppressive, commerce, industry, and trade almost destroyed, yet the native brethren have proved that their deep poverty has abounded unto the riches of their liberality. Their contributions during this year of poverty and distress have exceeded those of the previous year by $2,000. The Sabbath-schools have been increased by nearly eight hundred, and the church members added are double the number of any former year.

The Committee are pleased to see that the higher education is attracting the special attention of the Prudential Committee. The educatory forces over all this wide field are now numerous and active, but sadly materialistic. In throwing off the past, this new generation is in danger of sacrificing much that is good. The American Board can work free

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from all political suspicions and responsibilities in conducting this higher education which shall give shape to the public sentiment and to the new institutions which are destined to replace the old.

The Committee on the Central and Eastern Turkey Missions : —

The reports on these two missions are of deep and unusual interest. The recovery from the devastation of the recent war is matter of profound gratitude. It is not the first time the banner of the cross has been unfurled close in the rear of the ensigns of war, and the Gospel of the Prince of Peace gained an impulse from the cruelties and casualties of human strife. The wrath of man, here, as elsewhere, has been made to praise our King. There have been no very marked events during the year, but a steady and delightful ripening of seeds long since sown.

The continued progress in Christian manhood and church work ; the evidences everywhere seen of a deeper and truer piety ; the increase, both in the membership and graces of all these beloved churches, and that too under deep discouragement and trials, their advance in the line of church polity and government, are such as to gladden and rejoice every Christian heart.

The Committee on the Mahratta Mission : —

The annual report presents to us a body of twenty-three native churches, of which fourteen have pastors, with a corps of missionaries, preachers not pastors, teachers, and Bible readers associated in the peculiar organization known as a "mission." All these forms of Christian labor are reported as having been prospered during the year. The number of additions to the churches on profession of faith was larger than for many former years. In this respect the Mahratta mission seems to have shared in a moderate degree in the remarkable revival which has, to a greater or less extent, pervaded nearly all India. The great famine, so distressing in view of the sufferings it caused to the people, has been made the means of bringing many to receive the bread of life. We are glad to read the assurances that special care is being taken, while ministering food to the starving, to discourage the idea that this is to be regarded by them as a reward or an inducement for accepting Christianity. We are glad, also, to learn that progress is being made in bringing up the churches to a condition of self-support.

The Committee on the Madura and Ceylon Missions : —

We find abundant reason for gratitude to God for his great favor to these missions during the past year.

The Madura mission is within that region of India which has shared in such wonderful measure in the great religious revolution in which it is estimated that from 60,000 to 80,000 idolaters have renounced, all at once, their vain idolatry, and have turned their thought toward a faith which can support the soul in time of trial as in time of prosperity ; a revolution marvelous among the marvels of missions.

The Ceylon mission, which has so long shared in the sympathies of our churches, and to which so much patient labor and so many noble lives have been given, still calls for the believing prayers of the people of God. Not in vain has all this preparatory sacrifice been offered on this field. Now, it needs only and waits only for the outpouring of the Holy Spirit, so signally manifest on the contiguous continent, without which all human effort lingers insufficient and barren, but with which glad news of harvest shall be borne to us "from Ceylon's isle."

The closing word of that memorable conference in India is a word for us as well, at this crisis and culmination of our opportunity : "Our work cannot fail, and the Master is with us."

The Committee on the Foochow and North China Missions : —

The report upon the Foochow and North China missions is indeed a message of "good news from a far country," and the first thought of every heart must be that of profound gratitude to Almighty God for the signal displays of his grace and power in that land during the past year. It is interesting to recall the fact that it is now just fifty years since this Board began work in China. The work of a half century is now before us.

Though there have been no remarkable developments in the Foochow mission, there has

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been much to cheer and strengthen the hearts of the faithful men and women laborin there. They deserve commendation for patient continuance in well-doing.

When we turn our eyes towards the mission in the north of China, results are see which, in their present magnitude and prospective influence, surpass the farthest reac of the imagination. In this extraordinary awakening and revolution in thought, the hand of the living God is most impressively visible. It has not been by might nor by power, but by God's spirit, that the work has been wrought.

Your Committee wish to commend the wisdom, sagacity, insight, and courage of the missionaries, as shown in their grasp of the religious movement which followed the famine and their promptness and ability in turning it to so good account; the fact needs especial emphasis that the Chinese mind in that region is peculiarly susceptible and open to the truth. It is good economy to sow seed where the soil is ready and fostering influences are at hand. Whatever may be the urgency of demand in other fields, your Committee feel that the claim of Northern China is just now paramount, preëminent, — quite beyond and above the claims which, in the ordinary providence of God, are presented to you. Especially is there a demand for Christian physicians. Your Committee venture to express most earnestly the hope that this most unique and remarkable providential opening may be at once met by a response in money and men, at least somewhat commensurate with its exceptional character, magnitude, and immediateness of demand, and possibly critical and, if lost, irrevocable conditions.

The Committee on the Japan Mission: —

The Committee will only say that — in view of the facts that, during the year, a new station has been established, four or five new churches organized, and over one hundred additions made to their membership, and the establishment and flourishing condition of the schools, — there is every encouragement to believe that great results may be looked for in a very short time. The great readiness of the people to receive the truth, and their great desire for the knowledge and the improvements of the Western Nations, make it easy to go forward in the work as fast as men and means can be furnished. The mission seems to be doing all that it can with its present means.

The Committee on the Micronesian Mission: —

The committee have been particularly interested in the following things which came out in the report, viz.: —

1. The extent to which a native agency has been organized and employed in carrying on the work. 2. The use which continues to be made of the "Morning Star," alike in the supervision of stations already existing, and in the making of investigations preparatory to the occupation of other islands. 3. The efforts put forth by the missionaries in the direction of preparing a Christian literature for the people. 4. The success which has attended the labors of the agents among the young, and in the schools. 5. The singularly large proportion of additions to the membership of the churches during the year. 6. The readiness of the people to support their teachers, the liberality which some of them have shown in the erection of churches and parsonages, and the large contributions by the church in Pingelap to the American Board, are worthy of all praise, and may well be a stimulus and example to Christians at home. 7. The eagerness of the missionaries to take possession of new fields, and the willingness of the people to receive and provide for them are peculiarly gratifying, and your Committee hope that the brethren will be encouraged to go forward and obey the calls which God in his providence seems to have given them.

The Committee on the Dakota Mission: —

The Committee have read the report on the Dakota mission with great interest and pleasure. Accessions to the churches organized, and openings for new ones, prayer-meetings well sustained, Bible-classes and preaching services attended by larger numbers, church buildings erected by the hands of Indians, contributions for the support of pastors, and regular collections for the native home missionary work; all are indications of spiritual progress and proofs that God is blessing the labors of our faithful and experienced missionaries in this field.

There is hope for the Dakota Indians. The influences at work will at least be felt, we trust, in the halls of Congress, and wise, just, and honest measures will be adopted that

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will secure to Indians their property and permanent homes where they now are; their rights as men under the protection of law and amenable to law; education and training that shall fit them for the privileges and duties of citizenship. But our chief hope is in the teachings of our Lord and Saviour Jesus Christ and the renovating power of his Spirit. We therefore gladly hail the statement of the Prudential Committee that "the mission is thoroughly alive to the importance of improving the present opportunity in behalf of the Indians," and we earnestly indorse the conclusion that the time has come for the enlargement of the Dakota mission.

The Committee on the Missions to Mexico and Spain: —

These missions hold their own, and even make progress against the most systematic and fanatical opposition, by dint of the heroism of the missionary laborers, and the power of the truth to arrest the conscience and to move the hearts of men. Your Committee recognize the importance of sustaining these missions, and insisting upon the right to sustain them, and doubt not that through prayer and toil, and courageous testimony, the fields can be successfully rescued from the power of darkness and filled with the light of life. Although the advance made from year to year, in the present circumstances, is necessarily limited, yet many indications promise a better day, a day of grander movements, for the cause of truth and of religious liberty in these lands which error and despotism have blighted so long.

LETTERS FROM THE MISSIONS.

Micronesian Mission.

A BRIEF letter has been received from Mr. Logan at Ponape of so recent a date as June 7. It was forwarded by a chance vessel by way of China. Mr. Logan says: —

"Our expected chance to go to the Mortlocks has not yet come, and we do not know that there will be an opportunity before the 'Morning Star' arrives. We put the whole matter into the Lord's hands, and do not suffer ourselves to be anxious about it.

"I find the Mortlock couple who are with us good helpers, and am pushing on my work of translation as fast as I can. The Old Testament part of the Bible Stories I have completed, and am now revising as fast as Mrs. Logan is able to copy. I am also pushing on with the New Testament Stories, which I am trying to make as full and perfect as I can. I am hoping to translate the Book of Mark before the "Morning Star" arrives. To our human apprehension it would seem very important that we be able to spend a few months on the field that I might correct the work and make it better than I can do here, but we cannot *make* the chance to go, and it does not seem wise to keep those hundreds of scholars, so anxious to learn, without books for another whole year.

"The traders are opening up Ruk. Mr. Capelle, of Jaluij, is now there putting up buildings, etc., with the design of making that a head station for his firm. It seems important that we should be established there before opposing influences have obtained a strong foothold. The Ruk people are as yet very little contaminated with foreign influences. Mr. Kubay, the naturalist, who has resided there a year, estimates the population at from 10,000 to 12,000."

North China Mission.

MEN SUDDENLY AWAKENED.

MR. STANLEY writes from Tientsin, June 16, of an evangelistic tour through the Hö Chien and the Ning Chin fields. Of the latter he says: —

"Ting Tsau is our central village, as well as the one in which is the greatest number of converts. Nothing encouraging presented itself when I reached there. The next day I went on to Tsing

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Mêng, and returned in the evening. On Saturday, four men presented themselves, and very earnestly desired baptism. So ignorant were they, and so recent and sudden their decision, that I told them this could not be thought of. They must first learn what Christianity required of them. The matter was discussed, and I left helper Chau with them. The next day their application was presented by the church. It was fully discussed, but my decision, in which Chau coincided, remained as before. After an evening service, it was discussed again. Chau and the Christians had taken pains to ascertain that there was no ulterior motive discoverable. Moreover, two of them had prevented their families from making the usual spring visitation to the temples. One had given up the sale of opium, — a business which had brought him a good living, — to become a Christian. These two offered a room for regular worship, something that had been much needed. Of the other two, one was a son, the other a brother of resident Christians, but none of them had given the subject of Christianity any special attention till very recently, and they were not known as inquirers till after my arrival."

A SOLEMN SERVICE.

The church felt that these men were led by the Spirit. There was a quiet earnestness, and apparent sincerity that impressed me very deeply from the first. Their readiness to observe the Sabbath, and to do all things required, so far as they knew and were able, as well as the sense of utter inability to walk as Christians, except by divine aid, were clearly pronounced. It was a very impressive and solemn occasion. I asked the men, none of whom could read, if they were willing to devote a little time each day to learning the character, as well as the doctrine, so as to be able to read the Testament eventually. 'Yes,' they said, 'our great desire now is to do so.' I then asked the Christians if they were willing individually to pledge themselves to instruct these men daily in the doctrine, and in learning to read, if they were received now. I said, 'This is a heavy responsibility, and failure to fulfill your pledges will be a sin on your part.' They replied that they had themselves already talked about this very thing, and were ready to assume the responsibility. Under the circumstances, I feared to set my judgment against their desire, and so late Sunday evening these men were received into the visible fold of Christ, in the most solemn Chinese service, I think, that I have ever held. I left early the next morning, helper Chau remaining to work the field for a couple of months.

"Throughout my entire circuit of over 400 miles, the wheat crop is almost a complete failure, and serious apprehensions were already filling the minds of the people. The fall crops were planted and through the ground, but greatly in need of rain. From all directions throughout this province, Shantung and Shansi, there comes the same story of no rain, or very little, and of a great dread, like a dark cloud, overshadowing the hearts of the people. What the effect of this, and the action of Papal emissaries, will be on our work in Shantung, remains to be seen."

Mr. Stanley adds a postscript on the 18th of June, saying that a fine rain was then falling which gave them much hope.

PREACHING ALL DAY.

Mr. Sprague, of Kalgan, gives an account of a missionary visit to Yü Cho and vicinity, in which he was accompanied by Mrs. Sprague and some native helpers: —

"We were warmly welcomed by the little circle of four Christians, our entire church membership in that city now, — all in the Tsai family. It was good to see even a few thirsting for Christian communion, and rejoicing in constant communion with Christ.

"It was soon noised abroad that the foreign teachers had come — and especially that a foreign woman teacher had come. Neighbors and friends began to come in. Many were in at our first morning prayers and remained,

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while others gathered. We talked till the middle of the day, when all dispersed for their noon meal and rest. At about three o'clock the people commenced to pour in again, till we had to separate, giving Mrs. Sprague and the women and girls the house, and we men taking the court, where were arranged a table and benches. The helpers and I preached alternately till sundown. *And similar to this were all the twenty-four days we spent in Yü Cho.*

"We judge that there must have been, on an average, nearly a hundred a day who came to see and to hear. Beside this we preached on the street twice, and attended a large fair, eight miles away, for four days. We sold in all our tour over one thousand books. It was a surprise to our faith and a pleasant disappointment that we, with our new helpers, were able to make known to so many the saving knowledge of grace. Thousands heard, many expressed interest in learning the truth, and a few desired to unite with the church. But only one gave satisfactory evidence of complete change of heart, and she was prevented by relatives from receiving baptism."

CHURCH DISCIPLINE.

"Two cases of persistent disobedience to God's commands were brought before the church for examination. A father and his son had been members of the church for several years. Both admitted that they had never removed ancestral tablets from their house, nor would they now. This, in addition to non-observance of the Sabbath and other faults, led to the decided opinion that as the principle laid down in Matt. xviii. had been prayerfully and patiently carried out through several years, we must excommunicate them. This was sad work. But we see immediately the good effect on the church members and those seeking admission to the church.

"The work among the women proved an important part of our work while at Yü Cho. Mrs. Sprague had the help of an intelligent Christian woman, and, with some assistance from the helpers, she taught a daily Bible class, composed of the three Christian women, and, usually, many of the neighbors. Often thirty or forty women and girls would come in together to see and talk with Mrs. Sprague, of course mainly from curiosity."

SHANTUNG — INTERFERENCE BY ROMANISTS.

A LETTER from Mr. Smith, dated Tientsin, July 10, gives a report of another visit to Shantung, in which he was accompanied by his wife, Miss Chapin, and Mr. Goodrich, and also by native helpers. They found that on the borders of Chihli as well as in Shantung, the spring crops had failed, and there is great danger of another famine. The Roman Catholics, taking advantage of the needs of the people, had organized on an extraordinary scale a system for the distribution of money on condition that the recipients should become Roman Catholics, should send their children to schools established by the priests, and should in the autumn repay, in part, the loan made them. The temptation thus presented to the recent converts, with the fear of starvation before them, was new and severe. The first village visited was one which the missionaries call "Number Seven." Of this place Mr. Smith writes: —

"On the whole the Catholic relief had made less difference with our work in this particular center, than might have been anticipated. We held services twice a day for three days, and had good audiences from several villages, and a large number of applicants for baptism. One of these applicants, long known by us and repeatedly examined, is a village school-master in an adjacent hamlet, who has been reading our books for years, and who appeared well. Of the various applicants — about eighteen in number — we selected six; the first adults who have been baptized at No. Seven since 1872. There were, besides, four children. All of the above Mr. Goodrich baptized, and we are much

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in hopes that the long dormant church there has awakened to a new life.

"Among the other difficulties which the members in this village have found nearly insuperable, is the lack of a place in which to hold a service on Sunday, which has, it is to be feared, been scarcely observed, except when we were there, and even then in a very unsatisfactory way. Now, however, one of the members, who is a widow without children at home, comes to us privately, with a proposition to present her dwelling-house to the church, for a meeting-place, only stipulating that she shall have the use of one or two rooms. Her son-in-law is one of our preachers, and will support her while she lives, and cordially approves of her plan. She has not as yet formally made out a deed to the church, but unless her views change she will do so, and thus she hopes to forestall future contests over the possession of her little property, and also to provide the church with a permanent meeting place."

CROWDS FOLLOWING.

"Passing on to our central station at Pang Chia village, we established ourselves there, and remained for five busy weeks, nearly every day of which was occupied in going about from village to village, and on the other days we generally held some kind of meetings at Pang Chia. In this way we visited, with one or both of the ladies, all the villages where we maintain Sunday services in regular order and on fixed days. Some of the villages were thus visited six or seven times.

"The strange sight of foreign ladies, accompanied by a baby of two years of age, acted as an efficient advertisement, and attracted enormous crowds. Five years ago, when Mrs. Stanley and Mrs. Smith visited this region, our presence was almost unknown beyond one or two villages, for we had not then the opportunity of going about among so many who were ready and willing to hear, as are now everywhere to be met. Even now, however, we recognized the fact that the first one or two visits were of little use except to gratify curiosity, and that for anything like satisfactory teaching we must wait until the promiscuous mobs collected at first cease to come, when we could meet our members and inquirers in quiet and with profit."

SHIH CHIA TANG.

This is the village which, in October, 1878, deeded its heathen temple to the Church of Christ, an account of which transaction was given in the *Herald* of April last. Mr. Smith writes: —

"At one period of our stay there seemed likely to be trouble at Shih Chia Tang, where a few foolish fellows uttered some idle threats, but the arrival of two of our teachers 'to talk reason' to them, put a new face on matters, and the cloud passed away as quickly as it came.

"Five persons were baptized at this place, where there is now a church numbering forty-nine members. A year ago there was not one. Two recently baptized have died peaceful deaths, one exhorting his family to join the Christian church, which one of his sons has now done. The other was the wife of the chapel-keeper, Mr. Chu, and the whole family are now baptized; the last to enter the church, the first to enter, as we hope, the eternal rest."

WEAK THINGS CHOSEN OF GOD.

"The other village deserves special mention. It is called "Sandy Nest," and is situated on the edge of an old bed of the Yellow River. We relieved this village last year, received an invitation to preach there, and last autumn found one or two inquirers. One of these was a remarkably stupid man, who could read, but seemed unable to comprehend very much, or to remember anything. After some hesitation on our part he was baptized in December. Another inquirer was a man of influence, in easy circumstances. When invited to the village we preached at his house. His father had been a literary

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graduate, and it was hard for this man to renounce the idea of worshipping his father's tablet. Of the stupid man, we of course expected nothing, but we were desirous of securing the respectable man for our church, as we do not gain many such, and he could easily open a way for us. His house was commodious and just the place for a chapel. When, therefore, he solemnly promised at his examination to abjure his ancestral tablet, to keep Sunday, and to live a Christian life, we joyfully baptized him. He was invited to come to Tientsin to study, and in a letter which I wrote to the mission on my return his case was mentioned as one of special interest.

"To our disappointment this man could not come to Tientsin, but the dull man, Mr. Chang, came uninvited in his place. He could not learn anything, however, and after a short time he returned. In the spring his wife and daughter-in-law were baptized, but the respectable man would not keep Sunday unless several hundred dollars were loaned him by the church. He was soon cut off from membership. On this visit we found that a considerable congregation was assembling every Sunday at the house of Mr. Chang, mostly composed of people from the village, and nearly all of them women. There was no preacher, and Mr. C. could impart no instruction, but they met all the same, and it would seem that they observed Sunday with more fidelity than most of us, as we learned that he would not allow the attendants to talk anything but 'doctrine' all day, and to sing hymns. We found their singing to be like most Chinese singing, what De Quincey calls a 'howling wilderness of psalmody,' but they certainly gave their minds to it.

"The seventeen members here may literally be styled the church which is in the house of Mr. Chang. Dull as he seemed, his brief history shows that the Lord sometimes uses not only earthen vessels, but can employ apparently cracked vessels for honorable service. We were, at all events, unanimous in the opinion that nowhere else did the candidates appear so well, nowhere did they observe better order when we came, show a better spirit, or evince more desire to improve.

"Despite the fact that our visit to Shantung occurred in one of the busiest seasons of the year, during planting time and in the wheat harvest, we had excellent audiences everywhere, even on week days. We adopted the plan, followed in the spring, of visiting each of the different centers on a regular week day. The effect of this system is to secure two Sundays in the week, and enables us to use all our time to the best advantage."

Foochow Mission — China.

MEDICAL WORK AT SHAU-WU.

Dr. WHITNEY, writing from Shau-wu, June 19, says: —

"I anticipate a large practice in the cure of the 'opium habit' before many months, because the government law prohibiting the cultivating, trafficking in, or use of opium, is to come into full effect at the end of this year. If the officers are strict in carrying the law into full force, the people must find relief from some source. The governor of Fuh-kien spends large sums for a quack anti-opium medicine, prepared at Hong Kong, and gives it away to the people to help them overcome the habit. He also lets his name be used in the advertisements of this medicine, so that large quantities are sold in the lower provinces.

"I frequently find the natives regarding my words as false, or perhaps, simple words with no particular meaning. For instance, a man comes to the dispensary with an injured eye of long standing, and there is nothing that can be done for it. He asks for some medicine, and I tell him that he does not need medicine; that there is no cure for him. He will not believe me. He thinks I am deceiving him, or else do

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not wish to help him. He asks for a little medicine to *try*. I tell him it will do no good, and he goes away smiling, perhaps, and thinking my words very strange, since he has a disease and is willing to pay for the medicine which I refuse. If he should go to native doctors they would promise to help him if he would advance a few hundred cash and agree to pay several thousand cash in case he got better by treatment. He thinks it is strange that I am not like other doctors.

"All classes and conditions of men, women, and children, have been for medicine, or called me to their homes, or sent for it by their friends. Even the prefect (the next lower in power to the governor), who has a paralysis of one side, is now debating whether to send for me or not personally. He has sent two or three times through his Mohammedan friends, but I told them I could not go at their call; the prefect must send his card and a messenger, according to custom. They said he would do this, but has not yet. Several persons have come to the hospital from villages twenty and thirty miles away without previously consulting me. This shows the increased confidence of the people in us."

HOW THE CHILDREN HELP.

Mrs. Whitney, in a letter accompanying her husband's, says: —

"In taking a short trip up the river, Mrs. Blakely and I stopped near a small village, and spoke to the women, who fled from us, but upon our laughing at their running from women, they returned, and our babies reassured them. When we returned to Shau-wu this spring, we stopped for dinner at a city about sixty-five miles from Shau-wu. The people came in crowds to see us. We went ashore and entered the city and walked through the main street for some distance. All were friendly and well behaved. I suppose that I was the first foreign lady ever in the city. According to their customs, having a child with me removes the disgrace of a woman in being seen publicly. I think it much more pleasant to do mission work here than where there are other foreigners who are not Christians. I am happy and contented, but feel sorry to see so much to be done and not be able to do more."

Japan Mission.

HIKONE AND YOKAICHI.

THE organization of two new churches, one at Hikone, and the other at Yokaichi, has recently been reported in the *Herald*. Mr. J. D. Davis, of Kioto, writing August 1, gives late reports from these churches and their pastors:

"Pastor Homma writes from Hikone that two new members are to be received into the church next Sabbath. He says, 'Surely I would have written to you sooner if I did not go to Mino last week for preaching. I was so surprised with gladness to find that Bibles are sold in five chief towns in that province. A drug merchant heard first the Jesus way in Arima, from Mr. Gulick, two years ago. Being awakened by it, he bought some books from Mr. Gulick and more from Yokohama, and he distributed them in five places, but no preacher is yet there. I was again surprised to find many of the jinrikisha men (road coolies), whom I met, knew about the tract we distribute. If the Missionary Society will allow me to go we will have six out-places for preaching from here. I will serve Him as much as I can. Pray for my health and faith.'

"Pastor Suda writes from Yokaichi that three are seeking admission to this little church, and that at Hino, fifteen miles away, where one of our students is laboring for the summer, the mayor, head men, and teachers of the town are interested listeners. From Imabara, Shikoku, Mr. Ise writes that a church will probably be gathered next month. Mr. Neesima has returned and is searching for men to send to Kiushiu, but I fear lest we have none to send. Oh, for fifty men!"

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A PULPIT INSTEAD OF A PRISON.

Mr. Curtis, of Osaka, gives the following interesting incident in the life of the young pastor of the Hikone church: —

"He has been in our Training School, although there but a comparatively short time, and not educated in any such degree of thoroughness as the young men just graduating. Some years ago, when a boy in Tokio, he stole some shoes from a hotel. After being a while at our school in Kioto, his conscience began to trouble him about that theft, and he concluded to confess and give himself up. He expected to be imprisoned for years, and he began to ask himself where he could do most good by preaching Christ in prison. He finally decided that Satsuma was the place where there was most need of the gospel.

"He suddenly disappeared from school, without having told any one of his intentions, went to Satsuma, and from there he wrote letters to two leading papers in Tokio, telling of the theft committed years ago, of his remorse of conscience since he had been taught by Christians, that he now wanted to make all the restitution in his power, and give himself up to the officers of justice to suffer any punishment. He was arrested, kept in bonds a few days, and then, much to his surprise, released, the authorities scarce knowing what to make of such a conscience. He returned to Kioto, where his subsequent conduct seems to have won for him universal respect. He left school, I think, from lack of funds, perhaps from anxiety to be more actively at work, and began Bible-distributing in this region of Hikone and Yokaichi; became interested in this place and people, stopped to work among them, and gathered together this little company now organized into a church."

Ceylon Mission.

IN place of communications from the missionaries of Jaffna, a few extracts will here be given from letters from several native pastors. These men are converts from heathenism and are now in charge of native churches. In writing to the Mission Rooms they give a detailed account of their work and of *individuals* under their care. Rev. J. S. Christmas, of Chavagacherry, writes: —

"With reference to the present state of this church I am glad to say that the majority of its members are growing in grace and perform their duties satisfactorily. The strength of the church at present is 87 adults and 116 children. It is also an encouraging fact that in the matter of benevolence among the church members there is an improvement from year to year. This church has been augumented this year by ten adults, received on profession of faith.

"The Sabbath-schools have also prospered well during the year. They have been carried on in eleven different places of this district, having on an average 307 boys and 63 girls each Sabbath. They study the international lessons very profitably. There are now twenty-four schools under our management in the District of Chavagacherry, embracing upwards of 850 children.

"In regard to the work among the heathen, I am glad to say that the truths of God's word have been abundantly shown in the country by means of moonlight meetings and by personal visits to houses. We are earnestly looking up for the outpouring of the heavenly shower of the Holy Spirit."

METHODS OF CHURCH WORK.

Rev. Abner Bryant, of Changany, writes: —

"Preaching the gospel in the morning and afternoon of each Sabbath in the presence of the church of Christ, observing his ordinances, and keeping his Sabbaths, we believe to be the most effective mode of setting forth Christ, and him crucified, to the heathen. In addition to this weekly service, there is a daily service every morning for half an hour for the benefit of the Christians who live in our vicinity. All our re-

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ligious services, public and private, are accompanied with good singing. The church also has sustained the monthly concert of prayer on the first Sunday of each month, and weekly prayer meeting on Friday afternoon. Several moonlight meetings and temperance meetings have been held in different parts of the field. The week days are occupied in visiting schools, Christian families, and heathens. Our 'week of prayer,' last January, was more interesting than ever. Two meetings were held each day, one at sunrise and the other at four o'clock, P. M., and besides these small gatherings were found in Christian families every evening. Though I am not able to mention any conversion as the immediate result of the 'week of prayer,' yet Christians and enquirers were greatly awakened to a sense of their duty.

"The subject of benevolence has this year been attended to with more promptness and satisfaction than in preceding years. The whole amount collected from various sources was about $102.00. Our Sabbath-schools are doing very well this year. About 100 children are learning in one, 35 in another, and 25 in another.

"In family visitation during the week days I have been struck with the great difference in many respects between those families who attend regularly upon the preaching of the gospel, and who observe the Sabbath, and those who neglect both. They appear different in respect to personal cleanliness, mental cultivation, family government, knowledge of themselves, the appearance of their dwellings, the conduct of their children, and their other circumstances. I regard this field as an important one, though much labor, patience, perseverance, and faith will evidently be required to cause it to bring forth an abundant harvest to the glory of God. Everything here is in its infancy. We are called upon as was the prophet to prophesy upon the dry bones, and upon the wind, and we have the same encouragement to obey the command of the Lord."

A PROSPEROUS CHURCH.

Rev. H. L. Hoisington writes thus of the Oodooville Church, of which he is pastor: —

"I am thankful to report that during the year thirty-one have united with this church on profession of their faith. Of these, fifteen are pupils in the Female Boarding School. The other sixteen are persons from the villages. Most of the converts are connected with Christian relatives. We could count nearly sixty persons here and there who are interested in our religion, besides twenty or more pupils in the Female Boarding School. Those in the villages who are interested are also more or less under the influence of some of our members. During the past year there have been five or six conversions among the heathen children. Some heathen parents would like to see their children profess our religion, but for themselves they are afraid of their countrymen, lest they be called Christians. There is some endeavor among our members to labor for the salvation of others. The church is growing in charity and good works. They have endeavored to support their pastors entirely, and also pay a part of the wages of a catechist who works at Earlaly, a village three miles northeast of the station. We hope that the Lord has begun a work among us, and it is progressing, and that this land is ere long to be called a Christian land."

THE CLAIMS OF JAFFNA.

Rev. B. H. Rice, of Batticotta, reports that within two years twenty persons have united with the church on confession of faith, sixteen of them being from the college.

Rev. D. Stickney, of Oodoopitty, after a full account of his own church, thus briefly reviews the work accomplished in Jaffna, and its present claims: —

"It is now more than sixty years since the work was commenced in Jaffna; during this time many wonderful changes have been wrought; twelve churches have been organized; several

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hundreds are found this day who rank themselves on the side of Christ, and as many more who acknowledge Christianity to be the true religion; voluntary contributions of some thousands of dollars are annually paid into the Lord's treasury; Christians are awake for the salvation of the heathen around, notwithstanding the efforts they have already made for the evangelization of the adjacent islands; nevertheless, after all these wonderful changes, it seems that the work is just commencing in some parts of Jaffna. This is an undoubted fact that much has already been done to the surprise of the devil and his colleagues, and still there is much more to be done. So we want your help, your money, your prayers, and your sympathies. We will not give you pain by asking *your* sons and daughters. You have done that enough, and more than enough. And we thank the American churches for so great a sacrifice; but now we would humbly request you to send *our sons and daughters* who are now in America. You have already sent three of them to Jaffna and some to Southern India. We thank you most sincerely for that. Please send the others also; for the work is to be carried on most vigorously. I feel as though we are now in the heat of the battle. We have been thus far victorious under our great Captain, and we yearn after more victories. This is not the time to sound the word 'retreat.' The time has not yet come to withhold your interest in us and your money from us. We know that you have many children to care for, China, Japan, Mexico, etc. We also love and pray for them. Jaffna is one of your oldest children. Please remember her with a kind love."

Eastern Turkey Mission.

A MISSIONARY COLLEGE.

DR. REYNOLDS, of Van, visited Harpoot after the annual meeting of the mission at Mardin, and reports as follows his impressions of Armenia College: —

"After a five days' journey I found myself at Harpoot, on the spot where I spent the first years of my missionary life, greeting the friends who, almost ten years before, welcomed me to the field. The two weeks spent there were a perpetual delight to me, visiting with the dear friends, hearing of the joys and trials of the past and present, and witnessing the great step in advance which has been taken, especially in the matter of education. At the same time I was getting hints from these older brothers and sisters, which may prove useful to me in our own newer work.

"The appearance of the mission premises is much changed since I left, seven years ago. The new college building forms a prominent feature of the landscape. But it is what the buildings contain that especially pleased me. I found a collection of most promising young men, whose gentlemanly bearing and orderly deportment would do credit to a first class American institution. It was pleasant to see a school in the Orient moving like clock-work, and that so largely under the supervision of native teachers, and it gave me a new idea of the capabilities of Oriental character when brought under proper influences. The members of the higher college classes give efficient instruction in the lower school, thus receiving the best preparation for independent teaching. The attachment of the pupils to their teachers, and the *esprit du corps* they manifest, were especially noteworthy. But the most encouraging feature was the thoroughly Christian character of the whole institution. Direct instruction in the Scriptures is made a necessary part of the daily curriculum for every member of the school, and a delightful religious atmosphere pervades all the departments. For all the advanced pupils a hope is entertained that they are converted, and many of them are looking to the ministry as their object in life, though some of them are from non-

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Protestant families. Mr. and Mrs. Wheeler have done and are doing a most admirable work in bringing the institution into such fine working order, and in making it so wholly a missionary institution.

"Of this college it may already be said that it is as 'a city set on an hill which cannot be hid.' Its fame draws Armenians, and even Turks, from long distances to examine the institution, and obtain an idea of what a well regulated school is. A party consisting of a Turk, an Armenian, and a Protestant came all the way from Geghi for that purpose, while I was there."

GLEANINGS FROM LETTERS.

THOSE of us who have lived in South Africa many years, and been eye-witnesses of the evils of Zulu despotism, hardly know how to express our joy and thankfulness that the reign of Cetewayo has come to an end. No more murders of innocent persons accused of witchcraft, no more persecutions of Christians, no more obstacles in the way of missionaries from that Zulu tyrant! How glad we are that our brethren, the Norwegian and German missionaries, can now speedily anticipate the time when they may return to their stations from which they were obliged to flee at the commencement of the war. Even the Natal Zulus, as well as English colonists, begin to breath more freely, and to exclaim: "Thank God, we shall no longer fear a Zulu invasion." — *Josiah Tyler, Natal, South Africa.*

— We heard yesterday by post from Diarbekir that twenty-three aghas from this region have begun a long journey towards the west, never to return to the scenes of their wicked deeds. Their families are soon to be sent after them. Among them is one who has been a cruel persecutor of the Protestants in the Midyat region. The reform commissioners are doing a good work in these parts. May the overturning go on until a broad highway be opened for the triumphant entrance of the blessed gospel. — *Miss Clarissa H. Pratt, Mardin, Turkey.*

— Receiving but one mill a year for each native of this empire, at which rate the widow's two mites would pay for seven, we are enabled, by God's blessing on these individual amounts, so small that in America you have no coin insignificant enough to represent them, to support our forty-four missionaries to this people. Beside their support, out of this one-tenth of a cent each, we publish an eight page Christian newspaper, also, 585,000 pages of books and tracts, maintain two schools for girls, one theological and training school, with a seven years' course, where we have a hundred students; beside doing a large medical and dispensary work reaching hundreds, perhaps thousands, of the diseased and maimed. — *DeWitt C. Jencks, Kobe, Japan.*

— One pleasant thing in our work at Kioto is, that a store for the sale of the Scriptures and religious books has just been opened on one of the main thoroughfares. For the first time now our publications are publicly and conspicuously on sale in Kioto. This store is carried on by a Japanese company. — *D. W. Learned, Kioto, Japan.*

—There are several inquirers here, but they lack adhesiveness. They want to get to heaven, but they act as if they would like to "talk price" with the Lord, and secure some discount on the Ten Commandments, or a little mutual accommodation between His law and their habits and customs. This is human nature the world over, but especially is it Chinese nature. It is a great encouragement to find now and then a man in whom grace has manifestly overcome this tendency. — *J. E. Walker, Shau-wu, China.*

— Three new ones have been added to our number in the Bridgman school.

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One of them was a little waif picked up nearly dead on the banks of the canal in Shantung, by Mr. Smith and Mr. Porter. She and an older brother were fleeing from famine, their parents having already starved to death. It appeared that the brother, desparing of saving her life, had thrown her into the canal to end her sufferings, and had left her. She had crawled out, but was insensible when found by the gentlemen. They were successful in the means used for her restoration, and when they came to mission meeting, a year ago, they brought her with them and placed her in the school. She is a bright, promising child, and we hope may be prepared to be a *female Moses* to some of her countrywomen. The name given her by the Chinese teacher of the school, "Yi-hsien," has about the same meaning as Moses. — *Miss Jane E. Chapin, Peking.*

— China is an educated country, and must be dealt with as such. Peking will, no doubt, at some time have extensive Protestant educational institutions. They should not be established in a spirit of ambitious rivalry, or in any worldly confidence in secular knowledge, but in a humble desire to promote the glory of God, by teaching more perfectly his way to those who in turn will teach it to others. Foreign laborers can never be greatly multiplied in this country. China must be evangelized by Chinese Christians, the few foreign missionaries forming the connecting link between Christians of the West and Christians of the East. — *H. Blodgett, D. D., Peking.*

MISCELLANY.

A CHRISTIAN BRAHMIN.

Rev. C. B. Leupolt, of the English Church Missionary Society, has been publishing in the *Church Missionary Intelligencer* an interesting series of papers entitled, "Recollections of an Indian Missionary." The following story is from one of these papers: —

"Bachan Masih was an earnest Christian man. He was by birth a Brahmin, a native of Benares. When the mutiny broke out, he joined the mounted police. He never recovered from the effects of a cold caught during the mutiny, and became disabled for active work. He took up his abode near our Mission gate, spending his last few years in the service of his Master as an unpaid mission agent. He was blest in his labors.

"He usually sat at the door of his house near the road, and, as pilgrims passed by, spoke to them of Jesus. One day an aged pilgrim came slowly along the road, leaning on his staff; he seemed weary, faint, and sad. Bachan Masih addressed him, saying: '*Maharaj* (great king), where do you come from, and whither are you going, and what is the object of your journey?' The weary pilgrim answered: 'I come from such-and-such places, where I have been on pilgrimage, seeking rest for my poor, weary, and sad heart, but I have found none. I have now come to *Kashi* (Benares); may I find rest here?' Bachan Masih invited him to sit down, and spoke to him of Jesus. He said to him: 'Why will you wander about in search of God, who is near you? Why will you bow down to idols and images made of stone, which cannot save you? What is your Maker, a stone? Is God confined only to certain places? No, no! He is now here. Jesus is in the midst of us, and now invites you, saying, "Come unto me, you that are sad, weary, and heavy laden, and I will give you rest."'

"The aged pilgrim listened with deep attention and emotion. The Lord opened his heart; faith was wrought in him. After some silence, he exclaimed: 'Is this message indeed from God? Does God think of me? Did Jesus die for me also? and can He — does He

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—love me, a poor, old, unworthy sinner?' Bachan Masih grasped his hand, and, in the fullness of his heart, said: 'Yes, brother, He does!' Upon this the aged wanderer exclaimed: 'Jesus is a Saviour such as I need; in Him I see all I have sought for years. I will stay with you.'

"Soon after, he brought the aged believer to me to be admitted into the visible Church of Christ.

"At another time Bachan Masih brought me a blind man for baptism, who said: 'In my younger days I was very careless about God and my salvation. Being active and strong, I became the servant of a great man, and I was renowned for wrestling and fighting. One day, whilst so engaged, the thought struck me, What would become of me if I should be injured and die? I became alarmed, and began to read my Shasters; but they could not quiet my mind. I worshipped my household gods, but I found no rest. I then went on pilgrimage, visiting various shrines; but all in vain — my anxiety remained. I then resolved to join the Mohammedans. I went and lived among them; but I perceived that they were as ignorant of God and the way of salvation as I was. Whenever I spoke to them of my anxiety, they always said: "Be of good comfort; God is great; and what He has decreed will take place." Whilst among them I became blind. Thus, blind within and blind without, I left them and resolved upon going to Kashi. As I was slowly passing along, feeling my way with my staff, a friendly voice called out to me, "Whither are you going, and what are you in search of?" I stopped. Seeing that I was weary and faint, my new friend ordered me some food from a Brahmin, of which I partook. I then opened my mind to him. He seemed to understand me fully. He spoke to me of Jesus. He also prayed with me and for me. Jesus is such a Saviour as I need. I believe in Him. I am the Prodigal Son. Bachan Masih has taken me by the hand, and has led me back to my Father.' He was admitted into Christ's Church, and became a sincere and humble Christian."

THE MISSION ON LAKE VICTORIA NYANZA.

LONG ere this we hope all our seven brethren are in Uganda, namely, the Revs. C. T. Wilson and G. Litchfield, Messrs. Mackay, Pearson, Felkin, Stokes, and Copplestone. This is the exact number first commissioned for the enterprise; but only two of the seven belong to the original party. Of *that* seven it has pleased God to take four to Himself; and one came home invalided. And of the nine subsequently sent out, two also came back ill, and two have fallen. But "none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord, and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's." *That* has been the motto, from the beginning, of the missionaries of the Church Missionary Society. — *Church Missionary Intelligencer.*

BIBLIOGRAPHICAL.

Our New Protectorate. Turkey in Asia; its Geography, Races, Resources, and Government. By J. CARLILE MCCOAN, author of "Egypt As It Is." 2 vols. 16mo, pp. 252 and 259. London. 1879.

While this is a work that must be especially interesting to Englishmen at the present time, it can hardly be less so to Americans who are interested in the missionary work or in the political affairs of the East.

Mr. McCoan has had a life's training preëminently fitting him for the work. As editor for many years of the *Levant Herald* of Constantinople, he was a bold and faithful, sometimes truculent, critic of public measures. His journal had the honor of being oftener suspended, or entirely *abolished*, than any other that ever "survived the dead." He also traveled repeatedly over the vast regions of which his book treats, with

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the inestimable advantages of previous acquaintance with the languages, religions, races, and modes of government. With no attempt at literary polish, or fine writing, his style is clear and vigorous, and the book is full of that information which the reader seeks. No space is wasted upon personal experiences.

The first six chapters contain the best geographical description of Asiatic Turkey that can be found in an equal space, and the accompanying maps outline the five great divisions very clearly. The eighth chapter gives a rapid, well condensed view of the Asiatic races — the Turks, Armenians, Kurds, Greeks, Syrians, Arabs, Circassians, Turcomans, Jews, Tartars, and Gipsies. It suggests to the thoughtful reader the vastness of the field for mission work. It has all been waiting for a thousand years with no movement from within.

The chapter on Religions is brief and incomplete, but is worthy of a careful study. It is the estimate, not of a missionary, nor a theologian, but of a man accustomed to view things in their political and social aspects. His view of Islam should be read in connection with the fifth chapter of the second volume on Slavery and Polygamy. He corrects many false notions about that most singular faith, but they are notions so prevalent and so fortified by prejudice, that any one who attempts to correct them will only discredit himself. As to comparative social morality he is right, of the people at large, but he fails to notice one prominent fact. *Polygamy reigns in the palaces.* Harem life destroys the *princes*, the *leaders*, the *diplomats*, the *generals*, so that the temperance, the cool bravery, the wonderful powers of endurance, the patience, the fortitude, of the people go for nought. Then *fatalism* induces that strange apathy which nothing can arouse. The Turks are noble subjects for a pure Christianity, and nothing else can save them.

Mr. McCoan is righteously severe upon "the corrupt forms of Christianity" which have done more than all things else to confirm the Mohammedan in his faith. His references to American missions are always generous and unreserved. Of the native Protestant community he says: "Although as yet the smallest of the non-Musselman sects of the Empire, such a body — the growth of less than forty years — promises to be one of the most potent factors in both its religious and social regeneration. The comparative simplicity of its creed and worship, and the general high standard of morality among its members, have done much already to give Mohammedan observers juster views of what Christianity really is, and to abate the contempt inspired by the corrupt and spurious types of it with which only they have hitherto been familiar. The movements of which these are only some of the results is largely indebted to the fostering care of the British Embassy, but for the energetic protection of which it would probably have been strangled in its birth: but its success is primarily, and in a much greater degree, due to the American missionaries, whose 'marvelous combination of piety and common sense,' coupled with a zeal that in many instances has been nothing less than apostolic, has done more for the regeneration, not alone of the Armenians, but of the Empire generally, than the efforts of all other missionary agents combined." Vol. i., pp. 187, 188.

In the interesting chapter on "Public Instruction," chap. 2, vol. ii., he does full justice to the educational efforts of the missions, and mentions, with strong commendation, the colleges at Constantinople, Harpoot, Aintab, and Beirut. He speaks highly of the native pastors of the Protestant churches. He does scant justice to the non-missionary native, some of whom are doing good work and are trying to rival the missionary schools. The other topics treated are, "Resources and Products," "Government," "Public Works," "Public

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Instruction," Trade Centers," "Agriculture," "Slavery and Polygamy," "The Ulema," "Laws Affecting Foreigners," "Necessary Reforms."

The above list shows the thoroughly practical character of the work. The conclusion to which he comes, that the Porte neither can nor will carry out the needed reforms, will be agreed to by every foreign resident in Turkey. The hope of the future is in English *pressure* rather than English protection. Unless this be exerted effectively, the country will inevitably gravitate to Russia, and another greater conflict than the last may ensue. Such an opportunity as the present for pushing forward the missionary work may not return to this century.

DEATHS.

In Constantinople, August 21, John Sanborn, youngest child of Rev. Charles H. and Fanny W. Brooks, aged twenty months.

In Sivas, Western Turkey, Edith W., daughter of Rev. Henry T. Perry, aged one year.

ARRIVALS.

Rev. Lyman Bartlett and wife, and Miss Cornelia P. Williams, arrived at Constantinople, August 28. Rev. J. E. Scott and wife arrived at Van, Eastern Turkey, June 19.

Rev. H. D. Porter and wife, accompanied by Misses Clapp and Haven arrived at Shanghai, October 16.

DEPARTURES.

Rev. L. S. Crawford and wife, and Rev. C. S. Sanders, sailed from New York, September 27. Mr. Crawford, a son of Rev. Dr. R. Crawford, of Deerfield, Mass., is to join the Western Turkey Mission, and Mr. Sanders, the son of an honored missionary in Ceylon, is to join the Central Turkey Mission.

Mr. George W. Leitch, Miss Mary Leitch, and Miss Margaret Leitch, of Ryegate, Vt., sailed from New York, October 11, to join the Ceylon Mission. Also, on the same day, Miss Gertrude A. Chandler, a recent graduate of Wellesley College, sailed to join her parents in the Madura Mission.

DONATIONS FOR A MISSION TO CENTRAL AFRICA.

[Pledges have been received as follows: From Robert Arthington, Esq., of Leeds, England, £1,000, and for a Mission Steamer on the Livingstone River, £2,000; from an Episcopalian, Boston, Mass., $500.]

Previously acknowledged, see October "Herald,"	1,176 16
Troy, N. Y., Friends	42 25
Rockford, Ill., Thomas D. Robertson	25 00
	$1,243 41

DONATIONS RECEIVED IN SEPTEMBER.

MAINE.

Cumberland county.		
Portland, Plymouth Cong. ch. and so. (of wh. m. c. 5.11;) 57; Seamen's Bethel, 10; A friend, 100;		167 00
Kennebec county.		
Gardiner, Cong. ch. and so., add'l,		2 00
Knox county.		
Warren, Cong. ch. and so.,		20 00
Lincoln and Sagadahoc counties.		
Woolwich, Cong. ch. and so.		14 00
Penobscot county.		
Bangor, 1st Cong. ch. and so.	31 31	
Brewer, 1st Cong. ch. and so.	4 80	
Hampden, Cong. ch. and so.	10 00	45 31
Union Conf. of Churches.		
Fryeburg, Cong. ch. and so.		16 10
Waldo county.		
Searsport, 1st Cong. ch. and so.		30 00
York county.		
Acton, Cong. ch. and so.	5 40	
York, 1st Cong. ch. and so.	30 50	35 90
		330 31

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		
Alstead, 1st Cong. ch. and so. 15.30; 2d Cong ch. and so. 18.70,	34 00	
Marlboro, Cong. ch. and so.	21 35	
Roxbury, Cong. ch. and so. m. c.	6 38	61 73
Grafton county.		
Bristol, Cong. ch. and so.	10 10	
Hanover, Dartmouth Religious Society,	150 00	
West Lebanon, Cong. ch. and so.	17 00	177 10
Hillsboro co. Conf. of Ch's. George Swain, Tr.		
Mont Vernon, Cong. ch. and so.	31 00	
Wilton, 2d Cong. ch. and so.	21 57	52 57
Merrimac county Aux. Society.		
Boscawen, Cong. ch. and so.	21 24	
Canterbury, Cong. ch. and so. 15; Rev. James Doldt, 5;	20 00	41 24
Rockingham county.		
Hampton, Cong. ch. and so.	8 00	
New Market, Cong. ch. and so.	6 08	14 08
Strafford county.		
Tamworth,		12 00

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Sullivan county Aux. Soc. N. W. Goddard, Tr.
Claremont, Cong. ch. and so. m. c. 7 11
Meriden, Mrs. B. R. Catlin, 20; Lucia Wells, 5; 25 00
Plainfield, Cong. ch. and so. 12 15—44 26
402 98

Legacies. — Concord, Almira W. Silsby, by Geo. H. H. Silsby, Ex'r, 10 00
Northfield, John Mooney, by William T. Cass, Ex'r, 500 00
Troy, Abel Baker, by A. W. Baker and J. S. Parmenter, Ex'rs, 150 00—660 00
1,062 98

VERMONT.

Bennington county.
North Bennington, Cong. ch. and so. 27 71
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
Peacham, Cong. ch. and so. 27 92
St. Johnsbury, North Cong. ch. and so. 159; Friends of Missions, 1,200; 1,359 00—1,386 92
Essex county.
Granby and Victory, Cong. ch. and so. 6 91
Franklin co. Aux. Soc. C. B. Swift, Tr.
Enosburgh, Cong. ch. and so. 23 25
Lamoille county.
Cambridge, Cong. ch. and so. 38 00
Orange county.
Chelsea, Cong. ch. and so. 20 00
North Thetford, Cong. ch. and so. 11 15—31 15
Orleans county.
West Derby, Rev. J. Fraser, 10 00
Rutland county.
Clarendon, A friend, 5; Rev. G. H. Morss, 5; 10 00
Middletown, Cong. ch. and so. 10 00
Rutland, Cong. ch., Mrs. A. Barnes, 10; Mrs. Solomon Foot, 5; 15 00—35 00
Washington county, Aux. Soc. G. W. Scott, Tr.
Berlin, Cong. ch. and so. 4 00
Montpelier, Cong. ch. and so. 91 20—95 20
Windham county Aux. Soc. H. H. Thompson, Tr.
Brattleboro, Centre Cong. ch. and so. m. c. 20 00
Putney, Cong. ch. and so. 16 98
Wilmington, Cong. ch. and so. 15 50—52 48
Windsor county.
Quechee, Cong. ch. and so. 15 00
1,721 62

MASSACHUSETTS.

Barnstable county.
Orleans, Cong. ch. and so. (of wh. Rev. Charles E. Harwood, 15); 59 00
Truro, Cong. ch. and so. 10 00—69 00
Berkshire county.
Blackstone, J. H. Wylis, A thank-offering to the Lord for unexpected business prosperity, 25 00
West Stockbridge, Cong. ch. and so. 25 00—50 00
Bristol county.
Attleboro Falls, Central Cong. ch. and so. 12 12
Mansfield, Orth. Cong. ch. and so. 7 93
West Attleboro, 1st Cong. ch. and so. 10 00—30 05
Brookfield Asso'n. William Hyde, Tr.
Brimfield, 1st Cong. ch. and so. 37 93
West Brookfield, 1st Cong. ch. and so. 30 00—67 93
Dukes and Nantucket counties.
Tisbury, 1st Cong. ch. and so. 4 35
Essex county, North.
Amesbury, Cong. ch. and so. 15 00
Groveland, Cong. ch. and so. 9 46
West Newbury, 1st Cong. ch. and so. 18 00—42 46
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Boxford, 1st Cong. ch. and so. 34 40
Lynn, 1st Cong. ch. and so. 24 19
Swampscott, Cong. ch. and so. 85 00—143 59
Hampden co. Aux. Society. Charles Marsh, Tr.
Chicopee, 1st. Cong. ch. and so. 77 63
Palmer, 2d Cong. ch. and so. 10 68
West Springfield, Park St. ch. and so. 37 25—125 56
Hampshire county Aux. Society.
Florence, Cong. ch. and so. 110 69
Prescott, Cong. ch. and so. 10 00—120 69
Middlesex county.
Bedford, Trin. Cong. ch. and so. 20 17
Malden, 1st Cong. ch. and so. 33 73
Newton, Eliot Cong. ch. and so. 300 00
Somerville, Franklin St. ch. m. c. 7 37
Wakefield, 1st Cong. ch. and so. 262 60—623 87
Norfolk county.
Dedham, 1st Cong. ch. and so. 221 16
Foxboro, A Friend, 10 00
Randolph, A friend, 3 00
Wrentham, Cong. ch. and so. m. c. 6 00—240 16
Old Colony Auxiliary.
Wareham, Cong. ch. and so. 70 80
Plymouth county.
Abington, Mrs. Sutherland, 3 00
Chiltonville, Rev. Thomas O. Rice, 10 00
Rockland, Cong. ch. and so. 75 00
South Abington, Cong. ch. and so. 40 86—128 86
Suffolk county.
Boston, Eliot ch. 28; Central ch. "Cash," 20; Boylston ch. 11.46; Mt. Vernon ch. 3; Union ch. 2.58; "A widow, Providence Pledge," 10; "Thank-offering for the large legacy," 5; A friend, 2; 82 04
Worcester county, North.
Gardner, 1st Cong. ch. and so. 10 00
Westminster, 1st Cong. ch. and so. 13 50—23 50
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Worcester, Old South ch. 30 00
Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Upton, 1st Cong. ch. and so. 33 00
Westboro, A friend, 15 00—48 00
1,900 06

Legacies. — Boston, William Tucker, by Mrs. William Tucker, 50 00
Northampton. J. P. Williston (add'l), by A. L. Williston, Ex'r, 197 12
Stoughton, Uriah Capen, by Elisha Hawes, in behalf of the heirs, 50 00—297 12
2,197 18

RHODE ISLAND.

Providence, Union Cong. ch., Daniel E. Day, to const. Henry G. Day and Charles R. Day, H. M. 200 00

CONNECTICUT.

Fairfield county.
Fairfield, 1st Cong. ch. and so. 112 95
New Canaan, Cong. ch. and so 100 60
Trumbull, Cong. ch. and so. 15 60—229 15
Hartford county. E. W. Parsons, Tr.
Enfield, 1st Cong. ch. and so. 36 11
Hartford, I. W. 5 00
Unionville, 1st Cong. ch. and so. 41 46—82 57
Litchfield co. G. C. Woodruff, Tr.
Barkhamsted, Cong. ch. and so. 10 00
Litchfield, L. M. 4 00
Thomaston, Cong. ch. and so. 60 61
Woodbury, North, Cong. ch. and so. 41 00—115 61
Middlesex co. E. C. Hungerford, Tr.
Haddam, Cong. ch. and so. 25 00
New Haven co. F. T. Jarman, Agent.
Meriden, Cen. Cong. ch. and so. 16 38
New Haven, Howard Ave. Cong. ch. and so. 50; 1st Cong. ch. and so. m. c. 7.04; North Cong. ch. and so. m. c. 2.39; 59 43—75 81

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New London co., L. A. Hyde and L. C. Learned, Tr's.
Lebanon, 1st Cong. ch. and so. 76 00
New London, 2d Cong. ch. and so. (of which, for P. L. 10.74) 217.36; 2d Cong. ch. and so. m. c. 10.12; 227 48
Preston City, Cong. ch. and so. 33 60—337 08
Tolland county, E. C. Chapman, Tr.
Rockville, 2d Cong. ch. and so. 100 00
965 22

Legacies. — East Lyme, Ursula M. Webb, by Lewis A. Hyde, 670 00
Norwich, Samuel C. Morgan, by Lewis A. Hyde, Ex'r, 1,250.00—1,920 00
2,885 22

NEW YORK.

Crown Point, 1st Cong. ch. and so. 53 50
Fredonia, T. S. Hubbard, 50 00
Gloversville, Cong. ch. I. V. Place, 100 00
Hancock, Cong. ch. and so. 10 00
Lisle, Cong. ch. and so. 9 68
Maine, Cong. ch. and so. 20 87
Mount Sinai, Cong. ch. and so. 12 63
New York, Mrs. Hannah Ireland, 100; S. T. Gorden, 100; 200 00
North Evans, A. B. Shepard, 10 00
Oxford, Assoc. Presb. Ch. Mrs. H. L. Miller, to const. HENRY L. MILLER, H. M. 100 00
Oswego, Cong. ch. and so. 88 42
Penn Yan, Chas. C. Sheppard, to const. JANE B. SHEPPARD, H. M. 450 00
Syracuse, A member of Plymouth Ch. 25 00—1,130 10

PENNSYLVANIA.

Erie, E. L. Snow, 200 00
Pittsburgh, Welsh Cong. ch. and so. 33 70—233 70

TENNESSEE.

Knoxville, A widow, in memory of her deceased husband, 5 00

OHIO.

Cleveland, T. P. Handy, 100; H. C. Hayden, 15; 115 00
Conneaut, H. E. Pond, 5 00
Cuyahoga Falls, Cong. ch. and so. 8 44
Fitchville, 1st Cong. ch. and so. 14 15
Harmar, Cong. ch. and so. (add'l), 16 62
Huntington, A friend, 10 00
Huntsburg, Cong. ch. and s. s. 23 00
Lyme, Cong. ch. and so. 26 07
Mantua, Cong. ch. and so. 5 00
North Amherst, Cong. ch. and so. 36 36
Norwalk, 1st Cong. ch. and so. 15 23
Oberlin, 2d Cong. ch. and so. 33 80
Plain, Cong. ch. and so. 14 00
Rock Creek, Cong. ch. and so. 9 75
Springfield, 1st Cong. ch. and so. 7 66—340 08

ILLINOIS.

Batavia, Cong. ch. and so. 50 00
Brighton, Cong. ch. and so. 20 00
Buda, 1st Cong. ch. and so. 20 00
Chicago, Union Park ch. and so. m. c. 6 04
Earlville, Cong. ch. and so. 38 60
Evanston, Cong. ch. and so. 8 88
Lee Center, A friend, 10 00
Macomb, Cong. ch. and so. 24 25
Malta, Cong. ch. and so. 3 50
Mendon, Cong. ch. and so. 2 55
Payson, Cong. ch. and so. 15 00
Rockford, A fear-offering for the Otis Legacy, 5 00
Sheffield, Cong. ch. and so. 35 00
Wheaton, Cong. ch. and so. 7 00
Woodstock, Cong. ch. and so. 3 89—249 71

MICHIGAN.

Calumet, Cong. ch and so. 234 72
Dowagiac, William Wares, 20 00
Hancock, 1st Cong. ch. and so. 45 16
Romeo, Estate of Mrs. Mary Ann Dickinson, deceased, by H. O. Smith, Financial Agent, 1,000 00—1,299 88

MISSOURI

Memphis, Cong. ch. and so. 15 00

MINNESOTA.

Afton, Cong. Ch. and so. 3 00
Mantorville, Cong. ch. and so. 13 72
Minneapolis, Plymouth Cong. ch. 29 57—46 29

Legacies.— St. Peter, Rev. T. S. Williamson, M. D., by A. W. Williamson, Ex'r. 20 00
66 29

IOWA.

Creston, Cong. ch. and so. 2 75
Iowa Falls, Cong. ch. and so. 16 70
Stacyville, Cong. ch. and so. (add'l), 1 00—20 45

WISCONSIN.

Elkhorn, Cong. ch. and so. 5 20
Platteville, Cong. ch and so. 20 70
Racine, "In memory of my dear sister," 5 00
Royalton, Cong. ch. and so. 9 00
Two Rivers, Cong. ch. and so. 1 47—41 37

KANSAS.

Cawker City, Cong. ch. and so. 2 60
Waushara, Cong. ch. and so. 2 50—5 10

NEBRASKA.

David City, Cong. ch. and so. 2 70
Steele City, Cong. ch. and so. m. c. 5 00
Strahmburg, Pilgrim Cong. ch. and so. 2 00
Summit, Cong. ch. and so. 11 00—20 70

OREGON.

The Dalles, 1st Cong. ch. and so. 4 95

CALIFORNIA.

Oakland, 1st Cong. ch. and so. 48.; Plym. Ave. Cong. ch. and so. 13.45; M. L. Newcomb, 200; 261 45

COLORADO.

Colorado Springs, Mary S. Rice, 12 20

DAKOTA TERRITORY.

Valley Springs, Rev. I. F. Tobey, 5 00
Yankton, 1st Cong. ch. and so. 37 50—42 50

CANADA.

Province of Ontario.
Athol, Jeannette Macallam, 4 00
Province of Quebec.
Eaton, Cong. ch. and so. for Mexico, 5 00
Montreal, American Presb. ch. 500 00—509 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Turkey, Constantinople, Rev. G. Kazakos, Ps. 200; 8 81

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108 07

Donations received in September, $10,574 55
Legacies " " " 2,897 12
$13,471 67

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FOR YOUNG PEOPLE.

THE FOLLOWERS OF THE FALSE PROPHET.

It is said that not far from one hundred and eighty million human beings are followers of Mohammed, the prophet of Islam. They are to be found in many portions of the Eastern hemisphere besides those ruled by the Turkish Sultan. In Arabia, Persia, and the kingdoms of Central Asia, the principal religion is Mohammedanism, and millions who accept this faith are found living by the side of Hindoos and Parsees in India. Wherever the Arabs go they carry this religion, and hence in Africa along the Mediterranean Sea, on the East and West coasts, as well as far in the interior of the continent, the followers of Islam abound. The Koran is their sacred book, which they greatly reverence but do not obey. Are they very different in this from many who reverence the Bible as a holy book, but do not follow its commands? Yet these people seem very devout oftentimes, especially in their prayers, for wherever they may happen to be at the hours of prayer, which come several times a day, even if it be in the open street, they will immediately turn their faces towards Mecca, their sacred city, and begin their forms of prayer. The Mohammedans are said to be bitterly opposed to idolatry, and it is true that they never allow any images or pictures to be placed in their mosques or temples, but the following story recently forwarded from Eastern Turkey by Dr. Barnum, of Harpoot, shows that they are hardly a step removed from idolaters. This is his story: —

MOHAMMEDAN MUFTI.

REVERENCE PAID TO A SHOE.

"Last Sunday, being in the village of Hoghi, I heard a noise in the street like the passing of a triumphal procession. Inquiring the cause, I was told that they were carrying a 'Sacred Handkerchief' to the house of the Turkish Agha, or chief man of the village. It seems that in the imperial treas-

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ury at Constantinople, there was a shoe which was said to have been worn by Mohammed, the Prophet of Islam. Some six or eight years ago the mate to it was said to have been found at Mosul or Bagdad, and as the Turkish Government wished to possess this also, it was carried to Constantinople with great pomp. It was escorted from place to place by both

MOSLEMS AT SUPPER.

citizens and soldiers. It remained a few days at Harpoot, and was visited by great crowds. Almost everything that was suitable for turbans was appropriated, a sum of money was paid for the privilege of touching the turban cloth to the shoe, and it was then bound around the head. A large number of handkerchiefs had been brought to the shoe at different places and wrapped around it. This contact with the shoe gave to them, in the minds of the people, a part of its own sacred character. One of these handkerchiefs had become the property of the Agha of Hoghi. He had a nice box prepared for it, and assigned it a special room in his house. As he became intemperate, it was not considered proper for it to remain in his house, and so it was taken to the mosque, which is the place of worship.

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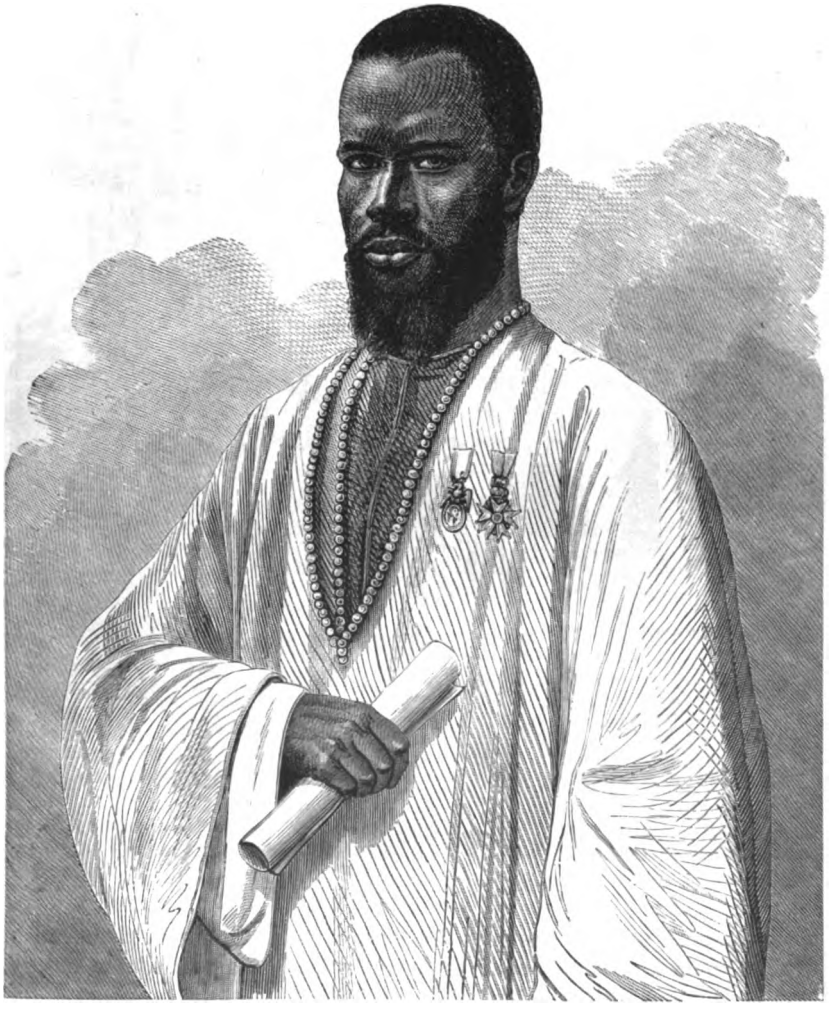
This man professes to have reformed recently. He had fitted up a room nicely for the sacred handkerchief, and was permitted to have the care of it again, so on Sunday he took the casket on his head, and bore it home amidst the songs and shouts of the crowd."

MOHAMMEDAN PILGRIMAGES.

The one act which a Moslem thinks more meritorious than any other, is the "Hadji," or pilgrimage to Mecca. Mecca is their most sacred city, the birth-



A MOHAMMEDAN PILGRIM FROM AFRICA.

place of Mohammed. Thousands on thousands go there every year from almost all parts of the world, from China, India, Africa, as well as from Turkey and Arabia. They believe that if they walk seven times around the Caaba, or great temple, at Mecca, repeating praises to God and in honor of the prophet, and kissing the sacred stone, they shall receive par-

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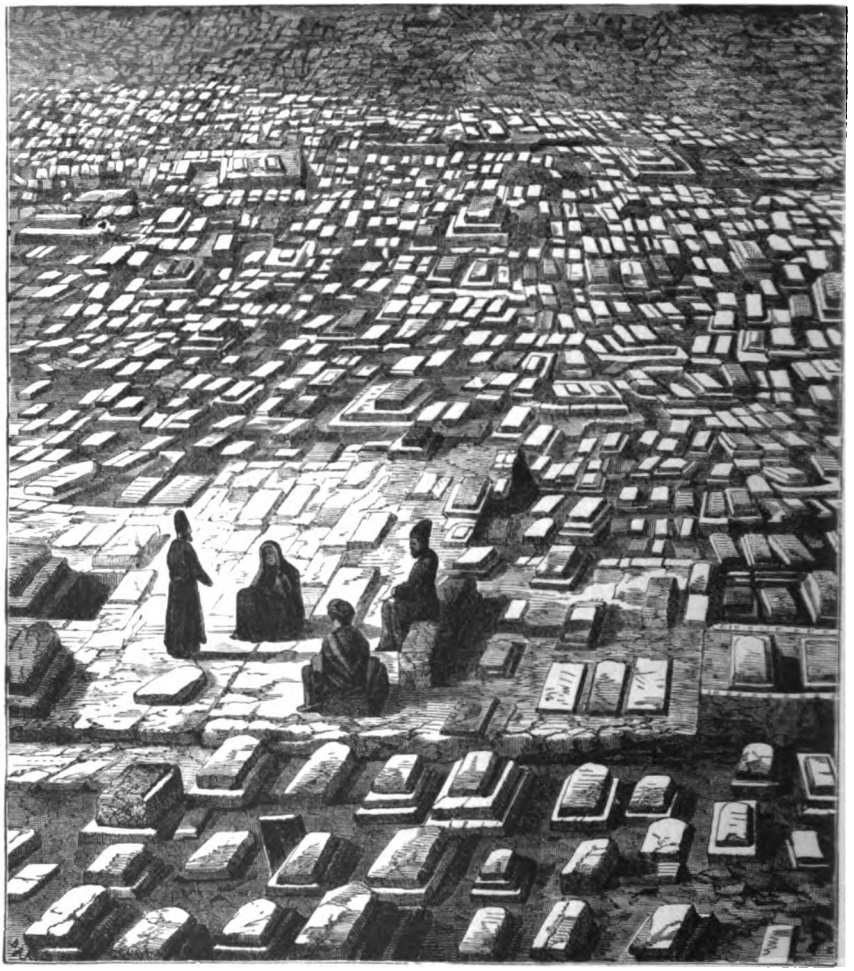
don for all their sins, and so be sure of paradise. Hence they go in crowds, and some of them, burdened with their sins, are quite willing to die if they can only reach a shrine, the touch of which, as they suppose, will make their salvation certain. And multitudes of these poor pilgrims do die at Mecca, and a vast cemetery, of which only a little section is given in the



CEMETERY OF PILGRIMS AT MECCA.

accompanying picture, contains the graves of hundreds of thousands of deluded men who have hoped to enter heaven as a reward for kissing a stone. When will the millions of Islam learn of the true prophet of God? They acknowledge now that Jesus was a prophet, but think him inferior to Mohammed. It is the belief of the missionaries that the religious as well as the political power of Mohammedanism is waning, and though as yet few of its adherents have been converted, a great and speedy turning on their part may be looked for with hope. May they soon learn that the name of Jesus is above every name.

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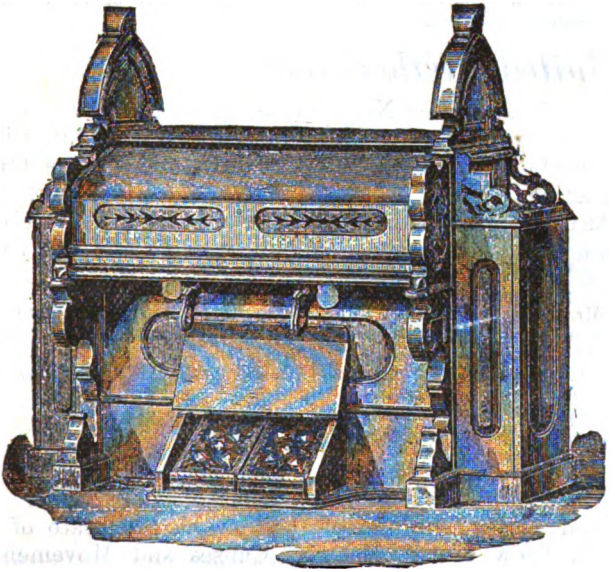

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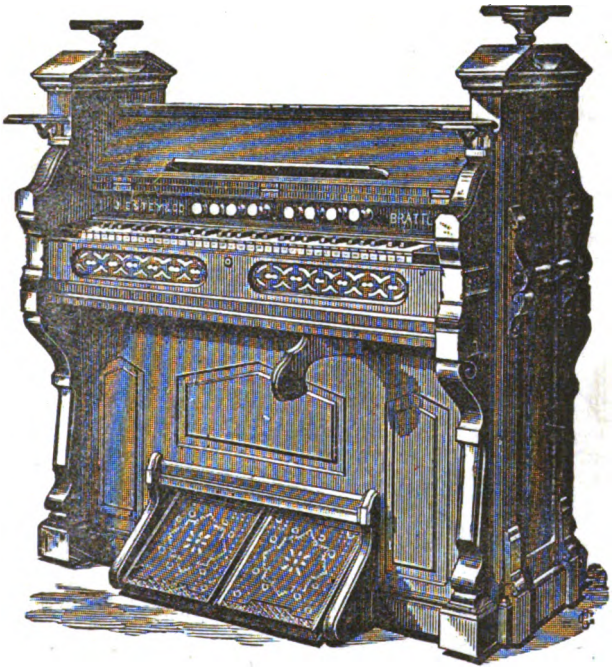

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Letters relating to "LIFE AND LIGHT" should be addressed "*Secretary W. B. M.*"

DISTRICT SECRETARIES.

New York City and the Middle States, including Ohio,
Rev. Charles P. Bush, D. D., *No. 39 Bible House, New York City.*

Michigan, Indiana, Illinois, Wisconsin, Minnesota, Iowa, Missouri, Kansas, and Nebraska,
Rev. S. J. Humphrey, D. D. *Prairie State Bank Building, 112 West Washington St., Chicago, Ill.*

HONORARY MEMBERS.

The payment of $50 at one time constitutes a minister, and the payment of $100 at one time constitutes any other person an Honorary Member of the Board.

LEGACIES.

In making devises and legacies to the Board, the entire corporate name — "The American Board of Commissioners for Foreign Missions" — should be used; otherwise the intent of the testator may be defeated.

Form for Bequest to the Woman's Board.

I give and bequeath to the WOMAN'S BOARD OF MISSIONS the sum of ————, to be applied to the mission purposes set forth in its Act of Incorporation, passed by the Legislature of Massachusetts in the year 1869.

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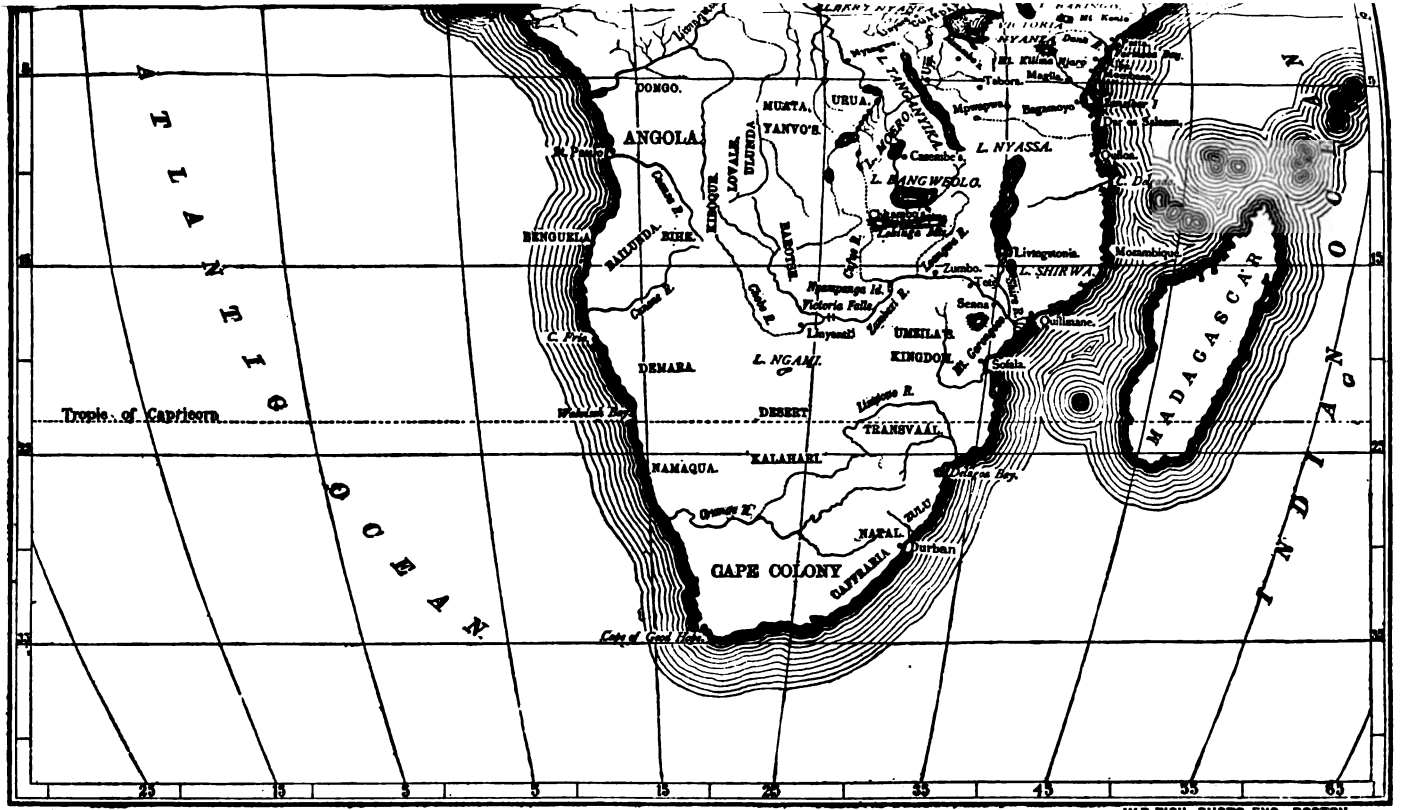
ATLANTIC OCEAN
INDIAN OCEAN
CONGO.
ANGOLA.
BENGUELA
DEMARA.
NAMAQUA.
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KALAHARI
DESERT
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KINGDOM
MADAGASCAR
Tropic of Capricorn.
Cape of Good Hope.
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Zumbo.
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Livingstonia.
Victoria Falls
Mpwapwa
Bagamoyo
Mgila.
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Cassembe
Kazembe's
Lake Mo.
Lake Dilolo
Lake Shirwa
Lake Nyanza
Mt. Kenia
Mt. Kilimanjaro
Zanzibar
Dar es Salaam
Quilimane
Cuango R.
Quanza R.
Coanza R.
Loando St. Paul
Kasai R.
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Limpopo R.
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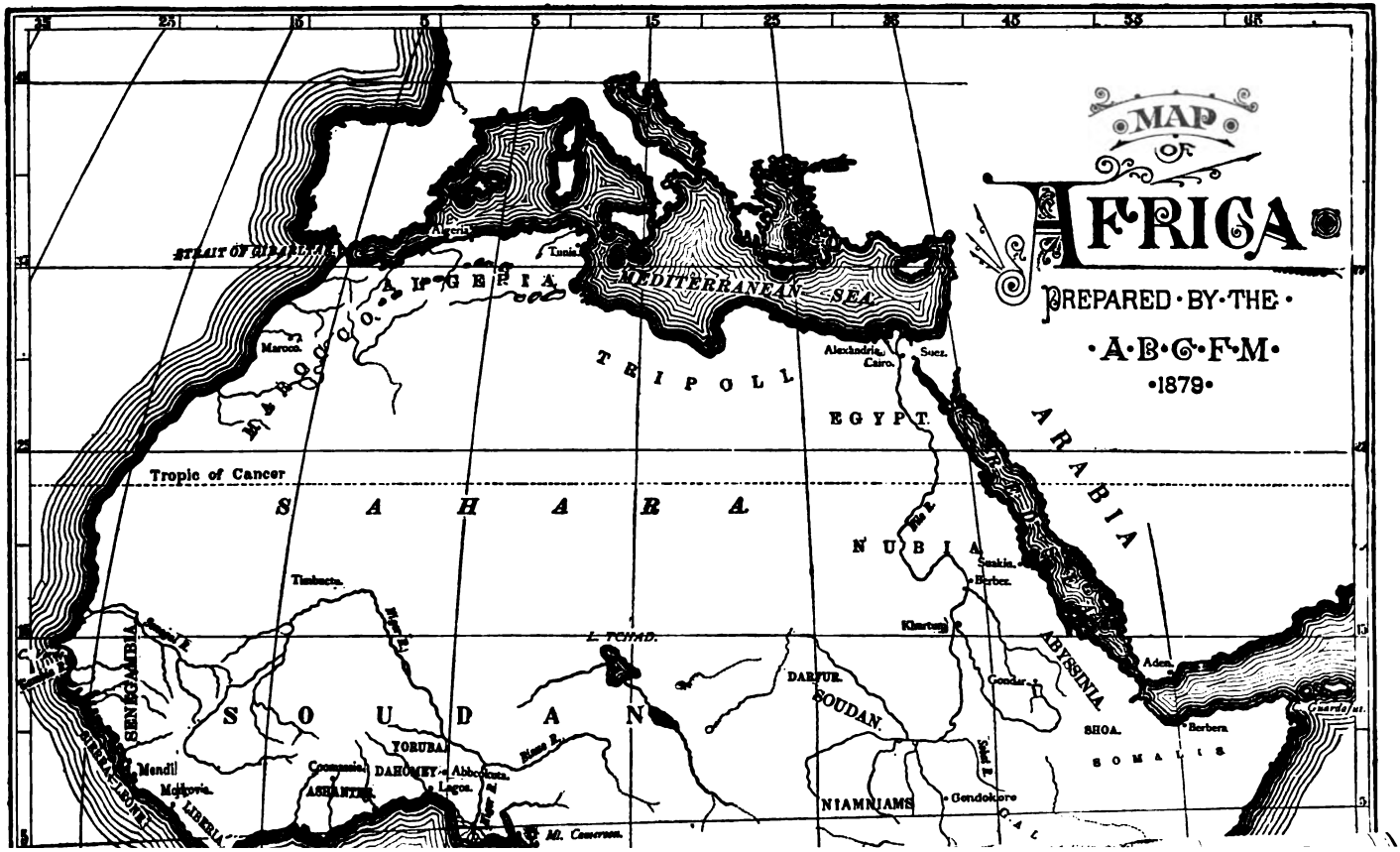
MAP
OF
AFRICA
PREPARED · BY · THE ·
·A·B·C·F·M·
·1879·
STRAIT OF GIBRALTAR
Algeria
Tunis
ALGERIA
MEDITERRANEAN SEA
Morocco
TRIPOLI
Alexandria
Cairo
Suez
EGYPT
ARABIA
Tropic of Cancer
SAHARA
NUBIA
Sennar
Berber
Khartum
Timbuctu
Niger R.
L. TCHAD
DARFUR
SOUDAN
Gondar
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Aden
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Senegal R.
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Gendekoro
Shoa
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SOMALIS
Guardafui

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THE MISSIONARY HERALD.

VOL. LXXV.—DECEMBER, 1879.—No. XII.

THE map of Africa in this number, which, on account of an accident, was not ready for the November *Herald*, has been prepared from Keith Johnston's large map of the continent, issued this year, use having been also made of several sectional maps, including Da Pinto's map of the region between Benguela and the Zambesi, contained in the August number of the *Transactions of the Royal Geographical Society* of London.

AMONG the letters of this month will be found tidings of special interest from Eastern Turkey in the direction of Kars, and from Japan, where a new church has been organized on the island of Shikoku. Letters from the English church missionaries in Central Africa, who report gratifying success in Mtesa's kingdom, are given under the head of "Missions of other Boards."

PLANS are now being perfected to add to the interest and value of this magazine for 1880. Read what a Western pastor says on another page, concerning the "Diffusion of Missionary Intelligence," and then consider what you can do to help both your neighbors and the cause of missions, by enlarging the circulation of the *Herald* for the coming year.

A SERIES of missionary conventions has been progressing throughout Ohio during the month of November, under the auspices of the State Conference. The various missionary organizations are represented in each convention, Dr. S. J. Humphrey and Rev. D. Z. Sheffield, of the North China Mission, appearing for the American Board. Great interest has been manifested in these meetings, and the best results are anticipated.

NEARLY three hundred newspapers are published in Japan, many of them being enterprising dailies, and it is said that every enterprising man takes a paper. Among this large number of newspapers, only the *Shichi Ichi Zappo*, issued weekly by our mission, and a Sabbath-school paper issued monthly at Tokio, are religious in tone. Over a thousand copies of the first-named are subscribed for, and it is inspiring and guiding believers all over the empire.

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THE action of the Board at the late Annual Meeting involves responsibilities on the part of the churches, which need to be kept in mind. Not less than $100,000 beyond the sum received last year from donations and legacies, must be received this year from these sources, in order to maintain the missions on their present basis, while an increase of $155,000 will be necessary to reach the $500,000 which it was unanimously voted at Syracuse ought to be raised.

ONE of the best evidences of the awakening of a new life in Turkey is the call for eight hundred dollars to aid in the establishment of High Schools in eight cities and large towns within the bounds of Harpoot station, in Eastern Turkey. One hundred dollars as a grant in aid to each evangelical community in these different centers, for the establishment of a High School for both sexes, is all that is asked to encourage enterprise that shall soon secure to a thousand youth the advantages of higher education. Foreign teachers will not be required, but graduates from Armenia college or other like institutions. Eight High Schools in a single year, clustering about a single missionary station — what is that for progress? What sort of economy of means is this, that achieves such results from such slight expenditure?

ANOTHER not less significant fact is reported from the Cesarea station, in Asia Minor, — sixteen girls' schools asked for in as many different places for next year, instead of the six sustained the present year! The young women sent out from the High School at Talas, in charge of Miss Closson, as they return to their native villages, are verifying the remark of a Turkish Pasha not long since: "When a girl comes back home from the seminary, say not a girl, but *a school has come.*" A small sum only is asked in each case to give the new school a start, from fifteen to forty or fifty dollars, as the case may be; but what results may be anticipated for women in this whole region! What illustration of the different positions assigned woman by the Koran and the Gospel!

EIGHTEEN missionaries sent out by the Baptist Missionary Union have recently sailed for stations, in India and Burmah, and further reënforcements are expected to follow soon. This increase of missionary forces will call for an advance of at least twenty per cent. in the contributions of the Baptist churches of the country. In view of the marvelous blessings God has recently vouchsafed to their missions, that advance ought easily to be made, if only as a thank-offering to Him who has given them within the year, as they estimate, a harvest of eighteen thousand souls.

THIS rapid development and expansion of woman's work, especially in the Turkish Empire, is the realization of the hopes of the Woman's Boards somewhat sooner than was expected. They will gladly welcome it as the seal of the Divine blessing on their labors, even while it calls for enlarged contributions and more earnest efforts to improve the ever-widening opportunity.

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BOOKS ON AFRICA. — In answer to many inquiries, we will name two or three books of popular interest, and, at the same time, of scientific value, on Africa. Stanford's *Compendium of Geography and Travel. Africa.* Edited and extended by Keith Johnston. London, 1878. This is the fullest, most recent and most thorough book on the whole continent. It is both geographical and historical. Stanford is reproducing in English the German Hellwald's "Die Erde und ihre Völke." Europe, North America, Central and South America, and Africa, are each described in an octavo volume of about six hundred pages. The English *Africa* is much more valuable than the German. It is substantially rewritten by Keith Johnston. There are some seventy illustrations, and sixteen maps and diagrams. It is as entertaining as a book of adventurous travels, and is packed full of facts of the most authentic character. The retail price in London is a guinea, equal to about five dollars and a quarter. *The Heroes of North African Discovery*, and *The Heroes of South African Discovery*, are described by D'Anville in a most concise and entertaining way. In fact, these two volumes, duodecimo, contain not only an account of the various travelers who have explored Africa, but give the pith of the various volumes of travel. The retail price in Boston is two dollars a volume. *Heroes of the Desert*, a book which Dr. William M. Taylor commended so highly in his address at Syracuse, is issued by the Congregational Publishing Society. The "heroes" described are Dr. Moffat and Dr. David Livingstone. The retail price is a dollar and a quarter. The agent of the Congregational Publishing Society, Boston, informs us that he will procure Stanford and any other books which may be desired, and send them by mail at the lowest prices.

THE short missionary catechism, for use in missionary and Sabbath-school concerts, which met with so much favor a year ago, has been reissued in an improved form, and may be had freely on application at the Missionary Rooms. Pastors and Superintendents will find in it materials for a service interesting to both young and old.

FROM all parts of the country the notes of reviving business prosperity are heard. Shall these notes be attuned to the praise of God or the service of Mammon? Shall our enlarged resources be devoted to the increase of our comforts, or the increase of Christ's kingdom? There is evermore spiritual peril in worldly prosperity, and the only way to escape this peril is to enlarge our gifts of benevolence as our means enlarge. Should all Christians do this, the present rising tide of commercial prosperity would surely be accompanied by a rising tide of spiritual life.

THE arrangement which Sir Garnet Wolseley, acting for the British Government, has made of affairs in South Africa, does not promise well for missions in that region. In the division of the territory conquered from Cetewayo among thirteen chieftains, these men were allowed to decide whether missionaries should remain in their territories or not. Dunn, the chief whose province joins Natal, has announced that the missionaries must leave his domains, and it is expected that his example will be copied by the other chiefs.

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ENDOWMENT OF MISSION COLLEGES.

THE importance of the colleges now established in the mission fields of the American Board, as evangelical agencies for the raising up of teachers and preachers, has just been recognized by the Prudential Committee by grants of $10,000 each, from that part of the Otis bequest set apart for Christian education; to Jaffna College in Ceylon, to Central Turkey College in Aintab, and Armenia College at Harpoot. These grants are made to these institutions, in view of their services in raising up an evangelical agency to take up and carry forward and complete the work begun by the missionary. Though small in comparison with the needs of these institutions, they are all that could well be given in view of the claims of other sections of the great work. The endowment of colleges, as such, for instruction in the arts and sciences, important as they are to the material development of the countries where they are located, and to Christian civilization in general, does not fall within the province of the Board in its use of missionary funds. The way is open, and the need is great for such endowment, and the opportunity of wide influence is of the best for large-hearted donors to endow these institutions, — now practically indorsed by the Board through these gifts from the Otis bequest.

When good men are looking about for the wisest investment of their wealth in the endowment of Christian institutions of learning, let them not forget these mission colleges beyond the sea, that are to be to the millions about them what Dartmouth, and Amherst, and Yale, and other like institutions, have been to the millions around them. The wise economy of Mrs. Stone in giving $25,000 to the Woman's Board for the endowment of Armenia College, may well be imitated by others alike interested in the social and moral elevation of men as well as women, in lands less favored than our own.

SPECIFIC PRAYERS.

SOMETHING has been said of late in this magazine about the need of specific prayers for individual missions and missionaries. Can anything be done to lead Christians more generally to this kind of praying? One thing is certain, that they who do not have in mind the various portions of God's wide kingdom, as it is progressing upon earth, cannot pray for it with truest seriousness or power. Christ has a kingdom, be it remembered, *on earth*. It is not an abstract idea, but a concrete reality. It is not in the clouds, but in the nations; here in America, in Africa, and Turkey, and China, and in every spot of the globe where the gospel is preached, or where the Spirit of God has striven with a human soul. Embraced in it are living men and women, laboring for its advancement, while most real and mighty forces are arrayed against it. Now, if we are to pray earnestly for this kingdom it must be before our minds, not vaguely or in the general, but as a reality. We must know its parts. No man will say for a long time and with much fervor, "Thy kingdom come," who does not often pray for specific portions

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of that kingdom. To give any force over his own mind to the broader petition, he must ask not seldom for the conversion of his neighbors, for his state and nation, for the evangelization of Mexico, and Brazil, and India, and each and every heathen land. And more than this even. His prayers must reach out to persons and events. It is when interest becomes thus particularized that petitions become fervent and carry into them the strength of our desires. Prayers of this kind are what our missionaries crave. One of them, writing recently from China, says: "I wish there were some way of printing a request for the prayers of Christians, so that it would impress them just as we feel. If there were only some way of individualizing it and putting into it the hopes and fears, the burden of anxiety, the disappointments and perplexities of our life, or the joys that spring from answered prayers, our request would stir every Christian heart." Is it not reasonable that they who are on the outposts of God's earthly kingdom should be personally remembered in the supplications of all lovers of that kingdom?

We have heard a returned missionary grieving over the prayers heard in some of our missionary concerts. "Oh," said she, "why cannot they pray for Mr. A——, at M——, or for Miss W—— at S——! They seem to know nothing about the crying needs of individual missions." To an eager, hard-working laborer, how lifeless must seem many of the vague and general petitions often heard. How little power must they have with God!

The remedy for this lifelessness is to make our prayers specific. Pray for particular cases; pray for individuals. In praying for missions, ask not for all nations, so much as for this and that nation; for Spain and Austria, for China and Japan. In praying for missionaries select those whose cases are known, and mention them by name. We know of more than one person whose habit it is to make a list of special needs, or of requests for prayer, as found in each issue of the *Missionary Herald*, remembering these objects before God each day through the month, and until another series of like needs and requests takes its place. But the first list will never be quite forgotten. May God increase the number of such helpers in the missionary work. As an aid in this direction, it is proposed in each number of the *Herald* to present a brief list of "topics for prayer" for the month, accompanied by references to the pages where information is given on which the requests are based. Such a list will be found near the close of this number. Are there not many who will join in intercessions for these specific objects?

AN ADVANCE MOVEMENT.

At the recent annual meeting the following resolution recommended by the Committee on the Home Department was unanimously adopted: "That this Board, and the churches which are its constituency, are called upon by the Master's command, and by the providence of God, to use all possible, proper means to bring the income of the Board, from ordinary sources, up to the sum of $500,000 for the coming year, with the expectation and pur-

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pose that this sum shall be increased from year to year as the work of the Board shall be hereafter extended." Our "ordinary sources" are "interest on the permanent fund," averaging about $7,000, "legacies," which have averaged for several years about $85,000, and "regular donations," including what is contributed through the Woman's Boards, which have averaged for the last six years $340,000. Last year, however, the legacies, excepting the extraordinary bequest, fell to $61,000, and the regular donations to $284,000. In order to reach the amount recommended by the Board for the coming year, upon the supposition that we receive our average amount from legacies, we shall need to receive from ordinary donations over $400,000, *i. e., an increase of forty per cent. beyond the donations of last year.* This sum has already been appropriated by the Prudential Committee for the regular work of the several missions during the coming year, with the confident expectation that there is to be a steady and hearty advance in the contributions from the beginning of the year to the end. As a favorable indication, we are permitted to report the donations of the first two months of the present financial year as twenty per cent. above those of the corresponding months of the preceding year. A warm friend, who never forgets us, sends a special contribution of $500 as "a thank-offering for returning business prosperity." Many more such thank-offerings are doubtless to follow. Let us hope that we have entered upon a year of enlarged benevolence toward all our charitable societies, and that we shall soon record also an abundant out-pouring of the Divine Spirit upon both our churches at home and our missions abroad.

FOREIGN MISSIONS AND THE PULPIT.

BY REV. A. C. THOMPSON, D. D.

It is an encouraging fact that pastors are coming more generally than has been the case for some time past to introduce the subject of Foreign Missions into the ordinary course of public ministrations. The number who do this once a year at least, is large. A few do it more frequently. Here and there one prepares a well-digested series of discourses, which are delivered monthly, if not oftener. Requests for information and for references on particular subjects have come to the Rooms of the American Board much less infrequently of late than a few years ago.

The same appears to be the case to some extent in Germany. Not only are sermons preached at missionary anniversaries and special festivals, but occasionally by pastors in their ordinary Sunday labors. A highly gratifying evidence of this is a recent volume by Dr. Warneck: *Missions in the Light of the Bible.*[1] The German press has not failed, to be sure, to supply volumes of sermons in this department during the last quarter of a century. For instance, two collections of such sermons by different authors, were made by F. Popitz, — the second in 1857, — answering to the volume of *Discourses on Christian Missions by American Authors*, which the late Dr. Baron Stowe edited (1846). Occasionally there has appeared a volume

[1] *Missionsstunden*: Erster Band: "Die Mission im Lichte der Bibel." Gütersloh. 1878.

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whose title is misleading, as: *Thy Kingdom Come — a Collection of Church Witnesses, dedicated to the Evangelical Missionary Society in Basle, in its Year of Jubilee*, 1865, by the preachers of that city; the last two of the discourses being in French. But the subjects have no particular reference to Foreign Missions, nor to the excellent institution named on the title-page.

Most of the volumes containing sermons which relate to this subject, and which seem to have been delivered from the pulpit, are of an historical character. To this class belong the *Missionary Net*, by Robert Florey,[1] consisting of biographical and historical sketches; *Evangelical Missions in Africa*, by Pastor Pauli,[2] containing thirty-six short sketches; four volumes by Joseph Schlier, Pastor at Gastenfelden,[3] occupied chiefly by a survey of the evangelistic work in various heathen lands; and Baierlein's *Missions in the East Indies*,[4] devoted to the Evangelical Lutheran operations in the Peninsula of Southern India, where the author has himself labored.

This volume of Dr. Warneck differs from others of the same general denomination, "Missionsstunden," in that it is devoted to a treatment of evangelical themes, relating to the great work of gospel promulgation, and yet with only a limited amount of missionary incidents and statistics. The texts for these eighteen sermons are taken from the New Testament; the style is clear and forcible, with none of the long involved sentences so common in German; the thoughts are fresh and earnest, and the sentiments evangelical.

Dr. Warneck's eminent services as editor-in-chief of the *Allgemeine Missionszeitschrift*, and as author of other contributions to this department of current religious literature, are well known. The present volume — we shall look with interest for its successor, which is intimated — has been favorably received in Germany, and a second edition is already called for. Dr. W. ministers to the rural congregation of Rothenschirmbach, near Eisleben, the native place of Martin Luther. In his parish there are not over five hundred and fifty souls, counting men, women, and children. When he took charge of the same, in 1874, their contribution to missionary objects was only six marks; last year it had risen to two hundred and twenty-five marks — the average for each person, infants and all, equaling about one twelfth of the whole amount contributed four years before. Will not American pastors ponder this?

A BUDDHIST TRACT.

BUDDHISM is by no means an effete system of religion. In Japan, especially, are its followers seeking to bring the ancient faith into conformity to modern ideas. A sect of Buddhists, known as "Shinshiu," put-

[1] *Das Missions-netz; Monatliche Missionsstunden in Stadt-und Landkirchen.* Leipzig, 1856. (Also a second edition in 1858.)

[2] *Die evangelischen Missionen in Afrika; In Missionsstunden betrachtet;* Bevorwortet von Dr. G. Thomasius, Prof. d. Theol. Erlangen, 1869.

[3] *Missionsstunden für evangelische Gemeinden.* Nördlingen.

[4] *Die Ev.-Luth. Mission in Ostindien. Missionsstunden* von E. R. Baierlein, Ev.-Luth. Missionar. Leipzig, 1874.

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ting a new interpretation upon their old creeds, and appending thereto some ideas borrowed from Christianity, is vigorously pushing their reformed religion in opposition to the new doctrines brought by the missionaries. It has already established a college at Kioto, and is sending out its priests far and near. We give herewith a tract recently issued by this new sect, in which an endeavor is made to explain their faith. Whatever may be thought of the success of this endeavor, it is certain that the new sect is a powerful opponent of Christianity in Japan. The tract is here given entire.

A BRIEF ACCOUNT OF "SHINSHIU."

Buddhism teaches that all things, both abstract and concrete, are produced and destroyed by certain causes and combination of circumstances; and that the state of our present life has its cause in what we have done in our previous existence up to the present; and our present actions will become the causes of our state of existence in the future life.

As our doings are good or bad and of different degrees of excellence or evil, so these produce different effects, having many degrees of suffering or happiness. All men and other sentient beings have an interminable existence, dying in one form and being reborn in another; so that if men wish to escape from a miserable state of transmigration they must cut off the causes, which are the passions, such, for example, as covetousness, anger, etc.

The principal object of Buddhism is to enable men to obtain salvation from misery according to the doctrine of "extinction of passion." This doctrine is the cause of salvation, and salvation is the effect of this doctrine. This salvation we call Nirvâna, which means eternal happiness, and is the state of Buddha. It is, however, very difficult to cut off all the passions, but Buddhism professes to teach many ways of obtaining this object.

Nâgârdjuna, the Indian saint, said that in Buddhism there are many ways, easy and difficult, as in worldly ways, some painful like a mountainous journey, others pleasant like sailing on the sea. These ways may be classed in two divisions, one being called "self-power," or help through self, and the other called "the power of others," or help through another.

Our sect, called "Shinshiu," literally meaning, "True doctrine," which was founded by Shinrau Shonin, teaches the doctrine of "help from another." Now what is the "power of another?" It is the great power of Amita Buddha. Amita means "boundless," and we believe that the life and light of Buddha are both perfect; also that other Buddhas obtained their state of Buddhaship by the help of Amita Buddha, therefore Amita Buddha is called the chief of the Buddhas.

Amita Buddha always exercises his boundless mercy upon all creatures, and shows a great desire to help and influence all people who rely on him to complete all merits and be reborn into Paradise (Nirvâna).

Our sect pays no attention to the other Buddhas, and putting faith only in the great desire of Amita Buddha, expect to escape from this miserable world and to enter into Paradise in the next life. From the time of putting faith in the saving desire of Buddha, we do not need any power of self help, but need only keep his mercy in heart and invoke his name in order to remember him. These doings we call: "Thanksgiving for salvation."

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In our sect we make no difference between priest and layman, as concerns their way of obtaining salvation, the only difference being in their profession or business; and consequently the priest is allowed to marry and eat flesh, which is prohibited to the members of other Buddhist sects.

Again, our sect forbids all prayers and supplications for happiness in the present life, to any of the Buddhas, even to Amita Buddha, because the events of the present life cannot be altered by the power of others; it teaches the followers of the sect to do their moral duty; loving each other, keeping order and the laws of the government. We have many writings stating the principles inculcated by our sect, but I give only the translation of the following creed which was written by Rennyo Shonin, who was the chief priest of the eighth generation from the founder.

THE CREED OF SHINSHIU.

Rejecting all religious austerities and other action, giving up all idea of self-power, we rely upon Amita Buddha with the whole heart, for our salvation in the future life, which is the most important thing; believing that at the moment of putting our faith in Amita Buddha our salvation is settled. From that moment invocation of his name is observed to express gratitude and thankfulness for Buddha's mercy; moreover, being thankful for the reception of this doctrine from the founder and succeeding chief priests, whose teachings were so benevolent, and as welcome as light in a dark night, we must also keep the laws which are fixed for our duty during our whole life.

THE DIFFUSION OF MISSIONARY INTELLIGENCE.

[THE Committee appointed at the late Annual Meeting of the Board to consider the report of the Prudential Committee on the Home Department, made a report through its Chairman, Dr. F. A. Noble, of Chicago, dwelling among other points upon the need and methods of securing a better knowledge of missionary movements on the part of the people. That portion of the report which refers to this topic is here given.]

SHUT our eyes to it as we may, the fact is patent that there is not the same warm and deep and general interest in the accounts of missionary doings there once was. The business and social pressure under which we live; the multiplication of newspapers and magazines and books; the circumstance that missionary adventures and missionary tidings, even if still romantic, are no longer novel, may explain in part this wide-spread indifference, though we fear the real explanation is to be sought deeper down; but all the same the result is disastrous. Men do not and cannot be made to feel interest in things about which they have no knowledge. The Apostle's argument: How call on One in whom there is no belief; and how shall there be belief without hearing; and how hearing without preaching; and how preaching unless the preachers are sent; is held to be conclusive. After the same manner it may be asked: How expect men to be alive to the importance and condition of missionary movements unless they know something about them; and how shall they know if they are not informed; and how

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shall they be informed if information is not prepared and pressed on them? In the opinion of not a few men of large intelligence and sober judgment and long experience our *Missionary Herald* has been, and is now, held to be of great interest and worth. It is no disparagement to its former managers to say that it seems to be steadily improving. Yet there are thousands and thousands of families in the membership of our churches into which the *Herald* never enters. Of those who receive it large numbers never read it. They frankly say they do not. Their own brothers in Christ are away at the front, fighting under the Great Captain of our common salvation, and they do not even stop to look at the bulletin boards, to see how it fares with them in the battle. At this point there must be amendment. The prayers and sympathies and contributions necessary from year to year to carry on this vast enterprise of Foreign Missions will be utterly wanting if there is not an intelligence which keeps pace with the current thoughts and activities of the missionary world. It is for pastors and deacons and all good men and women who love missions, and who appreciate the vital relation between missionary knowledge and missionary interest, to enter upon systematic and determined efforts to instruct, and to supply the means of instruction, in missionary methods and movements. Nor is this to be done alone through what are technically missionary publications. Wars, famines, changes and revolutions in governments, diplomatic conferences, migratory movements, the new directions taken from time to time by commerce and trade, the restlessness of peoples under old institutions and civilizations, have often, in the Providence of God, a direct bearing on missionary endeavors and success. Between the lines which record what seem to be only secular facts and events God often writes, for all who have an eye to see, that which is of profoundest significance to the progress of our Lord's Kingdom. By watchfulness, and a wise use of these operations and events in discoursing on missions, and by direct instruction, every minister has it in his power to teach his people to read foreign despatches and articles, even in secular newspapers and magazines, in such a way as to enlarge their knowledge and quicken their sympathies, and bring them into intelligent and hearty accord with the aims of those who are laboring to subdue the world to Christ. This point is fundamental and vital. We shall limp by the way, we shall lag in our giving, and we shall make but a sorry exhibition of missionary zeal, if the interest of our people is not inspired and kept alive by regular and wholesome information.

LETTERS FROM THE MISSIONS.

Western Turkey Mission.

SOLOS. TITHING.

MR. BARROWS, of Constantinople, writes of a visit in the Broosa field: —

"While in Broosa I visited the greater part of the out-stations. I went first to Solos, a village on the south side of Lake Nice. It is composed entirely of Armenians. For several years a work has been in progress in the place, but we were permitted on the Sabbath I spent there to gather in the first fruits. Five persons were received as members

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of the Broosa church. These witnessed a good confession. While they were being received I was impressed with the thought that if the shades of the Nicene Fathers still linger among these hills, they must have looked on with peculiar satisfaction while these five men stood up and avowed 'for substance' the articles of the creed which they elaborated with so much care. The brethren at Solos have agreed to pay tithes, and have already begun to do so. They are to pay one lira per month towards their preacher's salary. If the brethren in every place would do as well according to their ability they would need to ask but very little from the Board."

THE LAKE AND CITY OF NICE.

"The lake of Nice is a most beautiful sheet of water. When we came in sight of it we stopped to rest two or three hours at midday, sitting under the shade of a grand old chestnut tree. And the shade of this tree, with the fountain of pure, sweet water at its side, was just as refreshing to us as if a company of travelers had not been robbed on that very spot only twenty-four hours before.

"We followed the lake around to the old city of Nice. This had a beautiful site, but it is now very unhealthy. The old walls are still standing in a very good state of preservation, as also the three gates which led out of the city. We took a Mussulman for a guide, thinking he might be able to show us what we would like to see. He took us to one of the gates, and remarked that the men who put those great stones in place were 420 feet in height. As children pick up pebbles, so these giants took up these stones and laid them in their places. We asked him when these things happened. 'Ah,' said he, 'I am sixty years old, and I do not remember the time when these things were done.' 'But,' he continued, 'it is written in our book, and our prophet tells no lies.' We decided to dismiss our guide. I thought that this man's knowledge of history fairly illustrated the condition of these peoples. Their knowledge of spiritual things is no better. While rejecting the simple truth, they believe the greatest absurdities."

TAKEN FOR ROBBERS.

Mr. Perry writing from Sivas, August 29, gives an account of a visit paid by himself and a delegation of the church at Gurun to the villages of Ashude and Derende for the purpose of receiving six candidates for membership in the Gurun church.

"We left Gurun a company of eight horsemen, among whom were the pastor, Bodwelle Marderos, and the two deacons, both young men. That the brethren were heartily enjoying the trip was evident from the way they made the old, bare, treeless mountains ring with the reverberation of their Turkish and Armenian sacred hymns. An incident of the journey will show the state of the country in that region. We had crossed the mountain ridge, one of the haunts of robber bands, and, descending on the Ashude side, stopped for a few moments to rest by a spring, when we saw armed footmen, twenty or thirty in number, approaching us in the distance, who, as they came nearer divided their force into two bands, and occupied the two roads by which we could advance, so that we were obliged either to face them or return to the mountain. This last we did not propose to do. They advanced in open order as if to an attack, and had every appearance of being robbers. Of course we made preparations for what seemed to be an imminent battle. They continued their advance to within speaking distance, keeping behind the cover of rocks, when we shouted in reply, ordering them to halt. A ten minutes' parley across easy rifle range, during which we would neither believe them nor they us, finally revealed the fact that they had been summoned from their village that day to repel a raid, and had mistaken us for the raiders, supposing that we had assumed the garb we severally wore as a ruse. After

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hearty congratulations that no blood had been shed, we all went in company to the village of Ashude."

ASHUDE AND DERENDE.

"The country we had traversed was bare, treeless, and dreary, the only relief being spots of green in the distance, marking the locality of villagers, when, suddenly coming to the edge of a cañon, the village of Ashude far below us, and surrounded by its setting of well-watered gardens and orchards, had the appearance of a little paradise. Descending the bluff the brethren met us at the edge of the town, and gave us a most hearty welcome. On the next day two of our company, the youthful deacons of the Gurun church, went to Derende, three miles distant, to sell Bibles in the market. They offered them both to the Mohammedans and Armenians, and during this and the following days sold thirty copies of the Bible and portions.

"On the following Sunday the Derende brethren came to Ashude, where we had the communion service in the open court of the house of one of the brethren. It was a precious season, bearing the manifest tokens of the Divine Presence. On Monday the delegation returned to Gurun, but I remained a week, preaching daily from house to house, in company with the pastor. Though our own congregations are small in those two places, the truth of the gospel is becoming well known."

REFORMS HOPED FOR.

A letter from Mr. Hubbard, of Sivas, dated September 12, reports that notwithstanding the disorganized state of political affairs in that region, there are some signs of progress. A new governor, Abeddin Bey, has been appointed in place of Sûraya Pasha, recently deceased. Of Abeddin Bey, Mr. Hubbard writes: —

"He is still to the east of us, where he was sent this spring as examiner and reformer. He examined and banished scores of Koordish chiefs, and now, since his promotion and appointment as Pasha, and his nearer approach to Sivas, time-honored Turkish troublers-of-the-land are being sent to join the exiles. Here in Sivas city are two notorious patrons and liberators of Circassian robbers. For many years they have been rich and strong enough to override all law, control the courts entirely, and even send a mob of Turkish women to stone the windows of the Pasha's room whenever he seemed refractory. We await with much interest the conflict between them and Abeddin, who still retains his former office, also, as Commissioner Extraordinary, with power to banish *ad libitum*, unanswerable to Turkish courts. He is also said to value highly the good opinion of Europeans. And hereafter we are to have Europeans in Sivas, and they are to have opinions.

"White and green turbans are now sometimes seen in our increasing Sabbath congregations. There are certainly new noises here in the interior of Anatalia. And they do sound to us like a ponderous car of human progress, yet unoiled perhaps, cutting straight across these ancient Oriental ruts."

MISSIONARIES ROBBED.

Rev. Mr. Bartlett and wife, accompanied by Dr. and Mrs. Davis and family, and Miss Chamberlin, after reaching Constantinople, proceeded to Cesarea by carriages, and arrived September 25, after fourteen days of actual travel. Of the journey and an attack from robbers on the way, Mr. Bartlett writes, September 30: —

"None of the party seem to have suffered in health, from the long and wearisome journey, and all are in good spirits. The principal event worthy of mention was our experience with a band of robbers. On the morning of the third day from Broosa, Dr. Davis' family and myself were attacked by a party of six Circassians, and in the space of two or three minutes, were relieved of what money we had and a quantity of clothing and other valuables. Our loss in money was between $50 and $60, and in clothing and other things more than $100. The two Tartar wagons were

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short distance ahead, and had just turned a corner out of sight, and were not molested. None of us suffered any injury except Dr. Davis, who received a blow from one of the robbers with the end of his gun, from which he suffered somewhat for several days. The ruffians were thoroughly armed, and resistance would have been utterly in vain. We had not taken an escort of soldiers, and did not regard it as necessary. Mr. Farnsworth had but recently been over the same road without any escort, and I did not learn of any recent robberies in this region. Moreover, I had traveled much in Turkey during the last eleven years, and had met no danger, and had come to feel somewhat secure. But an escort of one or two soldiers would have been of no use, for these were desperate fellows, and had we had an escort, there would, very likely, have been a fight, and somebody would have been wounded or killed. Of course, after the danger was past, we took an escort of a single policeman the rest of the way to Cesarea. Miss Chamberlin left us to-day with Mr. Perry, for Sivas, but Dr. Davis' family will remain for a while on Mrs. Staver's account."

Eastern Turkey Mission.

A VERY long and interesting letter from Mr. Cole of Erzroom, under date of July 23, gives a report on the religious state of Kars and the region beyond, a section which came under the dominion of Russia as a result of the late war. Mr. Cole has been repeatedly urged to visit this region by messages from Protestants who had come to the light. During an absence from Erzroom of twenty days, he traveled 350 miles, and learned much that may have an important bearing upon missionary efforts on the borders of Russia. Some of the most interesting facts given by Mr. Cole, it is not deemed prudent to publish. Many Turkish subjects, who had emigrated towards the Caucasus in the hope of bettering their condition, were met returning to their old homes. Mr. Cole says: —

"The immoral, easy style of living of the Russians, militated greatly against the sacred idea of the harem with the Turks. Their women were likely to be insulted when they went to the fountain; their *arams* (the sheet covering the person), which maintains their sanctity before the world, was sometimes torn from their faces in the public street, and such language used as persons of decency would refrain from. This abuse, more than anything else, is what is driving Mohammedans from the Caucasus. So keenly is this state of things felt that many Christians who fled the Turk in hope of something better at the hands of the so-called northern Christians, are bitterly disappointed, and they, too, are turning back. These are the facts in the case, as we have seen and known, which would seem to show that though Turkey is bad, Russia has not much of which to boast."

"THE MALAGANS."

Mr. Cole found quite an active community of Protestants in Kars, which, without the presence of any missionary, was holding steadfastly to the faith, and proving a beacon light to the regions around. He speaks of a body of emigrants called "Malagans," not of the poorer class, who seem to be favored by the government, and who are now locating in large numbers in Kars. This sect is thus described: —

"You will be interested in hearing about these Malagans — 'milk eaters,' as the name has been given them by enemies, in derision. I had not been in Kars long when one of their chief men called on me and sought to know what was our faith and method of worship, as did we, in turn, theirs. The following Sabbath we attended a service of theirs, and they proposed to come to ours, but for some reason did not. In their dress, manner of worship, and many ideas, they remind one of the Quakers of the Western World. They claim to receive the New Testament as of equal impor-

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tance with the Old, but the Mosaical part stands out prominently, such as the non-clipping of beards and abstaining from pork. They are of abstemious habits, for the most part, neither drinking wine nor smoking. They abstain from these things, however, on the ground of causing the Holy Spirit to flee from one. This is especially the case with eating pork, as also some kinds of herbs. Like the Jews, they fix their eyes on Jerusalem as the grand climax of a life on earth, and hence they count themselves most fortunate to have moved thus far on toward the favored city. Though they claim to receive the New Testament, yet they do not perform baptism, nor celebrate the Lord's Supper, but count those rites as only to be understood in a spiritual sense. I said to them, 'How is it that you magnify so much the matter of eating this or that, concerning which Christ said nothing, and yet omit those things concerning which he gave special direction.' To this and many other things they could give no good reply, though they did say, 'Why don't you come and preach to us so that we may correct mistakes, if we have them, for we have no one to lead us in this darkened land.'"

ORIGIN OF THE MALAGANS.

"The story of their early history, as they related it, was that some sixty-seven years since some of their fathers, after some affray with the German states, were carried captive into Germany, where they met with Protestants, as they suppose, and gathered some such ideas as they now follow. Till a late period they have undergone great persecution at the hands of government. They were crowded over the Caucasus to the southward, lest they might bring danger to the center of the empire; and I am of the opinion that now the government is quietly helping them on another step, clear to the border, so that their strong ideas may not work trouble, and, if necessity requires, they may be pushed over the border into Turkey, as were the Circassians years since. Many call them Protestants, as they have many things in common with us. They are very careful of the Sabbath, and as they do not drink, no wonder they should be termed poor, simple 'milk drinkers' in a land of so much wine drinking! Their pride is that they have no book but the Bible and Psalms.

"They have a sort of chant-singing in their service, with long and appropriate prayers, as the interpreter told me, who was one of our people, and knew the Russian language. They have no regular preacher, but a sort of leader. They have in their service several turns at genuflexions and kissing the ground, like other Orientals. They have, also, the *holy kiss*, as they call it, beginning by one of their number kneeling, then coming up and kissing the leader, he takes his place at the right of the leader while the second comes up, does the same, and takes his place at the right of first, and so on, as many as may be present, whether male or female.

"These people have bought all the Bibles we could supply them, and wish for a singing book in the Russian, which is their language. They have no books of their own, but are, to my mind, hopeful material, much more so than the old church, as they prize the Bible so highly and read it so constantly, at home and by the fireside. Though they err in some of the doctrines, yet with the light that a good Protestant church in Kars would afford, we might hope for a great turning unto the Lord. They are noted for truth-telling and manly dealings as compared with others. There are some five hundred of them already, and the number to come is set down at thousands, though it is difficult to get at the truth in such matters."

GHEULAJAN — A CONVERTED ROBBER.

From Kars Mr. Cole went eastward, a mounted guard having been kindly furnished him by the governor-general, and, passing through the ancient city Ani, he reached the fine and thickly populated plain called Shoragăl, with its two hundred villages, the inhabitants

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being nearly all Armenian. Mr. Cole writes: —

"At a central position as to other villages in this plain stands Gheulajan, at which place we met with a very warm welcome from the, to me, new brethren. It would take no little space to tell of the soul-reviving meeting we had with them time and again. Though just at the opening of harvest, the brethren, ten heads of families, left their work, and we were together most of the time singing, talking, praying, and explaining the faith. I organized a sort of church-meeting, examining each one separately. Half at least of the ten men gave good evidence of a change of heart and a fitness for admission to a church, if one were ready. They were first brought to the light through the influence of the brethren of Etchmiadzin. I was much impressed with the history of one whose faith seems as pure as the child, and yet who is as bold as the lion. He has only walked in the new way five years, and this blessed gospel it was which saved him the life of an exile in Siberia, whither four of his companions who did not come to the light have gone. He was formerly a robber, and told me how he had been one of the band to bind and plunder poor travelers, turning a deaf ear to their entreaties. The gospel seems to have made him gentle as a child, and he sat at my feet so eager for the truth, and asked me how he could make reparation for his past course.

"These are the people who have sent appeal after appeal for us to come to their relief. Some of the brethren of Etchmiadzin had been on to Tiflis, where they saw quite enough of the Lutherans to convince them that they could not join that church, and so they came back to send us a still more earnest plea to come to them. In view of such pleadings and unmistakable spirituality, here and beyond, I could do no less than give them, as I did with gladness, the right hand of fellowship, and proffer them such oversight and assistance as the circumstances and our ability may permit."

HUNGERING FOR THE WORD.

From Gheulajan, Mr. Cole went over the Erivan plain to Etchmiadzin, the seat of the Armenian Catholicos, where he found a still larger number of people to welcome him, besides many who bitterly opposed the truth.

"The people left their busy harvest fields and revolved about me, hanging on my lips as if their salvation depended on it. Such a warm-hearted, zealous people I have hardly met in this land. Their history in brief is this: Upwards of thirty years ago a certain Vartabed, Ghozaros by name, from the monastery of the Catholicos himself, at Etchmiadzin, wandered off and found his way as far as London, England, where, from contact with Protestants, he imbibed new ideas of religion, though he does not seem to have become personally grounded upon the faith. On coming back to Etchmiadzin, he brought one of our catechisms, which has been the grand main-spring in the work in all this region. Persecution was so great in the earlier years that the light was much covered up. They had no Bibles in the spoken language until some ten years since, when a native of Van came that way for work, and happened to have one of our Bibles. The brethren persuaded him to sell it at a high price, as he was not a Protestant himself. This book was dear to them as the apple of their eye. They used to put it in a bag and secretly carry it back and forth between the villages, studying it in a thorough way, as their knowledge of it shows.

"I spent a good part of one day with them in the gardens, and they were asking me to explain parts where disputes had arisen with enemies, or perhaps among themselves, as they had had no leader to settle such questions. We spent four days among them, holding meetings, consulting, and giving advice most of the time. I am very sorry to say that the women and the children cannot read to a great extent. Still I was surprised to see how well versed some of the sisters were in the Scriptures, as I questioned them on

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their personal experience. So constantly has the Bible been the text-book, and been read before them in family prayer, and at their regular Sabbath services by the men (nearly all of whom can read), that they can quote quite readily from its precious pages."

A CHANGED TONE AT ERZROOM.

Mr. Scott and wife, on their return from the United States to Van, stopped for a while at Erzroom. Of what he saw there Mr. Scott writes: —

"The influence of Russian occupation is quite apparent in Erzroom. The Christians are less timid and cringing; European dress and ideas have increased. One brother brought forward his wife and introduced her to me by name, a thing I had never seen or heard of before among the natives. The Turks seemed disheartened, but their ruling passion for robbery and oppression is strong in death. They are not pleased with the results of the war, nor with England, nor European influence generally, nor with themselves among themselves. 'Reform' is hardly within the scope of their comprehension. However they do not seem so insolent and haughty as before the war. They act as though they had a vague consciousness that the old foundations were giving way beneath their domination. The Russian consul made himself very friendly at Erzroom, and called while we were there, which he had never done in the several years of his consulate before the war. The Christians at Van, as well as in Erzroom, have changed within the last two years. They are inspired with a new hope of independence and nationality. The desire for education and civilized progress has taken strong hold of them. They call this their age of light. The old church has taken a new departure, and is making vigorous efforts to keep its hold upon the people by opening schools and encouraging efforts for educational advancement. European infidelity is also making some progress; it has its societies, and is exerting no small influence in the way of schools, which in several instances have been started with outside aid, said to be from Russia and Constantinople. It seems a necessity for us, if we would gain and keep an influence, to do so largely through educational instrumentality."

A WONDER ON LAKE VAN.

In traversing Lake Van, as the missionaries are often compelled to do to reach the various out-stations, they have found so much difficulty in the use of native boats that Mr. Scott, on his return, took out a small steam engine for use in navigating the lake. Of the trial trip he writes: —

"I have set the engine in the boat and made a trial trip to the other end of the lake. It was with a good degree of satisfaction that, after having arranged everything to the best of my theoretical knowledge, and lighting for the first time the fires, I turned on a low pressure of steam, and found the thing moved, and moved successfully. I determined to run no risk by hard steaming, but I confess I did not touch match to the kindlings without running over in mind what the probable effect might be in case the machine worked the wrong way. I did not try to see what speed even the average safe pressure would give, but the trip sufficed to show that the machinery was properly adjusted, and with proper usage would accomplish for us all that is needed, enabling us to go to and return from the opposite end of the lake in twenty-four hours, if necessary. The native interest in the wonder is widespread and intense. The crowd who came out to see, on the trial day, was without end, from morning till evening. 'God give you success,' was the salutation from hundreds. Among themselves there were long discussions as to whether Solomon was wise enough to make such an instrument, and the conclusions were generally in favor of the 'Protestants' of the present day. There is good reason to hope and to pray that the first introduction of this modern mechanical triumph into the heart of Asia will be potent, not only for material, but still more for moral good."

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REFORM IN EASTERN TURKEY.

Mr. Andrus, of Mardin, writing August 25, says: —

"I returned home last week from a month's sojourn in Midyat. A few days after my arrival there, the second Imperial Commissioner of Reform, Mannas Effendi, a papal Armenian, became my guest. For eleven days he labored indefatigably, with the assistance of the troops at his command, to get the persons of the Aghas and other notorious offenders against law and order. I gave him what moral support I could, and where it seemed expedient and practical, directly assisted him in his work of reform, feeling that whatever might be done in this direction, would be immediately helpful to the more properly missionary work.

"Upon the same day that the commissioner left Midyat for Mardin, I set out for a tour of the surrounding villages, where we have a work, as well as to explore the region with reference to future enlargement. A year ago such a trip would have been impracticable, owing to the general insecurity occasioned by the feudal strifes of the Aghas of that region, with their retainers pitted against each other. The determination and energy of Mannas Effendi, in removing these Aghas, and their subsequent departure into exile through the decision of Abeddin Bey, the first commissioner at Diarbekir, has had a wonderful effect in quieting all that turbulent region. The tour was safely accomplished, and the state of the work in the villages and at Midyat is to-day more hopeful than ever before. A beginning has fairly been made, and with a strong push in a spiritual direction through the coming fall and winter we may hope for decided results. We expect to test the mettle of the first class in the middle school at Midyat this fall, by sending them out into the villages for a winter's campaign in the field."

The late news, concerning the instability of the Turkish Cabinet, and the possible further intervention on the part of England, make this a time for special prayer in behalf of Turkey.

Central Turkey Mission.

FRUIT AFTER MANY DAYS.

MR. FULLER, of Aintab, made a visit in August last to the churches in the region of Hassan Beily. He writes: —

"I was specially interested in the condition of things which I found in Keller, a very wretched village some two hours from Hassan Beily. There has been one outspoken Protestant family here for several years, but they were poor, and the people generally were hostile to all attempts to introduce the gospel among them. Indeed, it is only three years ago that Miss Shattuck was seriously threatened with a mob, and some members of the Protestant family were severely beaten for receiving her to spend the Sabbath while she was on a tour in this region. Since then a young man from this family has been studying in the preparatory department of the College, and at the beginning of this vacation he went back to open a school in his village. Meanwhile the people had been watching the progress of our work in the neighboring villages, and had been forced to acknowledge that the Protestant family they had persecuted were living like good Christian people, so that when the young man returned from College to open a school in his native village they received him cordially, helped him build a booth for his school, and sent him twenty-five scholars. A good congregation has come regularly to the Bible lessons which he has given every Sunday.

"When I reached this village several of the men came to ask if we could not help them to continue the school for the winter. In order for this a house must be built, which would cost at least $50. I told them to talk the matter over among themselves and see how much they could do towards the work, and promised them, if they would do what they could, we would try and help them. After a few days they brought me, at Hassan Beily, a subscription of about $16 in money and twenty-five days' work. Of this sum the teacher had

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himself subscribed $4, or a full month's wages. This we felt was indeed taking the thing up in earnest, and we promised the necessary aid, and sent them back to begin the work.

"A few days after we heard that the priests who have charge of this village, as soon as they heard of the movement, immediately sent a teacher to open a school, and to command all the Armenians to withdraw from our school; but this time they seem to be too late. The people say, 'We have been left ever since we can remember without teacher, or preacher, and we never see a priest here except for a marriage, or funeral, or to collect our church tax, and now that we have a good teacher and Bible reader we will not give him up.' This is only one of many instances of the influence which is going out from our College."

GOOD NEWS FROM ZEITOON.

Mr. Marden, of Marash, after spending nearly a month in Zeitoon, Yarpoor, and Albustan, writes thus, under date of September 2: —

"I found our little church in Zeitoon in good condition. During the political troubles of the past months its members have done their best to meet the demands of the government, have taken no part in the disturbances of the winter, and now command the respect of friend and foe for their integrity and manly character. They were left without a preacher for many months, but they themselves sustained their regular Sunday services, with Sunday-school and prayer-meetings during the week. On this visit three persons were examined for church membership, seven children baptized, and the Lord's Supper administered in the presence of a large congregation, many of whom were Armenians.

"Though the Armenians are still disinclined to abandon the old church, yet the bitter opposition of former years has disappeared, and now, whether in their houses or shops, or by the road-side, or during their calls at our tent, they seemed glad to listen to the gospel message. The Armenian men have a special meeting on Sundays for Bible study in one of their churches. A large number of Armenian women have met for some months in another church, and listened to the reading of the Bible by an Armenian teacher, who explains its meaning as best he can. A Protestant woman who is gifted in prayer and in knowledge of the Scriptures has several times, at the invitation of these women, gone to their church, prayed with them, and explained the way of life.

"A young woman, educated at Marash, has recently commenced work among the women of Zeitoon. She is now teaching thirty Armenian and ten Protestant women to read. The priests have publicly forbidden the Armenian women to take lessons from a Protestant, and promise to teach them themselves, but the women reply that they have waited many years for the priests to teach them, and have learned nothing, and they cannot let this opportunity pass unimproved. The events of the past winter have, doubtless, awakened this general desire for the light and truth."

THE POLITICAL TROUBLES.

"The difficulties between the Christians of Zeitoon and the government have been in part adjusted, but the question of taxation is not yet finally settled. One hundred Zeitoon men are still languishing in the Marash prisons, and a large party of rebels are hid away from the government, one or two in a place, in the mountains between Zeitoon and Albustan. These men are faithfully keeping their pledge of last winter to refrain from all disorderly conduct, and wait in patience for pardon from the government. Their Moslem neighbors, after seeking in vain to worry them into retaliation by repeated robberies and murders, have abandoned the nefarious business, and now there is peace. The road from Albustan to Marash crosses the roughest and wildest portion of the Taurus, and was so infested with brig-

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ands the past winter that caravans went in hundreds or in fifties, for mutual protection, but now a man may safely go the whole distance alone.

"The rebel chief with a party of his comrades came to our tent at night, and in a long conference renewed his pledge, and spoke earnestly of his reformation and desire for pardon for political offenses. When I urged him to go a step farther and repent of sin and seek pardon from the King of kings, who is ready and able to save, he listened with grateful interest. The good behavior of these men, while under great temptation, is freely confessed by all parties, even including the Turkish governor himself. This is just the time for the government to proclaim an amnesty, and these rebels would gladly surrender their weapons and become obedient citizens. The English consul has urged this measure for six months, but in vain."

YARPOOR AND ALBUSTAN.

"A ride of twelve hours to the north brought us to Yarpoor. Here the little Protestant community of thirty souls has been left without a preacher for two years, but they have met regularly on Sunday for worship, and maintained their prayer-meetings and Sunday-school. The preacher we sent there a few weeks ago is doing a good work. They have no organized church, but three men and two women have been admitted to the Albustan church, six hours distant. On the Sabbath the little band of disciples, with a few strangers, received the communion, the first time for nearly three years. There were at least fifty Armenians present who listened with close attention. Many Armenians are convinced of the truth, and seem just ready to declare themselves Protestants.

"At Albustan there are 250 Protestants, a commodious church, and a faithful and efficient preacher. For some years, however, the influence of the church has been much impaired by internal dissensions. Eight days were devoted to the adjustment of some of its most serious difficulties, and three new members were received to the church by profession.

"One of the new members was a young man from Yarpoor, who two years ago chanced to be in Marash and heard a sermon by Mr. Montgomery. He carried its impressions to his distant home beyond the Taurus, and soon after gave his heart to Jesus. He has hardly heard a sermon since, yet, taught by the Spirit and the Word of God, he could give with remarkable clearness the reasons for the hope that was in him. He followed us eighteen miles to Albustan to profess his faith in Christ, and walked home again."

Madura Mission.

MALLANKINARU.

MR. HERRICK, of Tirumangalam, spent most of the summer among the villages about his station, and sends pleasant reports of his work. He says: —

"When at Mallankinaru, on our way to Mandapasalai, we had an opportunity to meet many of the Christians and several heathen. A large meeting was held in the church in the evening, attended by some from another part of the town, including a Brahmin. He spoke with me after the meeting, and seemed sincere in his professed interest in the gospel. Toward night of the same day a meeting was held in a private house by request of the owner, which was of much interest to me. The father of this man, whom I often met, was said to be wealthy. An older brother, who died some years ago, early became a Christian, and united with the church.

"The heathen brother was a man of kind disposition, and I felt much interest in him. He always met me with a smile, and spoke pleasantly as I urged upon him the claims of the gospel. But while he lived, he continued to put upon his forehead the marks of heathenism. Not long after his death, which occurred three or four years ago, the son, in

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whose house this meeting was held, became a decided Christian and his wife also. A sister present has nominally embraced Christianity with her husband. A son of the deceased Christian brother, whom I have known from his childhood, and who, having become a man of property, has kept himself aloof from the Christians, was in this meeting, and promised, in the presence of his neighbors and relatives, to meet with the Christians hereafter."

SINGING THE GOSPEL.

"I went to a village where a few people have become interested in the truths of the Bible. One of these, the head man of the village, invited me to his house. As soon as I was seated, he brought me two books, one a Tamil Hymn-book. I began at once to sing the familiar hymn, 'For men, His life to give, the mighty God came,' etc., he striking in and accompanying me as he was able. I then asked him to select a hymn, and he immediately mentioned the 107th, 'Sweeter than the sweetness of honey is the name of Jesus,' etc., which was sung. I inquired for other members of the family, and he called his mother, two sisters, and a younger brother (he has no wife). To these and several of his neighbors I read a few verses from John xiv., and spoke as plainly as I could of Christ, 'the way, the truth, and the life,' offered prayer and came away thankful for the privilege I had enjoyed."

THE GOSPEL AMONG THIEVES.

"In a part of my district, inhabited mostly by people who are by caste thieves and robbers, one morning, a little after sunrise, I came along near the end of a mountain of rock, rising abruptly from the plain to the height of four or five hundred feet, and having upon the highest point a heathen shrine. A little distance from the mountain, on the other side of the road, is a never-failing well, around which were gathered ten or twelve women, who had come with their water-pots, from a village near, 'to draw water.' Though neither weary nor thirsty, at this early hour, I got off my pony, went to the well, and began to speak to the women, who gave me respectful attention. While I was repeating and explaining the substance of the Ten Commandments, telling them what they must, and what they must not do, one of them said to the others, 'he knows all about our conduct.' When I remounted my pony and started along, one of them followed, and asked me to go into the village and speak to the men. I gladly complied with her request and found a good audience. Two or three men followed me to the village half or three fourths of a mile from there, where there is a good school under my superintendence, with a few people who have ceased to worship in that mountain.

"Our boarding-school contains thirty-two pupils, twenty-four belonging to this station. They are from ten different castes, but study together, work together, play together, and eat together, without ever giving us the least trouble on account of caste."

Japan Mission.

THE KIOTO SCHOOLS — CHOLERA.

DR. GORDON, writing from Kioto, September 15, says: —

"To-day is the first day of the school year. There are about twenty-five in the girl's school, and nearly eighty in the boy's school. There are others to come to both schools. I have been especially interested to see how the students come, not, as a rule, from separate and isolated villages or houses, but in groups of two, four, six, and ten, or more, from the points where Christian work has been done. Kobe, Osaka, Sanda, Hikone, Yokaichi, Imabari, and Kishi-no-Wada are thus represented. The young men and women who have been in the schools have proved active recruiting officers. Kishi-no-Wada takes the lead, and sends sixteen, seven girls and nine boys, one of the latter being rejected on account of his ex-

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treme youth. In addition to the work already done there from this city and from Osaka, one of the young men who graduated in June has gone thither, under the direction of the native missionary society.

"The prevalence of cholera has interfered with our work considerably since June. In many places the work has been suspended, and often by government authority. The suspension still exists in this city and in some other places. The scourge has been a very severe one. At least fifty thousand deaths have occurred from it. It is now, however, much abated."

ADDITIONS AT KOBE.

From Kobe Mr. Atkinson writes, September 16: —

"You will be interested to know that at the September communion of three of the churches under my care, eleven persons were received by baptism. Of these, six united with the Kobe Church, three with the Tamon-dori Church, and two with the Hiogo Church. Of the eleven, four were men, seven were women. Of the women, one is a student in our Kobe Seminary.

"The heat of summer is now broken. The missionaries are all back in their usual places, — though nearly all of the Kobe station has been in Kobe all through the summer. We are expecting considerable movement all along the line during the year that is before us. Our churches are not in the best possible condition, but there is much to encourage in the condition of each and all.

"The Church in Kobe has invited Mr. Matsú-yama, a gentleman who was among the first company baptized in Kobe, and who before that had been with Mr. Greene as teacher and helper, to become their pastor. He has been engaged with the translation committee in translating the New Testament. The Tamon-dori Church has been disappointed in the man that it called. He declined the call. The three churches in this neighborhood have one prayer-meeting together three weeks in succession, each month. I trust that this will be the beginning of a fresh impetus and growth. These meetings were commenced last week.

"On the 18th of this month I expect to start for Imabari, on the Island of Shikoku. A call has come from there asking for help in organizing a church, and in installing a pastor. The church will not be a large one, but it will be the first church on that large island. Mr. Ise, one of the graduating class of the year, is now preaching there, and is to be ordained and installed as pastor. His support will come from the church and congregation."

NEW CHURCH AT IMABARI.

Mr. Atkinson, writing from Kobe, October 7, gives an account of the organization of a church on Shikoku: —

"You will be glad to know that another church has been added to our list, and another pastor also. The church is on the island of Shikoku, in the small castle town of Imabari, on the inland sea, and about 175 miles west of Kobe. The membership is but seven, but several persons, male and female, are expecting to unite with the church at its next communion. The church was organized on the 21st of September. Of the foreign missionaries, only Mr. De Forest and myself were present. Mr. Neesima went with us; also three other native helpers.

"Work was begun in Imabari three years ago last spring. Some of those who seemed most interested at that time are not among the baptized, nor among those who desire to be baptized. The cares of this world, and the fear of pecuniary or social loss have, for the time being, choked the growth of their faith, and have also, as the tangled vines of a jungle, held back their feet from making progress in the Christian way.

"Of the seven men who compose the church, six were baptized at the time of organization. One had already been baptized in Osaka where he had lived

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as servant in a Christian family. Most of these men suffer present pecuniary loss through their acceptance of Christ as their Saviour. The Japanese are quite addicted to changing their deities. If the deity that happens to be worshiped does not give satisfaction, he, with all representations of him, are thrown away, and another deity with his representations brought in and put in his place, and this at considerable pecuniary loss. Idols and their belongings cost no small amount of money. No particular exception is made when a relation, friend, or neighbor changes from one to another of the native deities; but when the change is to what is called a *foreign* god, the exceptions taken are many, and the displeasure manifested is great. The Imabari believers will have to suffer loss and some inconvenience for some time to come; still they seem to have received grace enough to set out well."

LEAVING ALL FOR CHRIST.

"One man is a stone-cutter. He has a wife and four children. He told me once that if he should become a Christian he would have to change his business. On my expressing surprise that a *stone-cutter* would have to give up his business, he explained by saying that half of all his work was the engraving of idols. He stopped engraving them when he set out to follow Christ. His work has decreased at least one half.

"Another man is a rice merchant. His prime difficulty was the observance of the Sabbath. The poor cannot buy two days' rice in advance, so much do they live from hand to mouth. They cannot be trusted either to pay even a small debt in the future. This class of people is large, and many of this man's customers are of the poverty-stricken. But he also has received grace and strength to make a fair start in the Christian life. His pecuniary loss is not small to him.

"Another man is a carpenter. He also will lose somewhat because of his new profession. It is, however, true that if these men conduct themselves and their business on Christian principles, they will be gainers in the long run. The heathen even can appreciate truthfulness and uprightness, and prefer to deal with and employ those who are truthful and upright.

"Not a man of the seven but who has already received great blessings from God. We may expect that they will receive more. In one instance the marital relation had been dishonored by the husband to such an extent that the parents of the wife interfered, and the daughter was taken home. When converted, or rather during the process, this man felt that he could not become a Christian unless he first set the old marital relation aright. After much struggling with pride, he did his duty. His wife and her mother are now among the regular hearers, and are hoping in due time to be received into the church. None of these men are poverty-stricken, neither are they very well to do. One man, who is probably better off than those already baptized, could not come into the church because the settlement of an old debt had not been provided for."

A SELF-DENYING PASTOR.

"After the church was organized, Mr. Ise, one of our graduates, was ordained as pastor. This young man is well versed in English and in the sciences. He comes from a scholarly family, and is himself a scholar. He could command a good salary in government employ. The little church at Imabari can pay him but four yen (dollars) a month. He accepts it, and proposes to stay with the church so long as God seems to have need of him there. His action may be well cited to some of our home theological seminary graduates as worthy of their emulation.

"The banner of the cross may be considered as fairly, and, I trust, firmly and permanently, planted on that large island. May the blessing of God be with it, and with that little church and with its self-denying pastor."

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North China Mission.

BIBLE CHRISTIANS.

MR. AMENT, writing from Peking, under date of July 25, reports what he had seen in the region south of Pao-ting-fu: —

"We found that most of the probationers, received in the winter, had remained constant, and some others stood ready to enter our ranks. The helpers had been doing good work, though without the presence of their pastors, and we look forward with hope to their increased efficiency. We were also assisted by some of the boys from the Tung-cho school. They give great promise of future usefulness. One promising feature of their early attempts at preaching is their large use of Scripture, with which they seem to be familiar. Native learning is so superficial that we find that helpers and boys from the school are efficient just in proportion as they drink from the sacred fountains. I begin to see more clearly than ever that the Bible itself is our best preaching agency. The story of the cross seems to move the Chinese heart less than the grand sentiments — often akin to the sentiments of their sages — and holy fervor of the Psalms and other portions of the Old Testament."

LITERARY MEN CONVERTED.

"The work in Pao-ting-fu is in that state which gives us hope of speedy enlargement. The Sabbath before I started for Peking we celebrated the Lord's Supper, and two men, our personal teachers, were received by baptism into the church. These were literary men, one of whom has known the doctrine for several years, but never before manifested any desire to accept it for himself. We regard him now as a converted man, one who gives up his prospects of government employ for the sake of Christ. This step for these literary men, we trust, will be of special significance and value in our community. It means for them, unless results are different than we expect, social ostracism and exclusion from the honors of office.

THE WORK AMONG WOMEN.

"Five women were also received on probation, and two men, one of whom is surgeon in a military yamen, or office. These women are from the better classes, well-dressed, with clean, bright faces. Their faithfulness has been tested by months of regular attendance on our Sunday service, and a positive desire to learn, shown in their committing much Scripture to memory, and the mastery of several hymns and a printed prayer. This work among the women fills us with perpetual joy. At the other stations, it seems difficult to secure any women listeners. We, in Pao-ting-fu city, have more such listeners than we can find room for. Mrs. Ament has been a large factor in this work, but now she is laid aside. Would that we had unmarried ladies sufficient to push this work vigorously."

MISSIONS OF OTHER BOARDS.

THE CHURCH MISSIONARIES ON LAKE VICTORIA NYANZA.

THE English *Church Missionary Intelligencer* for October devotes some twelve pages to letters from Messrs. Wilson and Mackay, at Uganda, in Central Africa. These letters are of such interest that extended extracts are here given. On the way up the lake to Mtesa's capital, in the "Daisy," the party were wrecked at Mkongo in Uzongora, but were able in eight weeks to repair their boat and proceed. From this place Mr. Wilson writes: —

"The place we are at is where Stanley was received with hostile demonstrations; but the natives are very friendly to us so far, and come daily to

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our camp to watch us working, and our tools are an unending source of wonder and amusement to them, especially our saws and planes; and the fact that we use so much iron astonishes them beyond anything, and they keep saying, 'Choma, choma' ('iron, iron'), when they see anything new or strange. The unhappy accident which delayed us so long in Uzongora, will, nevertheless, I believe, be productive of good. You will doubtless remember that Mkongo is the very place where Stanley made one of those marvelous escapes from massacre which add so tragic an interest to his narrative of the march across the 'dark continent.' There, as in Uganda, Usukuma, or Ugogo, wherever I find myself on his track — even Ukerewe itself — I find his treatment of the natives has invariably been such as to win from them the highest respect for the face of a white man. The amount of abuse which the English public has thought good to heap on the head of Mr. Stanley, is equally un-Christian and unjust."

On reaching Rubaga the party was welcomed by the Emperor, of whom Mr. Mackay gives the following account: —

"Mtesa has been unwell for a twelvemonth, and, consequently, is seldom able to hold his court. We were granted an audience two days after arriving. From Stanley's, Colonel Long's, and Lieutenant Smith's letters, you have already received most graphic descriptions of how the king of Uganda can receive visitors when he sees them for the first time; and, on comparing notes, I think I may safely say that the reception accorded to Wilson and myself, ten days ago, was in no respect wanting in cordiality or ceremony compared with those with which accounts have made you familiar. We gave him a few presents, and talked with him on many subjects for an hour. He seems particularly suspicious of the movements of Egypt; but we have done our utmost to set his mind at rest on that subject, and I am happy to say we have been so far successful. The king told us that he had been led to suspect the coming of Englishmen to his country as a danger to his throne, but now a year had passed since Lieutenants Smith and Wilson first arrived, and all his intercourse with our party had only tended to raise us in his favor. From hearing Wilson repeatedly talk of me before I came, I find my name a household word in the country, and it will not be an easy matter to come up to the expectations of the people, which my good brother has led them to form of me. Mtesa said that his people had told him that we had this time brought mainly tools and machines, and he felt confident, therefore, that we had come to work, and to teach his people useful arts. He then presented a huge bundle of papers, which had come from Mruli a month and a half previously, and told us that Gordon had sent him word that some white men wished to reach Uganda by way of Unyoro. Our advice was asked as to whether he (Mtesa) should allow them to come. We told him that Colonel Gordon was friendly disposed to him and to us, and would send no white men this way except in peace, and therefore he should by all means let them come.

"The king has been too unwell for us to see him a second time, but we are promised an audience to-morrow. We daily have some one or other of the chiefs calling on us, and I feel strongly the importance of our being on the best of terms with them, as I have reason to believe that Mtesa is by no means absolute, but is much influenced in all matters of moment by their counsel. But it is not all smooth sailing here, and never can be until one link in the devil's chain is broken, — I mean Arab influence. That power is doomed, I believe; but it will not perish without a desperate struggle. There are at present no pure Arabs here, only a gang of half-caste traders. These are doing their very utmost to prejudice the king's mind against us, telling him all manner of most untrue statements. So bad has this become, that I sent a mes-

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sage to the king the other day, telling him not to believe their stories. He has replied that he begins to suspect them of untruth, but their presence is necessary for trade. I have sent him word that, if he likes, we shall send to England for honest Christian traders, who will buy his ivory for a fair value, and he is so pleased at the idea that he sent a message yesterday, asking if he should expel these Arabs at once from the kingdom. I told him not to do so until the English traders should first come.

"Since coming here we have been liberally supplied with food. Ten oxen were sent down one day and six large, fat goats, more than forty loads of plantains, a load of coffee, as also of honey, butter, and tobacco, besides milk and other things. The chiefs send us presents from time to time; but the Arabs only beg from us, and try to thwart us in everything. More than one chief has told me that the Waganda want to be followers of Isa (Jesus) because Englishmen are so, while the Arabs seek only to force circumcision upon them. He that is with us is greater than he that is the dark light of the Mussulmen, and I do not doubt the speedy triumph of the truth even here. At present, prejudices have to be overcome, and confidence established, and Islam overthrown; but by patience we shall win; and what the cross has done in other lands will be repeated here.

"Last night Mtesa wished to see a steam-engine. I went up with the one of the 'Daisy's' we brought last trip — the first article of the kind ever in this part of the world. The king asked many intelligent questions about it. I took a screw-key with me to show how the parts can be taken asunder, when the king came out with one of what Lieutenant Smith aptly called "pretty sayings.' He said, 'White men's wisdom comes from God. They see the human body is all in pieces, — joints and limbs, — and that is why they make such things in pieces too!' I am not sure as to the closeness of the simile.

"After much talk he asked how white men came to know so much, — did they always know them? I replied that once Englishmen were savages and knew nothing at all, but from the day we became Christians our knowledge grew more and more, and every year we are wiser than we were before.

"King — 'I guess God will not prosper any man that does not please Him.'"

Word having been received from the missionary reënforcement approaching Uganda by way of the Nile, Mtesa gave orders for two hundred porters to accompany Mr. Wilson to meet the party and escort them to the capital. On December 26, Mr. Mackay writes as follows: —

"Ever since Wilson went away to meet our new brethren, I have made a point of being as frequently as possible up at the palace. I have thus had much opportunity of conversation, and of becoming better acquainted with the king and chiefs. The strong suspicions which Mtesa has of late had against our presence are, I believe, now wholly removed. He himself allows so. He has told me a very great deal of absurd nonsense and lies which the Arabs had led him to believe, but now he says he will believe them no more. I have had frequent opportunity of reading and explaining the Scriptures in court, and many most interesting conversations on the passages read. Mtesa is really most intelligent, and seems much inclined to listen to the Word of God. I have not failed to speak strongly on some of the more crying evils in the country, — bloodshed, slavery, cruelty, and polygamy, — and not without effect. The king has issued a decree forbidding all work on the Lord's Day. Every Sunday I have held service in court in Suaheli, without interpreter, and feel much encouraged at the attention paid and desire to follow intelligently.

"Yesterday was Christmas, and I had given notice of the event. The day was duly celebrated accordingly. The great flag was hoisted, as on Sundays,

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and all the chiefs turned up at court in extra dress. I read the account of the birth of Jesus, as given in St. Luke's Gospel, and explained fully the message of the angels. When I had done I was asked to tell more, and I embraced the opportunity to show the dignity of labor from our Lord's thirty years' life at Nazareth.

"I must mention that our greatest hindrance to success is the idle life which the Waganda lead. As with Arabs, work is only for the lowest slaves. Many slaves have slaves themselves. As a rule only the women do any work. The staple food — plantains — grows with no trouble, hence every man does nothing but go about with a retinue of his slaves. Here it is where mere teaching or preaching will absolutely fail. Unless we succeed in elevating labor, we shall get hearers, but no doers. Hence slavery — domestic, at least — cannot cease, and if slavery does not cease, polygamy will remain. I have caused much astonishment by working myself during spare hours, making a broad road through our shamba. Chiefs passing by with their followers often stop to give me "a hand," and I hope, little by little, they will learn not to be ashamed to be seen doing something.

"Some time ago an Arab arrived from Unyanyembe with guns and cloth, for which he wanted only slaves. Prices thus: one red cloth, one slave; one musket, two slaves; one hundred percussion caps, one female slave. I entered the lists at once, and told the king, in presence of the court, how these Arabs, who declare themselves subjects of Seyed Burgash, are transgressing the orders of their king. I told what cruelties are inflicted on the poor creatures on the way to the coast, and of the risk of capture. The king therefore declared he would sell them no slaves, and I witnessed afterwards the sale of their cloth, guns, etc., for *ivory only*. Some days after, I gave some lessons on human physiology. That told better than anything. When all were wondering at the structure of their own bodies, I pointed out the absurdity of Arabs wishing to buy such perfect organisms, which all the wisdom of all the white men could not put together, for a rag of cloth which a man could make in a day. The decree has now gone forth, in consequence, that no one in the kingdom is to sell a slave under pain of death. It will be another matter to see the order faithfully carried out.

"Islam may be said to have prepared the way here to some extent, but it has done more harm than good. Some knowledge of the true God has been taught, but nothing of the sinner's relation to God. This latter I find it always necessary to point clearly out, as there is no need of redemption in the creed of Arabia. But I feel strongly the impotence of man's words to change the heart. But the power of the Spirit can, and the Word of God is also quick and powerful.

"At present I am going through the reading of the Sermon on the Mount. It is certainly new teaching here; the king translating each paragraph from Suaheli into Kiganda for the benefit of all. Mtesa has really a sharp comprehension. He seems never to fail to catch the meaning at once. I know this, as he generally repeats the passage first in Suaheli to see if he has caught the sense, and then translates.

"The chiefs and I are great friends. They come, most of them, repeatedly to see me, and send many presents of goats, plantains, etc."

GLEANINGS FROM LETTERS.

THE Gregorian Armenians have thoroughly reorganized their schools, bringing into their service one of the most popular teachers from Constantinople, with his wife, who is a graduate of the Girls' School in that city. In their girls'

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department, in addition to the branches taught in our schools, dancing and fancy needle work have been introduced. Every influence possible has been brought to bear upon parents to take their daughters from our school. Before the long vacation only three had left. During the vacation many went but are now returning. This is the second week of the term, and others are yet to come in. — *J. W. Parsons, Nicomedia, Western Turkey.*

— I spent a week in Yeri Bakan, a day's ride southwest of Hadjin. Pastor Sarkis, of the Sis church, is spending his summer there, and we occupied the week in holding meetings and examining applicants for church membership. On the Sabbath we had the Lord's Supper, received six new members, and baptized nine children. I shall never forget that week in Yeri Bakan. The love and joy reigning in the hearts of the people; their diligence in the study of God's Word; and, not least, my delight in making the first successful attempt at preaching in Turkish "without notes," — all combined to make that eight days a real Feast of Tabernacles to my soul. I fully believe there is no joy which earth can give equal to that the young missionary experiences when he finds himself able for the first time to speak *freely* the praises of Christ in the language of the people to whom he ministers. — *Thomas D. Christie, Shar, Central Turkey.*

— Especially are we anxious for the coming of that fourth man, for the King's business requireth haste. Recent letters from Mosul and Bagdad point to a growing expectancy and desire that the order to advance shall be given; and there is no question but that God in his providence is preparing in those parts the way for that enlargement. Three papal priests, in as many villages around Mosul, have, without any direct and special pressure, expressed their dissatisfaction with their present faith, and their desire to embrace Protestantism. Of course at this distance we cannot estimate this fact at its true value, but we do see in it a sign of the times. I, for one, am very anxious to see a strong effort made for all those regions around Nineveh and Babylon, and to bear a humble part in initiating it. — *A. N. Andrus, Mardin, Eastern Turkey.*

— Among our pupils, self-supporting of course, are sons of men who long struggled, and at great expense, to establish a rival school. Two are sons of the most influential Armenian in the region. Not many days since complaint came from the teacher of the Bible class, of which one is a member, that he failed to prepare his lesson. "My lessons are too many," was his response to my inquiry. Knowing that his great aim was to learn Turkish, I said: "Well, Turkish is one of the voluntary lessons in the college, but the Bible is not, and as a Christian boy you will surely not wish to drop the Bible — drop Turkish." This I said, expecting that his father would be angry and remove him from the school. What then was my satisfaction to learn, a few days later, that the father's reply to his son's complaint was: "Of course you will learn your Bible lesson," — and he does. — *C. H. Wheeler, Harpoot, Eastern Turkey.*

— There has recently been a serious disturbance in Diarbekir, in consequence of the removal from office of the Armenian Bishop. The Armenian Patriarch at Constantinople has recently sent a couple of intelligent men, one of them an ecclesiastic, into this region to look after the interests of the Armenians. They found the Bishop to be a very indiscreet person, and recommended his recall. The bishop accordingly received a notice by telegraph to repair at once to Constantinople. Instead of obeying the summons he stirred up some of his followers of the baser sort to create a tumult. One of the church bells was rung, and a mob of some five hundred persons gathered, and rushing to another church where the commissioners were, gave them a severe beating. The police and three regiments of Turkish soldiers were called out, but before the riot in the

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church could be quelled, a good many persons were wounded; some of them seriously.

All this shows that Armenia is not yet quite prepared for self-government! An outbreak of a similar nature and from a similar cause, was imminent here a few days ago. — *Herman N. Barnum, D. D., Harpoot, Eastern Turkey.*

— It has been a trying time among the Japanese in this part of the empire this summer. The cholera epidemic, together with the consequent great depression of business, and the great advance in the price of rice (more than three times higher now than it was six months ago), have made a severe strain upon both rich and poor. In most places all assemblies were prohibited, and the public preaching-places closed. Only a few of the Christians met together in a quiet way for a short preaching-service or prayer-meeting. But now public meetings are permitted in most places, and the gatherings are gradually increasing in size. — *Wallace Taylor, M. D., Osaka, Japan.*

— The citizens of Tokio prepared a fête champêtre for the Mikado the other day, to which about one hundred and fifty of the resident foreigners, besides the diplomatic corps, were invited. This is the first occasion in which a Japanese emperor has met his people in any such way. The heads of the wards of the city of Tokio were presented to his majesty, as well as the committee of citizens who provided the entertainment, men, most of whom ten years ago would have been found to bow their faces in the dust if even an inferior daimio passed along their way, and who never dreamed of the possibility of their seeing even so much as the shadow of the Tenshi, the Son of Heaven. The Mikado has come down from his lofty height, and now occupies a position in relation to his people not unlike that of European sovereigns. — *D. C. Greene, D. D., Yokahama, Japan.*

— At three new villages we have now a continuous work in progress: a reliable, earnest Christian spending his whole time either there, or going by day to the neighboring villages to teach. Two of these men are strengthened by other helpers. At the three places, God has given us very favorable homes to abide in, two of them being inns, and one a private house. In each case the owner of the house is himself an apparently unfeigned recipient of the truth, studying it daily and praying regularly. At each place there are groups of from four to eight persons studying the truth, and perhaps as many more beginning to pray. Is not this cause for rejoicing and evidence that God is leading us forward? — *Isaac Pierson, Pao-ting-fu, North China.*

— The opportunity for labor increases throughout our field. Nothing new is yet developed in Peking, but I am confident that it is chiefly for want of effort on our part. With more workers and more strength we shall find new lines of work opening before us. The years at home seem almost like a dream, but their effect *ought* to be, I trust will be, permanent and helpful. To breathe once more a Christian atmosphere was a blessing which I only comprehended when I left it behind. Heathenism seems more intensely dreadful to me as I return to live in its midst, and the privilege of making Christ known here, seems in like measure more solemn and sacred. — *Miss Mary H. Porter, Peking, North China.*

— A wealthy man, who was first attached to us by the cure of his son, has been coming every Sabbath for eight months to our services. He says he wants much to help us in this matter, and has offered us either of several tracts of land (as we may desire) which he owns in the suburbs. One of these is near to the west gate and adjacent to the moat where the water is so pure and clear that we have it brought even now to our house for drinking. This is *the* spot which we had already decided upon as being the very best possible without the gates. Moreover there are four foreign acres in it. — *Isaac Pierson, Tientsin, North China.*

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MISCELLANY.

MISSIONARY MAPS, AGAIN.

A CORRESPONDENT sends us the following account of the method in which the church of which he is a member secured some excellent maps for use at monthly concerts. In our judgment something quite as valuable as the maps was secured by this method, namely: the intelligent interest of the young people in missionary fields. The correspondent says: "Some three years ago, being greatly desirous of having maps, and wishing to obtain them as cheaply as possible, we took double width sheeting, cut it to the requisite sizes, tacked the pieces to cheap frames made of pine strips three inches wide, then coated the cloth with 'blank fix,' a preparation used by makers of drawing and glazed paper. It will dry in one day, and is then equal to any drawing paper. We then invited our High and Grammar School graduates to help, and a company of from ten to twenty young people spent a dozen pleasant evenings in our vestry during the winter, first drawing with pencil, and afterwards inking over. Any common black ink can be used, put on with a pencil brush.

"As a result we have eleven excellent maps, as durable as can be bought, the largest six by twelve feet, the smallest four and one half by six. The materials, aside from the cloth, cost $9.00. The maps from which the drawings were made were kindly furnished at the Mission Rooms, and the places put down were as few as the necessary information to be conveyed would allow. No letters less than two inches in length were used, except in a few cases. We are still using the maps, and they are as good as new, each one being carefully rolled on its own roller and laid away after each concert. To have purchased maps covering the same ground would have cost upwards of $100."

TOPICS FOR PRAYER FOR THE MONTH.

(See page 488.)

FOR a spirit of prayer to be given to Christians, leading them to earnest and specific intercessions (page 488). For the opening work on the borders of Russia, and the new disciples there (page 497). For peace and order in Western Turkey, so that our missionaries may be free to labor without such perils as now surround them (page 496).

ARRIVALS.

REV. L. BARTLETT and wife arrived at Cesarea, Western Turkey, September 25. Dr. and Mrs. Davis and Miss Chamberlin accompanied them to Cesarea on their way to Sivas.

Rev. A. W. Clark and wife arrived at Prague, Austria, October 21, after a brief furlough in the United States.

Miss Grace Bingham arrived at Aintab, Central Turkey, October 11.

DEATH.

AT Marash, Central Turkey, October 17, Mrs. Alice M. Marden, wife of Rev. Henry Marden. This intelligence comes by telegraph from Adana, so that no particulars have as yet been received.

DONATIONS FOR A MISSION TO CENTRAL AFRICA.

[Pledges have been received as follows: From Robert Arthington, Esq., of Leeds, England, £1,000, and for a Mission Steamer on the Livingstone River, £2,000; from an Episcopalian, Boston, Mass., $500.]

Previously acknowledged, see November "Herald,"	1,243 41
Malden, Mass., C. F. B.	4 00
	$1,247 41

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DONATIONS RECEIVED IN OCTOBER.

MAINE.

Cumberland county.
Falmouth, 2d Cong. ch. and so. 13 00
Yarmouth, J. Loring, 2 00——15 00
Kennebec county.
Winthrop, Cong. ch. and so. 23 71
Lincoln and Sagadahoc counties.
North Boothbay, Emily D. Thorp, 5 00
Piscataquis county.
Garland (6.00 ack'd from Gorham in October *Herald*, should have been from Garland).
Greenville, A friend, 3 00
Sangerville, Cong. ch. and so. 10——3 10
Somerset county.
Solon, Cong. ch. and so. 6 00
Union Conf. of Churches.
Hiram, Cong. ch. and so. 3 28
Waterford, A. D. 10 00——13 28
Waldo county.
Belfast, 1st Cong. ch. and so. 12 00
Searsport, Rev. S. Thurston, D. D. 5 00——17 00
York county.
Alfred, Cong. ch. and so. 25 00
Biddeford, George H. Adams, 25 00
Cornish, Cong. ch. and so 10 47
Lyman, Cong. ch. and so. 12 00——72 47
155 56

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
Fitzwilliam, Cong. ch. and so. 9 00
Hinsdale, Cong. ch. and so. 13 00
Keene, 1st Cong. ch. and so. 21 20——43 20
Coos county.
Colebrook, Cong. ch. and so. 2 00
Grafton county.
Bath, Cong. ch. and so. 14 10
Hanover Centre, Cong. ch. and so. 8 00
Lyme, Cong. ch. and so. 40 25
Piermont, Cong. ch. and so. 10 00——72 35
Hillsboro co. Conf. of Ch's. George Swain, Tr.
Amherst, Cong. ch. and so. 10 50
Milford, Cong. ch. and so. 4 77
Nashua, 1st Cong. ch. and so. 39 41
New Ipswich, Cong. ch. and so. 5 91
Peterborough, Cong. ch. and so. 19 22——79 81
Merrimac county Aux. Society.
Concord, A friend, 40 00
Loudon, J. P. Jones, 38 78——78 78
Rockingham county.
Exeter, Union mon. concert, 6 14
Hampstead, Cong. ch. and so. 34 83——40 97
Strafford county.
Dover, 1st ch. by Miss C. U. Cushing, 25 00
342 11

VERMONT.

Bennington county.
Bennington, 2d Cong. ch. and so. 33 56
Manchester, Cong. ch. and soc. for Papal Lands, 22 62——56 18
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
East St. Johnsbury, Cong. ch. and so. 18 30
St. Johnsbury, A friend, a thank-offering for the return of business prosperity, and for our great opportunity, 500; O. W. H. to const. THERON M. HOWARD, H. M. 100; 600 00——618 30
Lamoille county.
Marshfield, Cong. ch. and so., 17 00
Orleans county.
Glover, 1st Cong. ch. and so. 2 85
Newport, Cong. ch. and so. 11 00——13 85
Rutland county.
Pittsfield, Cong. ch. and so. 6.30; Mrs. Caroline Lewis, 10; 16 30
Washington county, Aux. Soc. G. W. Scott, Tr.
Waitsfield, Cong. ch. and so. 25 50
Windham county Aux. Soc. H. H. Thompson, Tr.
Bellows Falls, Cong. ch. and so. 61 00
Brattleboro, Central ch. m. c. 16.84; A friend, 10; 26 84
West Brattleboro, Cong. ch and so. 15 68——103 52
Windsor county.
Springfield, Cong. ch. and so. 57 25
Woodstock, 1st Cong. ch. and so. 17 35——74 60
925 25

MASSACHUSETTS.

Barnstable county.
Falmouth, 1st Cong. ch. and so. m. c. 16 00
Harwich, Cong. ch. and so. m. c. 11 19
Hyannis, Cong. ch. and so. 1 00——28 19
Berkshire county.
Pittsfield, A friend, 5; cash, 1; 6 00
Bristol county.
Berkley, 1st Cong. ch. and so. 64.50; Ladies' Cent Society, 12; 76 50
Mansfield, S. Scholes, 10 00
Norton, Trin. ch. and so. to const. Miss ELLEN M. HASKELL, H. M. 107 00——193 50
Brookfield Asso'n. William Hyde, Tr.
Brookfield, Evan. cong. ch. 85 00
Charlton, Cong. ch. and so. 52 50
Dana, Cong. ch. and so. 3 00
Southbridge, Cong. ch. and so. 319 36
Sturbridge, Cong. ch. and so. 77 48
Ware, West Cong ch. and so. 52.25; East ch. (of wh. from J. A. Cummings, 100, to const. C. H. YALE, H. M., and from William Hyde, 100, to const. Mrs. C. VAN WYCK, H. M.) to const. E. H. BAKER, P. H. SAGENDORPH, F. L. BASSETT, JOHN LASHUA, and F. O. RUGG, H. M., 851.66; 903 91——1,441 25
Essex county.
Andover, Free ch. 29; Students in Phil. Acad. 3; Osgood school concerts, 5; 37 00
Lawrence, Cen. Cong. ch. and so. 60 00
North Andover, A friend, arrears, 10 00——107 00
Essex county, North.
Georgetown, A friend, 50 00
Ipswich, 1st Cong. ch. and so. 4 37
Salisbury and Amesbury, Union Ev. ch. and so. 4 47——58 84
Essex co. South Conf. of Ch's. C. M Richardson, Tr.
Beverly, Dane St. ch. m. c. 8 02
Boxford, Cong. ch. and so. (add'l), 10 00
Lynn, Central Cong. ch. and so. 42 50
Swampscott, 1st Cong. ch. and so. with other dona., to const. J. B. RICHARDSON, H. M. 15 00
Topsfield, Cong. ch. and so. 123 75——199 27
Franklin co. Aux. Society. William F. Root, Tr.
Bernardston, Cong. ch. and so. 8 85
Miller's Falls, Cong. ch. and so. 3 00
Turner's Falls, Cong. ch. and so. 4 50——16 35
Hampden co. Aux. Society. Charles Marsh, Tr.
Chicopee, 2d Cong. ch. and so. 33 88
Holyoke, 2d Cong. ch. and so. 33 35
Palmer, 2d Cong. ch. and so. 16 08
Springfield, 1st Cong. ch. and so. 96.61; South ch. and so. 70.20; Memorial ch. and so. 52.58; Olivet ch. and so. 32.22; 251 61
Westfield, 2d Cong. ch. and so. 75 00
Wilbraham, Cong. ch. and so. 38 30——448 22
Hampshire county Aux. Society.
Florence, A. L. Williston, 500 00
Hadley, Russell Cong. so. m. c. 6 00
Haydenville, Cong. ch. and so. 15 00
Southampton, J. E. Phelps, 1 00
South Amherst, Cong. ch. and so. 10 00
So. Hadley Falls, Cong. ch. and so. 28 00
Williamsburgh, Cong. ch. and so. 18 00——578 00
Middlesex county.
Billerica, Rev. H. A. Hazen, 10 00
Cambridgeport, Pilgrim ch. and so. 14 24
Concord, Trin. ch. and so. 21 64
Framingham, South Cong. ch. 100 00

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Lowell, John St. ch. and so. 127.15; Eliot ch., R. Stevens, 10; 137 15
Sherborn, Pilgrim Cong. ch. and so. 24 00
Somerville, Prospect Hill ch. and so. 7.50; Franklin St. ch. and so. m. c. 5.98; 13 48
West Somerville, Cong. ch. and so. 2 65
Winchester, Cong. ch. and so. 201 85—525 01

Middlesex Union.
Ashby, Cong. ch. and so. 20 00
Boxborough, Cong. ch. and so. 7 00
Fitchburg, Calv. Cong. ch. and so. 195.44; Rollstone Cong. ch. and so. 88.89; 284 33
Harvard, Cong. ch. and so. 18 00
North Leominster, Mrs. Isaac Cowdrey, 5 00—334 33

Norfolk county.
Brookline, Harvard ch. and so. 166 52
East Weymouth, Cong. ch. and so. 76 75
Hyde Park, 1st Cong. ch. and so. 64; m. c. 15; 79 00
Walpole, Cong. ch. and so. 50 00
Wellesley, Cong. ch. and so. 50 00—422 27

Old Colony Auxiliary.
Mattapoisett, Cong. ch. and so. 17 00
Rochester, 1st Cong. ch. and so. 60 00—77 00

Plymouth county.
Abington, 1st Cong. ch. and so. 22 92
East Bridgewater, A friend, 2 00
Hanson, Cong. ch. and so. 3 75—28 67

Suffolk county.
Boston, Winthrop ch. 350.94; Old Old South ch. 100; Immanuel ch. 100; Holland ch. 5.50; Misses Soren, 4; 560 44
Chelsea, 1st Cong. ch. and so. 61 75—622 19

Worcester county, North.
Athol, Cong. ch. and so. 96 71
Gardner, 1st Cong. ch. and so. 10 00
Petersham, Cong. ch. and so. 4 58
Winchendon, 1st Cong. ch. and so. 24.50; m. c. 22; North Cong. ch. m. c. 21.60; 68 10—179 39

Worcester co. Central Asso'n. E. H. Sanford, Tr.
Oxford, 1st Cong. ch. and so. 20 00
Rutland, Cong. ch. and so. 20 00
Worcester, Cen. ch. and so. 379.24; Union ch. and so. 44.32; Salem St. ch. and so. 6.61; 430 17—470 17

Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Sutton, Cong. ch. and so. 19 00
Whitinsville, Cong. ch. and so. add'l, 56 00
Collection of Worcester south conference, 58 25—133 25

5,868 90

Legacies. — Enfield, J. B. Woods, by W. B. Kimball, Ex'r, to const. Fanny W. Kimball, H. M 100 00

5,968 90

RHODE ISLAND.

Oak Lawn, Rev. Marcus Ames, 10 00

CONNECTICUT.

Fairfield county.
Bethel, Cong. ch. and so. 30 66
Danbury, 1st Cong. ch. and so. 91 36—122 02

Hartford county. E. W. Parsons, Tr.
Berlin, 2d Cong. ch. and so. 16 85
Bloomfield, Cong. ch. and so. 10 00
Bristol, Cong. ch. and so. 54 01
Buckland, Cong. ch. and so. 5 29
Collinsville, Cong. ch. and so. 7 00
East Granby, Cong. ch. and so. 12 61
East Hartford, Cong. ch. and so. 40 00
Farmington, Cong. ch. and so. 59 30
Hartford, 1st Cong. ch. and so. 1,806.43; Pearl St. ch. Rev. G. E. S. to const. Mrs. A. B. C. Keene, H. M. 100; Jos. E. Cone, 100; D. H. Wells, 50; A friend, 2; 2,058 43
Marlborough, Cong. ch. and so. 15 00
Plainville, Cong. ch. and so. to const. L. B. Tucker, H. M. 100 00
Rocky Hill, Cong. ch. and so. 33 27
Thompsonville, James Ely, 10 00
West Hartford, Cong. ch. and so. 99 76
Windsor, Cong. ch. and so. 60 58—2,582 10

Litchfield co. G. C. Woodruff, Tr.
Ellsworth, Cong. ch. and so. 13 30
Litchfield, Cong. ch. and so. 194; m. c. 107.84; 301 84
New Hartford, So. ch. and so. 18 34
North Cornwall, Cong. ch. and so. 55 65
Thomaston, Cong. ch. and so. 51 31
West Winsted, 2d Cong. ch. and so. 53 03—493 47

Middlesex co. E. C. Hungerford, Tr.
Hadlyme, Cong. ch. and so. 25 00
Higganum, Cong. ch. and so. 20 00
Middletown, So. Cong. ch. and so. 39 68—84 68

New Haven co. F. T. Jarman, Agent.
Birmingham, Cong. ch. and so. (of which from William E. Downs to const. himself H. M. 100), 122 58
Guilford, 1st Cong. ch. and so. 30 00
Naugatuck, Cong. ch. and so. 160 00
New Haven, Ch. of the Redeemer, to const. F. D. Sloat, Joseph Porter, and E. S. Greely, H. M., 300; 1st ch. m. c. 10.18; North ch. m. c. 7.10; 317 28
Waterbury, 2d Cong. ch. and so. 325 48
West Haven, Cong. ch. and so. 33 88
Whitneyville, Cong. ch. and so. 70 00—1,059 22

New London co., L. A. Hyde and L. C. Learned, Tr's.
Norwich, 1st Cong. ch. and so. (of wh. 50 from L. A. Hyde, to const. Susan C. Hyde, H. M., 150; Broadway ch. and so. add'l, 100; 250 00
New London (217.36 in November *Herald*, should have been ack'd from 1st ch.)
Stonington, 1st Cong. ch. and so. 9 00—259 00

Tolland county, E. C. Chapman, Tr.
Coventry, A friend, 25 00

Windham county.
Thompson, Cong. ch. and 8 89
Wauregan, Cong. ch. and so. 18 25
West Woodstock, Four friends, 3 00
Woodstock, 1st Cong. ch. and so. 10 50—40 64
—— A friend, 15 00

4,681 13

Legacies. — Norwichtown, Daniel W. Coit, by Charles W. Coit, Ex'r (and interest), 1,086 25
Norwichtown, Daniel L. Coit, by Charles W. Coit, 500 00
Warren, William Hopkins, by G. C. Hopkins, Ex'r, 100 00

6,367 38

NEW YORK.

Albany, W. L. Learned, 50 00
Amsterdam, S. Louise Bell, 3 90
Bangor, 1st Cong. ch. and so. 12 75
Binghamton, 1st Cong. ch. and so. 106 48
Brooklyn, Ch. of the Mediator, 9.50; Mrs. Kate Gillette, 45; Frank Pond, 12; A friend, 5; 71 50
Buffalo, Mrs. M. C. Demond, 15 00
Camden, 1st Cong. ch. and s. s. 32 00
Candor, Cong. ch. and so. 22 95
Clifton Springs Sanatarium, a friend, 20 00
Crown Point, 2d Cong. ch. and so. 10 72
Ellington, Cong. ch. and so. 13 75
Mt. Morris, 1st Presb. ch. 6 00
Mt. Sinai, Cong. ch. and so. m. c. 22 00
Nassau, Rev. C. S. Sherman, 5 00
New York, William C. Hunter, 10 00
Oxford, Asso. Presb. ch. 13 22
Patchogue, Cong. ch. and so. 20 00
Perry Centre, Cong. ch. and so. 26 78
Port Henry, Mrs. Mary Spencer, 10 00
Prattsburgh, Lucius Waldo, 10 00
Sherburne, Mrs. William Newton, to const. Rev. Robert Chambers and Rev. W. N. Chambers, H. M. 100 00
Spencerport, Mrs. Mary A. Dyer, 10 00
Sterling, T. J. Allen, 1 00
Syracuse, Annual meeting, thank-offering of an aged disciple, 10 00
Tallman, Cong. ch. by Rev. L. Jones, 4 50—607 55

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Legacies.—Gouverneur, Enos Wright, by C. T. Hulburd, 318 28
Smyrna, Sarah P. Hart, by Isaac S. Newton, 250 00—568 28

1,175 83

NEW JERSEY.

Morristown, R. B. Tomlinson, 50 00

Legacies.—Newark, Mrs. Julia Spencer, by H. Mechor and W. S. Whitehead, Ex'rs, 98 90

148 90

PENNSYLVANIA.

Oxford, A. L. Hill, 8 00
Pittsburgh, Penn. Synod. Cumb. Presb. ch. 44 25—52 25

MARYLAND.

Frostburg, Cong. ch. and so. 7 65

TEXAS.

Antonio, Miss S. Vance, 3 23

OHIO.

Cincinnati, Columbia ch. and so. 11 43
Findlay, Cong. ch. and so. 28 45
Mansfield, 1st Cong. ch. and so. to const. Rev. O. C. Clark, H. M. 71 26
Painesville, 1st Cong. ch. and so. 46 30
Ruggles, Cong. ch. and so. 33 00
Siloam, Welsh Cong. ch. and so. 13 00
Tallmadge, Cong. ch. and so. 59 38
Twinsburgh, Cong. ch. and so. 25 00—287 82

ILLINOIS.

Aurora, 1st Cong. ch. and so. 28 81
Chicago, Leavitt St. Cong. ch. 10.60; Union Park ch. 10; Lincoln Park ch. 21.70; E. Rathbun, 10; 52 30
Englewood, Cong. ch. and so. 6 76
Galva, Cong. ch. and so. 16 38
Geneseo, Thank-offering for answered prayer, 5 00
Godfrey, Ch. of Christ, 18 50
Granville, Cong. ch. and so. 10 00
Kankakee, William Keeble, 3 50
Oak Park, 1st Cong. ch. and so. 68 25
Payson, Cong. ch. and so. (of wh. by J. K. Scalborough, 50), 75 00
Ravenswood, 1st Cong. ch. and so. 26 08
Willmette, Cong. ch. and so. 1 18—311 76

MICHIGAN.

Frankfort, 1st Cong. ch. and so. 6 40
Vienna, Union Cong. ch. and so. 12 00
Wayne, Cong. ch. and so. 19 00—37 40

MISSOURI.

Amity, Cong. ch. and so. 12 05
St. Louis, Pilgrim ch. and so. 284 46—296 51

MINNESOTA.

Audubon, Cong. ch. and so. 2 95
Clear Water, Cong. ch. and so. 4 50
Minneapolis, Plymouth ch. 14 05
Plainview, Rev. H. Millard, 10 + 1.50; 11 50—33 00

IOWA.

Alden, Cong. ch. and so 8 80
Chester Center, Cong. ch. and so. 27 10
Dunlap, Cong. ch. and so. 13 10
Eldora, Cong. ch. and so. 9 00
Grandview, Ger. Cong. ch. and so. 7 00
Hampton, Cong. ch. and so. 5; Ladies' Aid Society, 4; 9 00
Iowa City, A thank-offering, 5 00
Marshalltown, Cong. ch. and so. (of which from Rev. M. Windsor, 5), 18 36
Montour, Cong. ch. and so. 19 50
Postville, Cong. ch. and so. 30 47
Tabor, Cong. ch. and so. 49 60—196 93

WISCONSIN.

Beloit, Rev. S. R. Riggs, 2 14
Clinton, Cong. ch. and so. 32 50
Columbus, Alfred Topliff, 20 00
Fond du Lac, Cong. ch. and so. 50 00
Geneva Lake, Presb. ch. 11 34
Hixton, Cong. ch. and so. 2 00
Madison, 1st Cong. ch. and so. with other dona. to const. Rev. John Bascom, D. D., and F. J. Lamb, H. M. 50 00
Palmyra, Cong. ch. and so. 3 00
Prairie du Chien, Cong. ch. and so. m. c. 3 65
Rosendale, Cong. ch. and so. 31 00—205 63

KANSAS.

Centralia, Cong. ch. and so. 1 00
Diamond Springs, Cong. ch. and so. 3 06
Dover, Cong. ch. and so. 10 50
Wabaunsee, 1st Cong. ch. and so. 9 25—23 81

NEBRASKA.

Crete, Cong. ch. and so. 17 40
Fairmont, Cong. ch. and so. 10 00
Monroe, Cong. ch. and so. 2 83
Wahoo and Cedar Bluffs, Cong. ch. and so. 5 50—35 73

CALIFORNIA.

Oakland, 1st Cong. ch. and so. 21 54
Redwood, Pierson Miss. Society, 30 10
Santa Cruz, Cong. ch. and so. 14 00
Woodland, Cong. Ch. and so. 12 00—77 64

WASHINGTON TERRITORY.

Skokomish, Cong. Mission ch. 18 20
Walla Walla, Family offerings, 5 00—23 20

CANADA.

Province of Quebec.
Montreal, Mrs. R. A. Ramsay, 5 00

FOREIGN LANDS AND MISSIONARY STATIONS.

South Africa, Natal, Rev. M. Terme, 4 91

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Mrs. Benjamin E. Bates, Boston, *Treasurer.*
For the Home at Oodooville, Ceylon, 5,000 00

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer,* 4,000 00

From Woman's Board of Missions of the Pacific.

Mrs. R. E. Cole, Oakland, California, *Treasurer.*
(of which 40, from the "Willing Workers," Oakland, for Maria, Broosa), 500 00

MISSION SCHOOL ENTERPRISE.

Maine. — Cornish, Village s. s. 25c.; Falmouth, 2d Cong. s. s. 10; 10 25
New Hampshire. — New Ipswich, Children's Fair, 3 00
Vermont. — St. Albans, 1st Cong. s. s. 46 25
Massachusetts. — Chelsea, Willie, 25c.; Westfield, "Seven Sisters," for Tukaram, 25; 25 25
Connecticut. — Stonington, 1st Cong. s. s. for school in Madura, 13 00
New York. — Cong. s. s. 7.05; Troy, Mary P. Cushman's thank-offering, 25c.; Margaret Cushman's do. 25c.; 7 55
Illinois. — Princeton, Cong. s. s. 4 50
Wisconsin. — Palmyra, Cong. s. s. 2; Rosendale, Cong. s. s. 6.70; 8 70
Texas. — Fort Ringgold, Cong. s. s. for Mr. Jenney's School in Bulgaria, 5 00

123 50

Donations received in October. 23,866 47
Legacies " " " 2,453 43

$26,319 90

Total from September 1st to October 31st, Donations, $24,441.02; Legacies, $5,350.55 = $29,791.57.

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FOR YOUNG PEOPLE.

IDOLATRY IN INDIA.

INDIA is said by good authorities to have a population of at least two hundred and forty millions, the larger portion of whom accept Brahminism as their religion. According to this religious system there are several

A CHILD BEFORE GANESHA.

principal gods, and under them no less than three hundred and thirty-three million inferior deities. Images of these gods are found everywhere, and as if there were not enough of these to worship, the Hindus bow down before monkeys, and serpents, and stones. In the picture above there is rep-

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resented a little child taking his first lesson in idolatry. His mother has brought him to an image of Ganesha, and holds up his hands towards the hideous idol while the lad draws back in terror. Is it strange that he is frightened? Some of the converts from heathenism have told of the agony of fear they had in their childhood when first brought into the presence of a monster idol. They were never told of a God who was gentle and loving. He was only hateful and ugly, like his image, and the only reason for worshipping was to escape his wrath. In the picture here given of Ganesha, he is represented with a better form than commonly. He is said to be the son of Siva, one of the principal gods, and to be master of all evil and mischievous imps. As these imps are supposed to do all the harm they can, whoever wishes success in his plans must invoke the aid of Ganesha. If one is to take a journey, or make a trade, he must pray to Ganesha or he will be hindered. One of our missionaries says that carpenters, when they have finished a day's work, will take a handful of mud and shape it rudely into an image of this god, setting it on guard over night lest some imp destroy the work. Ganesha is always represented as a bloated dwarf, with four arms and an elephant's head and trunk. The story about him, which is believed by the Hindus, is that when a child he angered one of the principal gods who cut off his head, but the murderer being sorry for what he had done, sought to replace the lost head by giving Ganesha the first one he met with. This happened to be an elephant's, and he placed it upon the shoulders of the boy. Better than the worship of such hateful beings is the homage a Hindu sometimes pays to natural objects. These objects, at least, are sinless. The picture here given

HINDU WORSHIPING THE SUN AND HIS TOOLS.

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of a Hindu worshipping the sun and his own working tools was drawn from a real incident. A missionary, at Madras, once met a road-mender kneeling at sunrise before his pick and crowbar. When told that this worship was folly the man replied, "Without these tools I could not do my work,

A BRAHMIN FAMILY IN SOUTHERN INDIA.

and without the sun I could not see to do it. Since, therefore, I get my bread by them, it is only right that I should worship them." But many of the Hindus are learning of the true God, and a better service than that of idols. The verses on the next page tell a pleasant story of a lad who does not now bow in terror before Ganesha, but looks in love to Jesus Christ.

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THE FOUR RUPEES.

A GIFT has come to us over seas,
A gift of beautiful bright rupees;
And who do you think has sent us these?

Was it one of the rajahs, rich and grand,
Who live in that wonderful, far-off land —
The land of simoon, and sun, and sand?

Or was it some Brahmin, who has thrown
Forever away his gods of stone,
And worships the Christian's God alone?

Or was it the Viceroy, who controls
The destiny of those million souls
From Khyber to where the Hooghly rolls?

Nay, none of them all; nay, none of these
Has sent us this royalty of rupees,
From that strange sun-land over seas.

Who was it then? Listen, and I will tell;
For surely 'tis something to ponder well,
Till the truth of it makes our bosoms swell.

'Twas an eight-year old, brown-faced Hindu lad
Made gift of the four rupees he had,
To help us at home: for he was sad,

Because he had heard his teacher's fear,
That the Work of the Children, over here,
Might wane with the waning of the year.

And therefore he brought his four rupees,
And eagerly whispered, "Sahib, please
Send *this* for the work beyond the seas!"

Sweet, innocent faith, that did not doubt
That his four rupees would help us out
Of the troubles that compass our Work about!

Ah, think of it, Christian children! Can
You let this heathen of Hindustan
Do more than *you* for his fellow man?

Christ save this orphan, who of his store
Gave all to aid us; and may his four
Rupees increase to a thousand more!

Juvenile Missionary Magazine.

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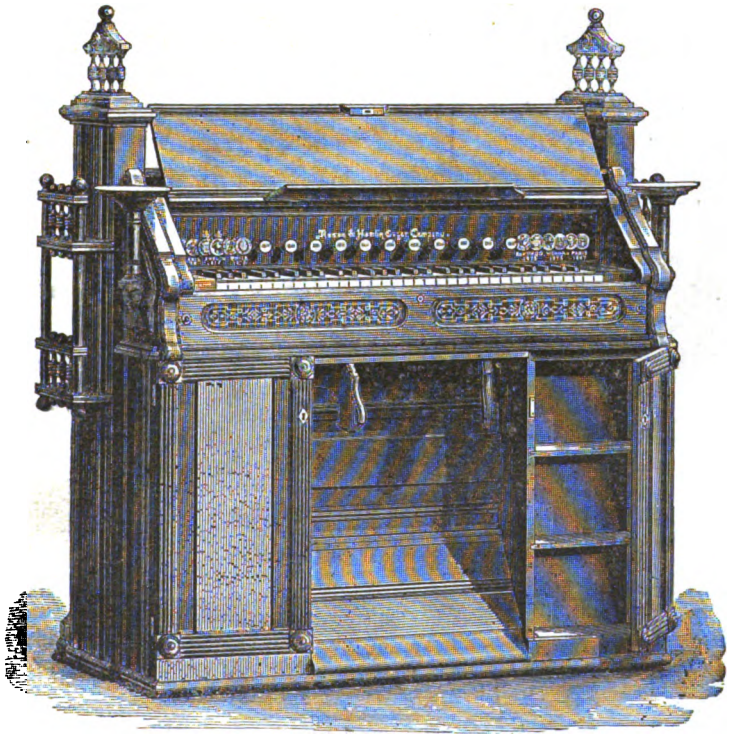

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NEW DRESS.—NEW PAGE.

The January number of the MISSIONARY HERALD will appear in a new cover. The page will also be enlarged, thus giving more reading matter, and better space for Maps and Illustrative Engravings.

In Every Family.

In response to letters received with lists of names, thousands of copies of the November number of the HERALD were sent to as many thousands of families, — until the large extra edition was exhausted, in the hope that the families might become permanent subscribers. Many more thousands of the December number have been mailed, postage prepaid, to these families and to all others whose names have been received.

Many of these letters inclosing lists of names, bear cheering words of promise for 1880.

Words with a Meaning.

The following ringing words are taken from a report read by Rev. F. A. Noble, D. D., at the recent annual meeting of the American Board at Syracuse : —

" Men cannot feel interest in things about which they have no knowledge. The apostle's argument : How call on one in whom there is no belief ? and how shall there be belief without hearing ? is held to be conclusive. After the same manner it may be asked : How expect men to be alive to the importance and condition of missionary movements, unless they know something about them ?

" In the opinion of not a few men of large intelligence, sober judgment, and long experience, our MISSIONARY HERALD is of great interest and worth, and it seems to be steadily improving. Yet there are thousands of families in the membership of our churches into which the HERALD never enters. Their own brothers in Christ are away at the front, fighting under the Great Captain of our common salvation, and they do not even look at the bulletin boards, to see how it fares with them in the battle. At this point there must be amendment. The prayers and sympathies and contributions necessary from year to year to carry on this vast enterprise of Foreign Missions will be utterly wanting if there is not an intelligence which keeps pace with the current thoughts and activities of the missionary world.

" It is for Pastors and Deacons and all good men and women who love missions and who appreciate the vital relations between missionary knowledge and missionary interest, to enter upon systematic and determined efforts to instruct, and to supply the means of instruction in missionary methods and movements. This point is fundamental and vital. We shall limp by the way ; we shall lag in our giving; and we shall make but a sorry exhibition of missionary zeal, if the interest of our people is not inspired and kept alive by regular and reliable information."

If every church will do what some are doing, many pastors will be able to write, for 1880, ***" The Missionary Herald List Includes Every Family."***

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